

Srī:

Srī Dévi, Bhū Dévi and

Nīlā Dévi

Tatvam and Takavu

தத்துவமும் தகவும்

Adiyén ranganathan



**Āzhwars' Sannidhi  
Richmond Hill Hindu Temple  
July -2020**

**Srī:**  
**Srīmaté Rāmānujāya Namaha**

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## FOREWARD

Some Random Thoughts from  
'Sri Nrsimha Seva Rasikan'  
OPPILIAPPAN KOIL VARADACHARI SADAGOPAN  
(Sampatakar of Sadagopan.org web portal)

Today (Sarvari varusham – Avani - Rohini -Krishna paksham - Ashtami tithi, 10<sup>th</sup> September 2020) is the parama puny dinam of Sri Jayanti. The Tithi is ashtami. Rohini Nakshatram is in ascendance. Our illustrious Lord was born on this day and is immortalized by the Mangalasangasana vakhyams of Azhwars from Vishnu Chitthar to Thirumangai Mannan.

Vyakhyana Chakravarthi, Sri Periyavacchan Pillai wrote insightful commentaries on the delectable leelais of Kannan enjoyed by the Azhwars in their Pasurams. Sri Periyavacchan Pillai was born on a Sri Jayanti day during the times of Swami Desikan.

Kutti Kannan roamed as a boy with his friends through Brindhavanam and became the legend of the ithihasams and Puranams. He fulfilled His avatara karyams and revealed His avatara rahasyams. He blessed us with His Charama Slokam from the battle field of Kuru Kshetram using Arjuna as a vyajam . He declared " dharma samsthapanarthaya sambhavami yuge yuge".

He made the Gopis joyous through the performance of Rasakreetai with them along the Moon lit shores of the Yamuna river. Sadguru Thyagaraja Swamikal created Nauka charitram about that Boat ride with Gopis on the Yamuna river, which taught them also a lesson about holding down their pride.

Periya Piratti joined the Lord as Rukmini; Sakshath Kshama, Bhumi Devi, joined the Lord as Satyabhama. He transplanted the Kalpaka tree from Indra lokam to Dwaraka for Her. The Darsanam of Sri Visishtadvaitam and Sri Sampradayam grew "dinE dinE". Our Purvacharyas and Azhwars blessed us with many stotrams, sthavams and rahasya granthams and enriched the Ubhaya Vedantic field. The tattvams behind the Sri Suktam, Bhu Suktam and Neela Suktam provided the Veda Pramanams for the unique place of Periya Piratti among the three Devis of Paramapada Nathan. Pancharatra Agamic Texts Like Sri Lakshmi Tantram established rigorous ways for the worship of Archa Murtis of the Lord and His "Lakshmi Sakti".

Swamy Desikan created one hundred plus slokams to celebrate the Daya Gunam as another important Devi. A recent Pitadipathi of Sri Ahobila matam, the 24th jeeyar revered as the Kalyanapuram Azhagiyasingar created 500 slokams celebrating the unique Mahatmiyam of Sri Devi amidst the three devis. While acknowledging the Purushakaravam (compassionate Mediatrice) role of Sri Devi, Bhu Devi and Neela Devi, the co-eternal and co-equal nature of Sri Devi was also developed. Our ever compassionate Acharyas strove to establish the doctrines of Saranagathi Sastram, the Purushakara tattvam et al. Those who had the darsana soubhagyam of Marai Murti Kannan during His avatara kalam sang about their sambhandam and soulabhyam. They declared with one voice "Kurai ondrumillai Govinda" thereafter.

On this sacred day of Sri Jayanti, we at Sri Hayagriva Likhita Kaimkarya ghoshti are privileged to release the well-researched monograph on the Vaibhavams of "**Sri Devi, Bhu Devi and Neela Devi -Tattvam and Takavu**" by Dr.N.Ranganathan. The author is a renowned Cardiologist residing now at Toronto. His roots are deep in Cauvery Delta and is well versed in the Nalayira divya Prabhandham and Carnatic Music. His deep study of Ubahya Vedantham topics has enriched our knowledge about the three areas. His elder brother, Sri N.Rajagopalan Swami has contributed a key chapter on the ontological status and the role of Sri Devi. It is an incisive summary and we hope that the Monograph released by Dr.Ranganathan is an amazing assembly of the key pramanams on the subject of Sri Tattvam .

We look forward to benefit from the vast knowledge of Dr.Ranganathan and Sri Rajagopalan Swami in Ubhaya Vedantha topics and their remarkable skills in presenting terse material.

NamO Sri NrusimhAya,  
V.Sadagopan  
<https://www.sadagopan.org>



**Srī:**  
**Srī dévi Bhū dévi and Nīlā dévi**  
***Tatvam and Takavu***  
(குத்துவமும் தகவும்)

<b>Table of Contents:</b>	<b>Page</b>
<b>1. Introduction:</b>	<b>1</b>
<b>2. Supreme Reality as Revealed by the Védās:</b>	<b>2</b>
<b>3. Purusha Sūktham:</b>	<b>3</b>
i. The First part of the <i>Purusha Sūktham</i> ( <i>Pūrva anuvākam</i> ):	3
ii. Word by Word Meaning of the 16 th <i>Mantram</i> :	6
iii. Visishtādvaitam in Purusha Sūktham:	7
iv. The Second (latter) part of the <i>Purusha Sūktham</i> ( <i>uttara anuvākam</i> ):	8
v. The last <i>mantram</i> in the <i>uttara anuvākam</i> of this <i>sūktham</i> :	10
<b>4. Srī MahāLakshmī (Periya Pirāttiār):</b>	<b>13</b>
i. Srī Sūktham	13
ii. Āchāryās' and Āzhwārs' sūkthies (Divine works)	16
<b>5. The Concept of "Srī":</b>	<b>22</b>
<b>6. Bhū Dévi (Hrī) (Mother Earth):</b>	<b>25</b>
i. Bhū sūktham	26
ii. Bhū Stuti:	30
iii. Gōdā Stuti:	30
iv. Srī Varāha avathāram and Bhūmi Dévi / Srī Gōdā (Sri Āndāl):	31
<b>7. Nīlā Dévi:</b>	<b>37</b>
i. Nīlā Sūktham:	39
ii. Āchāryās' and Āzhwārs' sūkthies (Divine works)	40
<b>8. Purushakāratvam of Srī: Bhū and Nīlā:</b>	<b>45</b>
<b>9. The special status of Srī Dévi MahāLakshmī (Periya Pirāttiār):</b>	<b>51</b>
<b>10. Srī Tatvam – Theological and Ontological Implications:</b>	<b>52</b>
<b>11. Conclusion</b>	<b>52</b>
<b>Ontological Status and Role of Srī: – Some Theological Perspectives:</b>	<b>60</b>
(by Srī. N.Rajagopalan)	

**Srī:**  
**Srīmaté Rāmānujāya namaha**

**Srī Dévi, Bhū dévi and Nīlā dévi**  
***Tatvam and Takavu***  
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**1. Introduction:**

Srī Thirumazhisai Pirān in his Nānmukan Thiruvandhādhi has the following verse.

வீடாக்கும்\* பெற்றியறியாது\*  
மெய்வருத்திக் கூடாக்கி\* நின்றுண்டு கொண்டழல்வீர்\*  
வீடாக்கும் மெய்ப்பொருள்தான்\* வேத முதற்பொருள்தான்\*  
விண்ணவர்க்கு நற்பொருள்தான்\* நாராயணன்  
vīdākkum\* petrariyāthu\*  
meyvaruththik kūḍākki\* ninrundu koṇḍuzhalvīr\*  
vīdākkum meyporulthān\* véda muthar\_porulthān\*  
viṅṅavarkku narporulthān\* nārāyaṇan

(Nānmkan Thiruvandhādhi -13)

"Not knowing the way for liberation you run around starving and harming the body by penance. The true means for liberation is the foremost Lord as declared by the Védās, the loving Lord of the eternal stars Srīman Nārāyana".

In this verse, Āzhwār clearly indicates the means (உபாயம் upāyam) and the goal (உபேயம் upéyam).

வீடாக்கும் மெய்ப்பொருள் தான் நாராயணன், (உபாயம், the way). If He is the way, what is to be obtained? He is also the goal (ப்ராயம், உபேயம், the goal)

வேத முதற்பொருள்தான்\*

விண்ணவர்க்கு நற்பொருள்தான்\* நாராயணன் (உபேயம் the goal). The great āchārya Srī Nanjeer is reported to have said "இரக்கம் உபாயம் இனிமை உபேயம்," meaning "Compassion is the means and Sweetness is the goal". The compassion of the Lord enshrined in the famous *divya désam*, "*Thiruvénkatam*" is the theme of the "*Stōtram* text" (hymn of praise) comprising of one hundred beautiful verses entitled "*dayā śatakam*" by the great āchārya Swāmi Védānta Désikan. In the very first verse of this famous stōtram, achārya describes the Lord's compassion (*dayā*) for His devotees is like an overflowing river of sugar cane juice which has become condensed into a huge heap of sugar crystals in the form of Thiruvénkatam hills. This comparison is indirectly suggestive that the "compassion of the Lord is not only like an overflowing river but it is inherently sweet."இரக்கமே இனிமை". Thirumanjanams of the *archā* forms of the Lord in our temples with the sequence of pouring lots of milk, yogurt, followed by honey and juices by the *bhattar* (the priest in Srī Vaishnava temples) seem to illustrate this visually for all to see. Most temple goers (and of course all Srī Vaishnavās) will know that Srī, Bhū and Nīlā *dévi*s represent the divine mothers.

The words in the title "தத்துவம் *tatvam* and தகவு *takavu*" were borrowed from Srī Āndāl's

Thiruppāvai. It comes in the last line of Thiruppāvai #19 "குத்து விளக்கெரிய ". The two terms refer to *Svarūpam* and *Svabhāvam* ("essential form" and "inherent nature or *guna*") respectively. It is perhaps an ambitious title. It is however acceptable since this article will essentially present relevant valid texts of interest from Védic sūkthams (hymns), Srīmad Rāmāyanam, āzhwārs' and āchāryās' *divya sūkthies* (divine works) with reliable translations based on "*vyākhyānams*" (revered commentaries by āchāryās) and "*vivaranams*" explanatory notes by well known Srī Vaishnava āchāryas and scholars. Sources of reference are listed at the end for those who are interested in further exploration of the subject. ***One cannot demonstrate the sweetness of sugar by writing the word "sugar" on paper although adiyén's attempt will be somewhat like that.*** Nevertheless the process and the materials presented will hopefully stimulate the mind in the right direction for further studies and contemplation of the divine.

## 2. Supreme Reality as Revealed by the Védās:

யதோ வா இமாநி பூ<sup>4</sup>தாநி ஜாயந்தே | யேந ஜாதாநி ஜீவந்தி  
யத்ப்ரயந்த்யபி<sup>4</sup>ஸம்விஸந்தி | தத்<sup>3</sup>விஜிஜ்ஞாஸஸ்வ | தத்<sup>3</sup>ப்<sup>3</sup>ரஹ்மேதி  
yato vā imāni bhūtāni jāyante | yena jātāni jīvanti

yatprayantyaabhisamviśanti | tadvijijñāsasva | tadbrahméti | (Taittirīyopanishad – Bhrugu Valli 3-2)

"From which verily these beings are born, having been born by which they remain alive and into which on departing they enter, that be desirous of understanding that is Brahman"

ஸதே<sup>3</sup>வ ஸோம்யே த<sup>3</sup>மக்<sup>3</sup>ர ஆஸீத்  
ஏகமேவ அத்<sup>3</sup>விதீயம்

sadéva sōmyé tamagra āsīt  
ékaméva atdvithīyam (Chāndōgya Upanishad 6-2-1)

"O' Child, in the beginning, this (Universe with names and forms) was Existence (Being) (Sat) alone, one only without a second"

ப்<sup>3</sup>ரஹ்ம வா இதம் ஏகமேவ அக்<sup>3</sup>ர ஆஸீத் (vājāsanéyam)  
ஆத்மா வா இதம் ஏகமேவ அக்<sup>3</sup>ர ஆஸீத் (Aitaréyam)  
ātmā vā idaméka evāgra āsīt (Aitareya Upanishad)  
"In the beginning, this was but the absolute Self alone"

ஏகோஹவை நாராயண ஆஸீத் நப்<sup>3</sup>ரஹ்மா

நேஸாநோ நேமே த்யாவா ப்ருதிவீ ந நக்ஷத்ராணி (Mahōpanishad)

There was Nārāyana alone. There were not Brahma, Śiva, Waters, Fire and Soma, Heaven and Earth, Stars.

In *Védārtha Sangraha* (VS), Srī Rāmanuja eloquently presents his vision of the true philosophic tenets of the *Védās*. *Emperumānār* is said to have delivered VS as an extemporaneous lecture to his followers in the holy *Thirumalai* hills. In it, he poses an objection as to how to reconcile text in *Sruthi* that attributes *paratvam* (ultimate Reality) to Śiva (*śvetāsvatara upanishad 4-18*) to the other texts which declare that Nārāyana is the Supreme *Brahman* (*Taittirīya- Maha Nārāyanōpanishad*).

Quoting the above Védic statements, Srī Rāmānuja sums up Truth as follows: ***We have to study it only in the sections which deal with the subject-matter of creation and dissolution. The text 'Being only, without a second (Chāndōgya Upanishad 6-2-1) declares that the ultimate cause, described therein as 'Being' is Brahman by virtue of its being the material cause, efficient cause and the inner controller of the world. The same entity is spoken of in another section and is designated 'Brahman', as 'All this was Brahman, Brahman only, in the beginning (Brhadāranyaka upanishad.3-4-10). By this we are made to understand that the principle described as 'sat' is Brahman. The same truth is conveyed in another branch of the text, 'All this was ātman only in the beginning and nothing else was there (Ai. 1)'. This brings out that ātman itself was described in the other two sections as 'sat' and 'Brahman'. Similarly in another text it is said, "Only Nārāyana existed, neither Brahma, nor Isana, nor the sky and earth (Mahopanishad, 1-1)". The culminating inference is that Nārāyana himself has been described in the other sections by the terms 'sat', 'Brahman' and 'ātman' all of which are applied to the ultimate cause" (paragraph 134 from the translation of Védārtha Sangarha by Srī S.S.Raghavaschar published by Srī Ramakrishna Ashrama, Mysore, 1978). Then āchārya goes on to indicate "the connectedness of these passages of śruthi, to the subsequent hymn to Purusha.***

*That hymn has as its theme the supreme Purusha. The fact that the supreme Purusha referred to in this famous védic sūktham (śruthi – revealed text or direct assertion) is Nārāyana is the decisive opinion of many sages including Saunaka, Vyāsa and others. References to this are found in Smruthi texts as well as in the Moksha Dharmam section of Mahābhāratham.*

This famous hymn has two parts, the first part has eighteen *mantrās* (sacred lines) and the second part has six *mantrās*. The first 15 *mantrās* addressing the supreme Person (*Parama Purusha*) describes several attributes of that *Parama Purusha*, His *Vaibhavam* (glories) and the cosmic creation sacrifice mentally performed as willed by the first *dévās* and the sages of the eternal realm. The *Seer* of these *mantrās* gives concluding statements about the *Parama Purusha* and the significance of this hymn.

### 3. Purusha Sūktham:

#### i. The First part of the *Purusha Sūktham* (*Pūrva anuvākam*):

We will summarize here the meanings of the *mantrās* from the *Pūrva anuvākam*. Adiyén has followed the meanings given by Putthūr Srī U.Vé. Srīnivasa Aiyangar Swami (father of Srī Putthūr Srī. U.Vé. Krishnaswamy Iyengar and *sthāpakar* of "Srīvaishnava Sudarśanam") in their publication "Puurusha Sūktha vyākhyānam" as well as the meanings given by Swami Srī. U.Vé. Oppiliappan Sadagopan Varadachari (Sadagopan.org).

1. "*Parama Purusha* has thousands of heads, thousands of eyes, thousands of feet and pervades this Earth as well as the whole cosmos, with inestimable excellence."

2. "Whatever existed before, whatever exists now and whatever may exist in future all of these are Him alone. He is indeed the Lord of the eternal immortal state."

3. "All of these are the (*vaibhavam*) "glories" of that *Parama Purusha*. This physical realm forms one fourth of His wealth (*Vibhūti*). Three fourths form the changeless eternal realm."
4. "The three fourths shine beyond the physical worlds of names and forms. The one fourth manifests in this physical world again and again outwardly in all sentients that live by eating food (*annam*) and the insentient that do not need *annam* for their sustenance"
5. "From that Supreme person arose the *Brahmāṇḍam* (the cosmic galaxies, the egg shaped cosmos), and the four headed Brahma. Seeking the support and protection of the Supreme *Purusha*, Brahma then created this earth and physical forms for all the sentients."
6. "The *dévatās* of the eternal realm (*nitya sūris*) performed a *yajñam* (sacrifice) mentally using *Brahma* as the (*havis-* offering) for which the *vasanta rutu* (the spring season) became the *ājyam* (ghee), the summer (*grīshma*) became the *samidh* (sacrificial twigs), the autumn (*sarad*) became additional offering (*havis*)."
7. "For this (*Srishti yajñam-* cosmic creation sacrifice by *Samkalpam* by mere will) seven materials formed *paridhis* and twenty one materials became as *samids* (small firewood sticks). *Dévās* tied Brahma to the sacrificial pole."
8. "The *nitya Sūris* (who are eternal attendants of *Parama Purusha*), the sages, and the liberated ones sprinkled the first born Brahma with the consecrated waters."
9. "From that mental *yajñam* arose the curd with ghee, That Brahma then created the birds, the animals of the forests and those of the villages."
10. "Then from that Brahma arose the Rik Véda, Sāma Véda, Chandas like Gāyathri as well as the Yajur Véda."
11. "Then from that Brahma arose, the horses, animals with one row of teeth and those with two rows of teeth, cows, goats and sheep."
12. "When Brahma was tied to the sacrificial pole, how did the *dévās* imagine the creation? What did his face become? His hands formed into what? His thighs and feet gave rise to what?"
13. "*Brāhmīns* (spiritual seekers) came from His face. Hands became the (*rājanya*) *kshatriyas* (warriors). Thighs became (*vaiśyās*) the merchants and the feet became (*śūdrās*) the labourers"
14. "Moon arose from the mind. From the eyes emanated the Sun. From the face also rose Indra and Agni. From His vital airs arose the wind."
15. "From the navel, interstellar space appeared. From the head, the heavens of the *dévās* arose. From the feet, the Earth arose, from the ears the directions came to be. In this manner by mere Will, the material worlds came to be."
16. The 16th mantram of this hymn is of special interest. It gets repeated in the latter part of the *sūktham*.

வேதா<sup>3</sup>ஹமேதம் புருஷம் மஹாந்தம் | ஆதி<sup>3</sup>த்யவர்ணம் தமஸஸ்து பாரே |  
 ஸர்வாணி ரூபாணி விசித்ய தீ<sup>4</sup>ர: | நாமாநி க்ருத்வாபி<sup>4</sup>வத<sup>3</sup>ந், யதா<sup>3</sup>ஸ்தே ||  
 vedāhamétaṃ puru'shaṃ mahāntam" | ādityava'rṇaṃ tama'sastu pārē |  
 sarvā'ṇi rūpāṇi' vichitya dhīra'h | nāmā'ni kṛtvā'bhivadan, yadā"sté" || (Purusha Sūktham I-16)

In this 16th *mantram*, the *Seer* affirms, "I know this glorious and great *Parama Purusha* who is resplendent like the Sun, who is beyond the material plane and changeless, creating all forms and providing names". In *Purusha samhita*, this *mantram* is said to reveal the glories of *Srī Hari*. We will refer here to *Srīmad Rāmāyanam* since it is considered to reveal the substance of the *Védās* as indicated by this *pramāna ślōkam*.

वेद वेद्ये परे पुंसि जाते दशरथात्मजे ।  
 वेदःप्रचेतसादासीद् साक्षाद् रामायणात्मना ॥  
 Véda védyé pare pumsi jāté daśarathātmajé |

Véda: prachéetasādāsīd sākshāt Rāmāyanātmanā ||

"When the Supreme Lord who is known only through the *védās*, took birth as the son of king *Daśaratha*, the *védās* themselves were rendered as *Srīmad Rāmāyanam* by *Prachetasa* (*Valmīki*)" The beginning words of this *mantram* are reiterated in *Srīmad Rāmāyanam* text by the words of Sage *Viśvāmitra*,

"अहं वेद्मि महात्मानं रामं सत्यपराक्रमम् ।

वसिष्ठोऽपि महातेजा ये चेमे तपसि स्थिताः ॥

Aham védmi mahātmānam rāmam satya parākramam |

vasishṭhōapi mahātejā ye ca imé tapasi sthitāḥ || " (Srīmad Rāmāyanam Bālakādam -19-14)

"I am sensible of that great-soul *Rama*, whose valor is his truthfulness, and even this great resplendent *Vasishta* and these saints that are here are aware".

The same *mantram* is also seen with slight modification in *śvetāshvatara upanishad* also.

வேதா<sup>3</sup>ஹமேதம் புருஷம் மஹாந்த-

மாதி<sup>3</sup>த்யவர்ணம் தமஸ: பரஸ்தாத் .

தமேவ விதி<sup>3</sup>த்வாதிம்ரு<sup>3</sup>த்யமேதி

நான்ய: பந்தா<sup>2</sup> வித்<sup>3</sup>யதே(அ)யனாய

védāhamétam purusham mahānta-

mādityavarnam tamasah' parastāt .

taméva viditvātimri'tyuméti

nānyah' panthā vidyaté ayanāya .. (*śvetāshvatara upanishad* -3-8)

"Understanding the Reality beyond the material worlds, as the resplendent, great and sublime Person *Nārāyana*, one gets liberated from the material bonds called "mrutyu". There is no other way for *Mōksham* (liberation)" (as translated by *Srī Rangarāja muni*).

It is concluded by the great *āchārya Srī Periyavācchān pillai* that the words in the *sūktham* (*śruthi* – revealed text or direct assertion) therefore refer to *Srīman Nārāyana* who took the incarnation as *Srī Rāma*.

## ii. Word by Word Meaning of the 16th Mantram:

- அஹம் வேத<sup>3</sup> - "*aham véda*" - "I know": The védic seer or the impersonal *śruthi* itself is referred to here.

Védanam - like upāsanam (meditation – worship), is a continuous perception (like seeing with one's own eyes) and clear apprehension or knowledge. It may be of interest to note here that Srī Rāmānuja in his Védārtha Sangraha relates true knowledge (clear apprehension of the Supreme) to supreme love of the divine. Āchārya concludes "*parabhakthirūpāpannaméva védanam tatvatobhagavat prāpti sādhanam*". The Supreme cannot be seen by mortal eyes. மநஸா து விஸுத்<sup>3</sup>தே<sup>4</sup>ந (by pure mind).

என்றேனும்

கட்கண்ணால் \* காணாத அவ்வுருவை \* நெஞ்சென்னும்

உட்கண்ணைல் காணும் உணர்ந்து (Srī Nammāzhwār's Periya Thiruvandhādhi -28)

enrénum

katkannāl \* kānādha avvuruvai \* nenjchennum

utkannél kānum unarndhu (Srī Nammāzhwār's Periya Thiruvandhādhi -28)

"That day when the inner mental eyes understanding that divine form begin to visualize the same (then the physical outward eyes also will see that divine dark form of the discus carrying Lord)".

- ஏதம் வேத<sup>3</sup>- "*étam véda*" - I know *this* famous one - the cause of all - who takes births including human forms just for the sake of the humans. This word indicates easy accessible nature (*saúlabyam*) in His incarnations.

- புருஷம் - "purusham" – ஸகல கல்யாண குணங்களாலும் பூரணன் - He is full of infinite auspicious gunās. In Srīmad Rāmāyanam, this is indicated by the phrase "*satya parākramam*".

Another derivation for "purusham" புரி ஸேதே (puri séthé)– one who resides in the hearts of everyone. Since He is the inner controller of everyone, He is referred to as "ஏதம் புருஷம்", "this person" மஹாந்தம் - "Mahāntam" - In Srīmad Rāmāyanam, this word is indicated by the word "mahātmānam" – I know him "as the great one" by all measures - infinite auspicious attributes, infinite knowledge – எல்லையில் ஞானத்தன் "ellaiyil jñānaththan" (Thiruvāimozhi 3-10-8). Infinite wealth, infinite mercy or compassion, immense valor, of resplendent non-material eternal peerless form, ஒத்தார் மிக்காரை இலையாய மாமாயா "oththār mikkārai \* ilaiyāya māmāyā!" \* (Thiruvāimozhi 2-3-2).

- ஆதி<sup>3</sup>த்யவர்ணம் – "*ādityava'rṇam*" – resplendent like the Sun. ய ஏஷ அந்தராதித்யே ஹிரண்மய புருஷ: (ya ésha: antarāditye. hiranmaya: purusha:). (In the interior of the Sun resplendent like gold shines the Purushaha) (Brhadāranya Upanishad (3.7.9) The same great Purusha is meditated on the "gāyathri mantram" as "ஸவிதூர் வரேண்யம்"(sa vitur varényam). Similar meaning noted "மலர் கதிரின் சுருடம்பாய்" ("malar kadhira sudarudambāi") in Srī Nammāzhwār's Thiruvāimozhi (3-1-5).

-தமஸஸ்து பாரே – "tama'sastu pārē"- Beyond "*tamas*". Similar description in Srīmad Rāmāyanam by Mandōdhari (demon king Rāvānā's queen) தமஸ: பரமோ தா<sup>3</sup>தா ஸங்க<sup>2</sup>சக்ர

க<sup>3</sup>தா<sup>3</sup>த<sup>4</sup>ர: "tamasa: paramō dhātā shankha chakra gadādhara:" – "that Srī Rāma is verily that Mahā Vishnu, who is beyond the pale of all darkness and despair, armed with the discus, the conch and the mace" தம: "tamah" refers to "the primordial matter" (Mūla Prakṛiti) and to "ignorance" Here it therefore means "beyond the material universe".

That abode is clearly explained in Kathōpanishad in the form of the answer given by Yama (Deity of Death) to the question, Which is that abode?

விஜ்ஞானஸாரதி<sup>2</sup>ர்யஸ்து மன: ப்ரக்<sup>3</sup>ரஹவான்னர: . I  
ஸோ(அ)த்<sup>4</sup>வன: பாரமாப்னோதி தத்<sup>3</sup>விஷ்ணோ: பரமம்' பத<sup>3</sup>ம் II

vijñānasārathir yas tu manahpragrahavān narah I  
so'dhvanah param āpnōti tad vishnōh paramam padam II (Kathōpanishad – I-3-9)

"But that man who has his intellect as charioteer and mind as bridle, he attains the supreme abode of Vishnu, which is the goal of the path".

- ஸர்வாணி ரூபாணி' விசித்ய - "sarvāṇi rūpāni' vichitya" - Creating four types of physical forms தேவர் (dévās), மனுஷ்யர், (humans) திர்யக் (moving – like all animals), ஸ்தாவரம் (non-moving like plants and trees) and

- நாமாநி க்ருத்வாபி<sup>4</sup>வத<sup>3</sup>ந்- "nāmāni kṛtvā abhivadan "providing them with names and repeating them.

"அனேன ஜீவேனாத்மனானுப்ரவிஸ்ய நாமரூபே வ்யாகரவாணிதி"

अनेन जीवेनात्मनानुप्रविश्य नामरूपे व्याकरवाणीति

"anena jīvenātmanānupraviśya nāmarūpe vyākaravāṇīti " (Chāndōgya upanishad 6-3-2)

"I will enter into the self of all and give them name and form."

- தீ<sup>4</sup>ர: - "dhīra'h" – "Steadfast and strong" Parama Purusha is not affected by the changes associated with the various physical forms and their names despite being resident in all beings. Therefore He is called "dhīra'h".

### iii. Visishtādvaitam in Purusha Sūktham:

This **16th mantram** clearly establishes the Visishtādvaita concepts. (These are listed by Putthūr Srī U.Vé. Srīnīvasa Aiyangar Swami in his *vyākhyānam*). It reveals all of the following: i. That there is a true entity known as *védas* ii. The Supreme is termed "*Purusha*" indicating that He has attributes iii. The word "*mahāntam*" indicates that there are other jīvas (sentients) below Him iv. "*āditya varnam*" indicates that He has nonmaterial divine auspicious resplendent form v. "*tamsastupāré*" indicates that His residence is the glorious non-material realm beyond all physical material plane vi "*sarvani rūpāni*" and "*nāmāni*" indicate that there are variety of sentient beings. vii. In the following 17th *mantram*, the seer indicates further that there are others besides him who have had clear apprehension of that *Paramātmā* and understanding Him clearly as described in this *sūktham* is the only way for liberation from the material life cycles.

17. "That Person recognized first by the four faced Brahma as the Supreme Lord whom he revealed to all, whose glories Indra comprehended fully in all directions, one who understands that *Parama Purusha* in this manner will become liberated in this life itself. "நாந்ய: பந்தா<sup>2</sup> அயநாய வித்<sup>3</sup>யதே ("nānyaḥ panthā ayanāya vidyaté) There is no other way for *Mōksham* (liberation)"

கள்வா! எம்மையும் \* ஏழுலகும் \* நின்  
 உள்ளே தோற்றிய \* இறைவ! என்று \*\*  
 வெள்ளேறன் நான்முகன் \* இந்திரன் வானவர் \*  
 புள்ளூர்தி \* கழல் பணிந்தேத்துவரே (Thiruvāimozhi 2-2-10)

kalvā! emmaiyum \* ézhulagum \* nin  
 ullé thōtriya \* iraiva! enru \*\*  
 velléran nānmukan \* indhiran vānavar \*  
 pullūrdhi \* kazhal panindhéththuvaré

"Śiva who has the white bull for his mount, the four faced Brahma, Indra and the other dévās worship the divine feet of the Lord Srīman Nārāyana whose mount is Garuda the eagle king and praise Him with the following words, "O' the Stealthy one! O' Lord who brought forth all of us and all the seven worlds from thyself!"

The word கள்வா (kalvā) means "thief" for thieves hide their identity. In the "īdu Vyākhyānam" by the great āchārya Srī Nampillai, reference is made here to the famous incident referred to in Harivamsam as "*kailāsa yātrā*" (pilgrimage to the abode of Śiva) undertaken by the Lord in His avathāram as Srī Krishna to fulfill a boon He had granted to Śiva previously. Śiva had earlier performed a great sacrifice in order to obtain the title of Mahā Déva from the Lord. Pleased by his penance when the Lord granted him that wish, Śiva asked the Lord to request a boon from him now that he had become the Mahādéva. The Supreme Lord promised that he would do so during Srī Krishna *avathāram*. As promised when Srī Krishna arrived in *kailāsam*, he was received with honors by both Śiva and Parvathi. Then Srī Krishna told Śiva that he was there to ask of a boon from him so that He and Rukmini would beget a son. Realizing the Lord's play and his own faults, Śiva began to praise the Lord. Here the Supreme Lord hiding His innate independent state (*svātantrya*) acted like a dependent subordinate (*pāratantrya*). This makes all the dévās address Him as "கள்வா" (kalvā).

18. "The *nitya sūris* (*sādhyā dévās*) worshipped the *yajña Purushan* with this *mānasa yajñam*. (the mental sacrifice). The *dharmams* (the ethical values) associated with this *yajñam* attained the primal status. Those who comprehend this will reach the eternal realm where the *sādhyā dévās* reside."

#### iv. The Second (latter) part of the *Purusha Sūktham* (*uttara anuvākam*):

This part has six *mantrās*. Of these four *mantrās* (1, 3, 4, 5 and 6) further elaborate the attributes of the *Parama Purusha*. We will summarize here the meanings of these *mantrāms*.

1. "The worlds originated from water. It grew out of the essence of the Earth. It arose from the *Parama Purusha*. That Supreme Lord pervades all the worlds through His form. I know that all of the worlds are His possessions."

அத<sup>2</sup> புநரேவ

நாராயண: ஸோஸந்யத்காமோ மநஸாத<sup>4</sup>யாயீத | தஸ்ய த<sup>4</sup>யாநாந்த:ஸ்த<sup>2</sup>ஸ்ய

லலாடாத்ஸ்வேதோ<sup>4</sup>பதத் | தா இமா: ப்ரததா ஆப: | ததஸ்தேஜோ ஹிரண்மயமண்ட<sup>3</sup>மப<sup>4</sup>வத்  
atha punaréva

nārāyaṇaḥ so'nyatkāmo manasādhyāyīta | tasya dhyānāntaḥsthasya

lalāṭātsvedo'patat | tā imāḥ pratatā āpaḥ | tatastejo hiraṇmayamaṇḍalam (Mahōpanishad)

"Then Nārāyana willed one more time. When He willed, slight sweat appeared on His forehead. That became these waters. In it appeared the golden egg shaped cosmos." (Mahōpanishat). Srī Nammāzhwār refers to the same in Thiruvāimozhi.

தானோர் பெருநீர் தன்னுள்ளே தோற்றி \* அதனுள் கண்வளரும் (Thiruvāimozhi 1-5-4)

thānōr perunīr thannullé thōtri \* adhanul kanvalarum \* (Thiruvāimozhi 1-5-4)

2. The 2nd *mantram* repeats parts of the *mantrās* 16 and 17 from the first part. This is to emphasize the passage. "I comprehend this glorious Person having the lustre of the Sun and who is beyond the material realm (*tamas*) One who understands this *Parama Purusha* in this manner becomes fully liberated (*muktan*) in this very life. For gaining *mōksham*, there is no other way except to comprehend the true form and nature of this Supreme Person".

3. "The *Parama Purusha* resides inside this cosmos as the inner controller. Although birthless, He takes many births. Only steadfast wise ones understand His real nature. They desire to attain the resplendent eternal realm of the *Parama Purusha* and the *nitya sūris*."

Srī Krishna states in Gīta the same "one who comprehends My divine incarnations and forms, after giving up the mortal coils, does not take birth again"

ஜநம் கர்ம ச மே தி<sup>3</sup>வ்யமேவம் யோ வேத்தி தத்த்வத: |

த்யக்த்வா தே<sup>3</sup>ஹம் புநர்ஜநம் நைதி மாமேதி ஸோஸர்ஜூந || (Gīta 4-9)

janma karma ca mé divyamévaṃ yo vétti tattvataḥ |

tyaktvā déhaṃ punarjanma naiti māméti so'rjuna || (Gīta 4-9)

4. "The *Parama Purusha* who shines for the *nitya sūris* (*sādhya dévās*), who does good to them from time immemorial, who has been present eternally and ahead of those *sādhya dévās*, Salutations to that *Para Brahman*."

The same meaning is reflected in Srī Nammāzhwār's verses

வானவர் ஆதி என்கோ? \* வானவர் தெய்வம் என்கோ? \*

வானவர் போகம் என்கோ? \* வானவர் முற்றும் என்கோ

vānavar ādhi engō? \* vānavar daivam engō?

vānavar bōgam engō? \* vānavar mutrum engō?

(Thiruvāimozhi 3- 4 -7)

5. "The *nitya Sūris* in front of the *Supreme Person*, expressed the word "*namaha*" which was pleasing to the *Para Brahman*. To that wise one who comprehends these, the *nitya sūris* and other *dévās* will be propitious".

**This means that all the *dévās* will be propitious to those who consider *Bhagavat kaimkaryam* alone (serving the Lord) as the goal.** This was indicated by the Deity Yama's instructions to his attendants as narrated in Vishnu Purānam which was echoed by Srī Thirumazhisai Pirān.

"ஸ்வபுருஷமபி<sup>4</sup>விக்ஷய பாஸஹஸ்தம் வத<sup>3</sup>தி யம கில தஸ்ய கர்ணமூலே பரிஹர மது<sup>4</sup>ஸுத<sup>3</sup>ந்ப்ரபந்நாந் ப்ரபு<sup>4</sup>ரஹமநயந்ருணாம் ந வைஷ்ணவாநாம் (Vishnu Purānam 3-7-14)

"Looking at his attendants, *Yama* said the following into their ears, "Leave those who have taken refuge at the feet of *Madhusūdana*. I am the Lord for everyone except *Vaishnavās*"

திறம்பேன்மின் கண்டீர் திருவடிதன் நாமம்

மறந்தும் புறந்தொழாமாந்தர் - இறைஞ்சியும்

சாதுவராய் போதுமின்கள் என்றான் நமனுந்தன்

தூதுவரைக்கூவிச்செவிக்கு (Srī Thirumazhisai Pirān- Nānmkuan Thiruvandhādhi -68)

thirampénmin kandīr \* thiruvadi than nāmam \*

marandhum puranthozhā māndhar \*\* - irainjchiyum

sādhavarāip \* pōdhumīngal enrān \* namanum than

thūdhuvaraik kūvich sevikku (Srī Thirumazhisai Pirān- Nānmkuan Thiruvandhādhi -68)

"Do not ever fail to carry out this command of mine. You must salute and be gentle like *Sādhus* towards all people, who despite forgetting the Lord's name do not worship other *dévās*, thus said *Yama* calling his close attendants and speaking into their ears" .

#### v. The last mantram in the *uttara anuvākam* of this *sūktham*:

**The 6th (the last) mantram in the *uttara anuvākam* provides the most important feature of the *Supreme Purusha* clearly identifying the Reality.**

"For You *The goddess Hrī and the goddess Lakshmī are the two consorts*. The day and night are on your sides. Your form is resplendent like the array of stars. The *Asvini dévās* are your fully blossomed sacred mouth. Please grant us the boon of knowledge that we desire. Please grant us the divine service. Please grant us the bliss here and hereafter."

**ஹ்ரீஸ்ச தே லக்ஷ்மீஸ்ச பத்ந்யௌ (hrīścha té lakshmīścha patnyau) (Purusha Sūktham 2-6).**

**"For Thee, *Bhū Dévi* and *Srī Dévi* are two consorts" The second ஈ ("cha"- conjunction) indicates indirectly *Nīlā Dévi*. Thus revealing that the *Parama Purusha* is *Srīman Nārāyana*.**

There are specific Védic hymns (*sūkthams*) for all of the three divine mothers (the consorts of the *Supreme Paramātma Srīman Nārāyanā*). **This mantram also emphasizes that *Bhagavat kaimkaryam* (service to the Lord) needs to be performed to the *Divine Couple* who are always together.**

*Āzhwārs* who are revered for their supreme love of the divine and as such had clear apprehension of the *Supreme Lord* refer to the all three consorts of *Srīman Nārāyana* in their divine verses as

well. In **Thiruvāimozhi** the famous work **Srī Nammāzhwār**, is a decad of verses addressed to the Lord of Srīrangam in the Nāyaki bhāvam (with āzhwār in the emotional state of a lovelorn damsel). The verses describe the state of the āzhwār pining for the Lord as told by his mother. One of the verses from this famous "*pathikam*" (set of ten verses or decad) refers to all three consorts of the Supreme Lord Nārayana.

என்திரு மகள்சேர் மார்வனே! என்னும் என்னுடை யாவியே. என்னும்,  
நின்திரு எயிற்றால் இடந்துநீ கொண்ட நிலமகள் கேள்வனே! என்னும்,  
அன்றுரு வேழும் தழுவிநீ கொண்ட ஆய்மகள் அன்பனே! என்னும்  
தென்திரு வரங்கம் கோயில்கொண்டானே! தெளிகிலேன் முடிவிவள் தனக்கே!

(Thiruvāimozhi 7- 2 -9)

en thirumagal sér mārpany! ennum \*ennudai āviyē! ennum \*  
nin thiru eyitrāl idandhu nī konda \*nilamagal kēlvane! ennum \*\*  
anruruvēzhum thazhuvī nī konda \*āimagaL anbanē! ennum \*  
then thiruvarangam kōyil kondānē! \*theligilēn mudivu ival thanakkē

(Thiruvāimozhi 7- 2 -9)

"O, the Lord of Srīrangam! She says, "My soul!" Lord of Srī Dévi, who resides on your chest. O consort of Mother Earth, whom you lifted with your tusk (during your avathāram as the Divine Boar Varāha)!", "Beloved Lord of the cowherd lady whom you won by subduing seven bulls!". I cannot figure out her end".

"The term "திருமகள் (Thirumagal)" refers to Srī Dévi – The terms "மண்மகள் (Munmagal)" and sometimes –"நிலமகள் (nilamagal)" are used to refer to Bhū Dévi. The term "ஆய்மகள் (Āi magal)" refers to Nīlā Dévi who took incarnation as the cowherdess, Nappinnai during Srī Krishnāvathāram.

**Srī Thirumangai Āzhwār** in his work "PeriyaThirumozhi" refers to all the three divine consorts in the decad of verses addressed to the Lord enshrined in the *divya désam* of Thiruvallikēni

"இன் துணைப் பதுமத் தலர்மகள் தனக்கும் இன்பன் நற்புவிதனக் கிறைவன்,  
தந்துணை ஆயர் பாவைநப்பின்னை தனக்கிறை மற்றையோர்க் கெல்லாம்  
வன் துணை, பஞ்ச பாண்டவர்க் காகி வாயுரை தூதுசென்றியங்கும்  
என் துணை எந்தை தந்தை தம்மானைத் திருவல்லிக்கேணிக் கண்டேனே "

(Periya Thirumozhi 2-3-5)

inthunaip padhumath alarmagaL thanakkum inban \* narpuvi thanakku -iraivan \*  
thanthunai āyarpāvai nappinnai thanakku irai \* matraiyrkku ellām  
vanthunai \*\* pancha pāndavarkkāgi vāyurai thūdhu senru \* iyangkum  
enthunai endhai thandhai thammānait \* thiruvallikkēnik kandēné (Periya Thirumozhi 2-3-5)

"Sweet companion to the beloved Srī Dévi seated on the lotus, the Lord of Bhū dévi (mother Earth), the Lord to his companion cowherd lady Nappinnai, and unrelenting companion to all others, who as a messenger to the five Pāndavās spoke on their behalf. He is my companion and master, and the Lord of my forefathers. I saw Him in Thiruvallikēni."

**Srī Thirumazhisai Pirān** (the contemporary of the first three āzhwārs, "Mudhal āzhwārs"), refers to the consorts of Srīman Nārāyana in both of his works namely Nānmukan Thiuvandhādhī (verses 33,40,53,59,62 and 92) and in Thirucchandaviruttam in 16 of 120 verses (Verses 24,29,65,97,103,105 and 118 refer to Srīdēvi alone, Bhūdēvi and Srī are referred together in verses 22, and 72. Nīlā Dēvi alone is referred to in verses 13, 33, 40, 41, 92, 99)

In verse 55 of Thirucchandaviruttam all three consorts (Srī, Bhū and Nīlā) are mentioned. This verse is given below:

மன்னு மா மலர்க் கிழத்தி வைய மங்கை மைந்தனாய்  
பின்னும் ஆயர் பின்னை தோள் மணம் புணர்ந்து அது அன்றியும்  
உன்ன பாதம் என்ன சிந்தை மன்ன வைத்து நல்கினாய்  
பொன்னி சூழ் அரங்கம் மேய புண்டரீகன் அல்லையே?

"mannu māmalar kizhaththi\* vaiyamangai maindhanāi,\*  
pinnum āyar pinnai thōl\* manam punarndhathu anriyum,\*  
unna pātham enna sindhai\* manna vaiythu nalhināi,\*  
ponni sūzh arangamēya\* pundarīkan allaiyé? (Thirucchanda viruttam -55)

"Thou art the consort of Srī Dēvi (Periyapirātti) and Srī Bhū Dēvi. Furthermore, Thou embraced in wedding Srī Nappinnai who was Nīlā Dēvi born as a cowherdess. In addition, Thou graced me so Thy holy feet for ever remain inseparable from my heart. Art not Thou the eternal "Lotus" in Thiruvarangam surrounded by the soothing waters of Cauvery?"

Azhwar in this verse, expresses that the Lord enshrined in the divya désam, Srīrangam, is the consort of Srī Lakshmī, Bhū Dēvi and Nīlā Dēvi and that He has showered His special grace on himself.

மன்னு மா மலர்க் கிழத்தி – the lotus born SrīLakshmī Dēvi who is born with the Lord during all acts of protection of the worlds. She is also the empress or the Queen (கிழத்தி). She is the Divine Mother of all and fondly referred to as "பெரிய பிராட்டியார்" "Periya Pirāttiyār" in our Srī Vaishnava sampradāyam (tradition).

லக்ஷ்மீ: Lakshmī - One who has beautiful and auspicious form as well as many auspicious attributes.

க்ருதாபி<sup>4</sup>ஷேகா மஹிஷீ போ<sup>4</sup>கி<sup>3</sup>ந்யோ அந்யா ந்ருபஸ்த்ரிய: (AmaraKōsham 2-6-5)

"Mahishee (the empress or the Queen) is one who gets crowned along with the king. The other wives of the king are known as Bhōgini"

வைய மங்கை மைந்தனாய் - the sweet and youthful consort of Srī Bhū Dēvi. The védic Sūktham describes her, அஸ்யேஸாநா ஜகதோ விஷ்ணுபத்நீ -(Yajur- sam 4-41-1) "She is the ruler of the world and the consort of Srī Vishnu"

பின்னும் ஆயர் பின்னை தோள் மணம் புணர்ந்து அது - ( pinnum āyar pinnai thōl\* manam punarndhathu) - Thou embraced in wedding Srī Nappinnai who was Nīlā Dēvi, born as a

cowherdess - as the daughter of Kumban, brother-in-law of Srī Nanda Gopa, the chieftain of the cowherds. Srī Krishna is sometimes referred to as பின்னை கேள்வன் - pinnai kēlvān – meaning consort of Nappinai pirātti (divine mother Srī Nappinai).

#### 4. Srī MahāLakshmī (Periya Pirāttiār):

##### i. Srī Sūktham

Although in the Védic hymn (Purusha Sūktham) quoted above Srī Dévi is mentioned after Bhū Dévi, there is actually a closer connection between the *mantrās* (hymns) in the PurushaSūktham and those in the Srī Sūktham. We reviewed briefly the meaning of the Purusha Sūktha *mantrās* previously.

As mentioned it has 18 *mantrās* in its first part and 6 *mantrās* in its second part. Srī Sūktham has 15 *mantrās* all together. *The first and the last mantrās of the two famous sūkthams are given below to illustrate the closeness of the two.*

ஓம் ஸஹஸ்ரஸீர்ஷா புருஷ: | ஸஹஸ்ராசு: ஸஹஸ்ரபாத் |  
ஸ பூ<sup>4</sup>மிம் விஸ்வதோர் வரு<sup>4</sup>த்வா | அத்யதிஷ்ட<sup>2</sup>த்<sup>3</sup>த<sup>3</sup>ஸாங்கு<sup>3</sup>லம் | 1

ōm sahasra śīrṣhā puruṣaḥ | sahasrāksha sahasrapāt |

sa bhūmim viśvato vṛtvā | atyatiṣṭhaddaśāṅgulam | (PurushaSūktham – First mantram)

ஹ்ரீஸ்சு<sup>1</sup> தே லக்ஷமீஸ்சு<sup>1</sup> பத்ந்யௌ | அஹோராத்ரே பார்ஸுவே |  
நக்ஷத்ராணி ரூபம் | அஸ்விநௌ வ்யாத்தம் | இஷ்டம் மநிஷாண |  
அமும் மநிஷாண | ஸர்வம் மநிஷாண |

hrīśca te lakṣmīśca patnyau | ahorātré pārśvé |

nakṣatrāṇi rūpam | aśvinau vyāttam | iṣṭam maṇiṣhāṇa |

amuṃ maṇiṣhāṇa | sarvam maṇiṣhāṇa |

(PurushaSūktham – the last mantram)

ஓம் || ஹிரண்யவர்ணாம் ஹரிணீம் ஸுவர்ணரஜதஸ்ரஜாம் |  
சந்த்<sup>3</sup>ராம் ஹிரண்மயீம் லக்ஷமீம் ஜாதவேதோ<sup>3</sup>ம ஆவஹ ||

Om || hiraṇyavarṇāṃ hariṇīm suvarṇarajatasrajām |

candrām hiraṇmayīm lakṣhmīm jātavedo ma āvaha ||

(Srī Sūktham – the first mantram)

தாம் ம ஆவஹ ஜாதவேதோ<sup>3</sup> லக்ஷமீமநபகா<sup>3</sup>மிநீம் |

யஸ்யாம் ஹிரண்யம் ப்ரபூ<sup>4</sup>தம் கா<sup>3</sup>வோ தா<sup>3</sup>ஸ்யோஸ்வாந்விந்தே<sup>3</sup>யம் புருஷாநஹம் ||

tām ma āvaha jātavedo lakṣmīmanapagāminīm |

yasyām hiraṇyaṃ prabhūtaṃ gāvo dāsyo'śvānvindeyaṃ puruṣānaḥam ||

(Srī Sūktham – the last mantram)

*It is of interest to note that the word "லக்ஷ்மீ" (lakṣhmī) in the first mantram of Srī Sūktham is present in the last mantram of Puruṣa Sūktham. Similarly the word "Puruṣa" in the first mantram of Puruṣa Sūktham is present in the last mantram of Srī Sūktham.* The glories of Srī Sūktham are described in great detail in *Lakṣhmīmantram* text of *Pāncharātra āgamas*. In Vishnu Purāna, the most authoritative among all the Purānās, Srī is described as the divine mother who is eternal (நித்ய -nitya), inseparable from the Lord (அநபாயினி- anapāyinī) and all pervasive (ஸர்வக<sup>3</sup>த: - sarvagataha).

Translations of the entire Srī Sūktham can be accessed in many Srī Vaishnava web sites including Sadagopan.org. Adiyén will refer here to two *mantrās* (*mantram-5 and 9*).

चन्द्रां प्रभासां यशसा ज्वलन्तीं श्रियं लोके देवजुष्टामुदाराम् ।

तां पद्मिनीमीं शरणमहं प्रपद्येऽलक्ष्मीर्मे नश्यतां त्वां वृणे ॥ ५॥

சந்த<sup>3</sup>ராம்' ப்ரபா<sup>4</sup>ஸாம்' யஸஸா ஜ்வலந்தீம்' ஸ்ரியம்' லோகே தே<sup>3</sup>வஜுஷ்டாமுதா<sup>3</sup>ராம் .  
தாம்' பத்<sup>3</sup>மினிமீம்' ஸரணமஹம்' ப்ரபத்<sup>3</sup>யே(அ)லக்ஷ்மீர்மே நஸ்யதாம்' த்வாம்' வ்ரு'ணே  
candrām prabhāsām yaśasā jvalantīm śriyam lōkē dēvajusṭāmudārām .  
tām padminīmīm śaraṇamaham prapadyē'lakṣmīrmē naśyatām tvām vṛṇē (mantram-5)

"I surrender to Srī Dévi who shines as the moon, who is effulgent, who is renowned, who is in the form of fire, who is ever present in Nārāyana in all His manifestations, who is served by all deities, who is ever generous, who fulfills all actions of devotees, who blossoms the nature at dawn of creation and who is beyond time and space. Let my physical, material and mental poverty be destroyed.. I seek Thee as my means."

गंधद्वारां दुराधर्षां नित्यपुष्टां करीषिणीम् ।

ईश्वरी<sup>1</sup>सर्वभूतानां तामिहोपह्वये श्रियम् ॥ ९॥

க<sup>3</sup>ந்த<sup>4</sup>த்<sup>3</sup>வாராம்' து<sup>3</sup>ராத<sup>4</sup>ர்ஷாம்' நித்யபுஷ்டாம்' கரீஷிணிம் .  
ஈஸ்வரகும் ஸர்வபு<sup>4</sup>தானாம்' தாமிஹோபஹ்வயே ஸ்ரியம்  
gāndhadvārām durādharṣhām nityapuṣṭām karīṣhīṇīm .  
īśvarī<sup>m</sup> sarvabhūtānām tāmihōpahvayé śriyam (mantram-9)

"I invoke Thee O, Srī Dévi here. Thou art the cause of all the five gross elements and their subtle qualities, Thou art invincible, Thou art ever full of all the glorious attributes, Thou art fond of those who perform acts with purity of mind, speech and body and Thou art the supreme ruler of all the sentient entities".

*These two mantrās of Srī Sūktham clearly indicate the co-eternal and co-equal nature of Srī in the causation and control of the cosmos and its beings.*

One of the *mantrās* which is part of the *ப<sup>2</sup>லஸ்ருதி (phalāsruti)* of Srī Sūktham (benefits of recitation of the hymn) is especially recited in all Srī Vaishnavā Temples and services but generally omitted by others. In this *mantram* the Védic Seer prays to Srī to grace the devotee with "Eternal Service to the lotus feet of the Divine". This being the ultimate goal suited to the nature or *swarūpa* of the *jīva* as per the teachings of the āzhwārs and all of the āchāryās in Srī Vaishnava Visishtādvaita tradition, this *mantram* is always recited at the end of Srī Sūktham.

பத்<sup>3</sup>மப்ரியே பத்<sup>3</sup>மினி பத்<sup>3</sup>மஹஸ்தே பத்<sup>3</sup>மாலயே பத்<sup>3</sup>மத<sup>3</sup>லாயதாசுதி .  
விஸ்வப்ரியே விஷ்ணு மனோ(அ)னுசூலே த்வத்பாத<sup>3</sup>பத்<sup>3</sup>மம் மயி ஸந்நித<sup>4</sup>த்ஸ்வ ..

padmapriyé padmini padmahasté padmālayé padmadalāyatākṣi .  
viśvapriyéviṣṇu manō'nukūlé tvatpādapadamā mayi sannidhatsva .. (Srī Sūktham- 16)

"May Srī Dévi, who is fond of lotus flowers, who is the supreme among women, who holds a lotus in Her hand, Who is seated on a lotus, who has the soft and beautiful eyes like a lotus petal, who has affection for all of Her children, who never displeases Her Lord, place Her sacred feet on the top of my head!" (as translated by Srī Swāmi Sadagōpan).

We will end this section of Srī Sūktham with a well known *mantram* (which is also in the *ப<sup>2</sup>லஸ்ருதி (phalāsruti)* verses of Srī Sūktham) usually recited as part of the famous hymn in praise of Srī Lakshmī (called Srī Lakshmī *Ashtōttaram* with 108 *nāmās* (names) of Srī - narrated to Pārvathi dévi at her request by Lord Śiva)

लक्ष्मीं क्षीरसमुद्र राजतनयां श्रीरंगधामेश्वरीम् ।  
दासीभूतसमस्त देव वनितां लोकैक दीपांकुराम् ।  
श्रीमन्मन्दकटाक्षलब्ध विभव ब्रह्मेन्द्रगङ्गाधरां ।  
त्वां त्रैलोक्य कुटुम्बिनीं सरसिजां वन्दे मुकुन्दप्रियाम्  
लக்ஷ்மீம்' கூரீஸமுத்<sup>3</sup>ர ராஜதனயாம்' ஸ்ரீரங்க<sup>3</sup>தா<sup>4</sup>மேஸ்வரீம் .  
தா<sup>3</sup>ஸ்பூ<sup>4</sup>தஸமஸ்த தே<sup>3</sup>வ வனிதாம்' லோகைக தீ<sup>3</sup>பாங்குராம் .  
ஸ்ரீமன்மந்த<sup>3</sup>கடாசூலப்<sup>3</sup>த<sup>4</sup> விப<sup>4</sup>வ ப்<sup>3</sup>ரஹ்மேந்த<sup>3</sup>ரக<sup>3</sup>ங்கா<sup>3</sup>த<sup>4</sup>ராம்' .  
த்வாம்' த்ரையோக்ய குடும்பி<sup>3</sup>னீம்' ஸரஸிஜாம்' வந்தே<sup>3</sup> முகுந்த<sup>3</sup>ப்ரியாம் ..  
lakṣmīm kshīrasamudra rājatanayām śrīraṅgadhāméśvarīm .  
dāsībhūtasamasta déva vanitām lōkaika dīpāṅkurām .  
śrīmanmandakaṭākṣhalabdha vibhava brahméndraganḡādhārām .  
tvām trailōkya kuṭumbinīm sarasijām vandé mukundapriyām

"O'Divine mother Lakshmī, the daughter of the king of the ocean of milk, you are the ruler of Srīrangam (with Lord Ranganatha), you are served by all the divine ladies in the heavens, you are the guiding light for the world with the everlasting grace from dévās like Brahma, Indra and Śiva, and you abide in all of the three worlds – my obeisance to Thee, the beloved of Lord Mukunda (Nārāyana)."

ii. **Āchāryās' and Āzhwārs' sūkthies (Divine works):**

Srī Yāmuna Muni (the grand preceptor) of Srī Rāmānuja, has sung the glories of Srī in a *Stōtram* (hymn of praise) called *Chatusloki* comprising of four verses. The first verse from this *Stōtram* is the folloing,

காந்தஸ்தே புருஷோத்தம: பணிபதி: சைய்யாஸனம் வாஹனம்  
வேதா<sup>3</sup>த்மா விஹகே<sup>3</sup>ஸ்வரோ யவநிகா மாயா ஜக<sup>3</sup>ந்மோஹிநீ |  
ப்<sup>3</sup>ரஹ்மேஸாதி<sup>3</sup> ஸுரவ்ரஜ: ஸத<sup>3</sup>யிதஸ் த்வத்<sup>3</sup>தா<sup>3</sup>ஸதா<sup>3</sup>ஸீக<sup>3</sup>ண:  
ஸ்ரீரீத்யேவா ச நாம தே ப<sup>4</sup>க<sup>3</sup>வதி ப்<sup>3</sup>ரும: கத<sup>2</sup>ம் த்வாம் வயம் ||

kāntasté purushōttama: panipathi: śaiyyāsanam vāhanam  
vedātmā vihagēshvaro yavanikā māyā jaganmohinī |  
brahmeshādi suravraja: sadayita: tvaddāsādāsīgana:  
srīrītyēva cha nāma té bhagavati brūma: katham tvām vayam

"O'Bhagavati! Your dear Lord is the celebrated. Purushōttaman (Nārāyana). The king of serpents, Ādhishēshan is your bed. Garuda having the védās as his body is your seat and transport. The world-mesmerizing *māyā* (*Prakruti*) is your shielding curtain. Brahma, Śiva and all the other dévās and their consorts form the assembly of both male and female attendants..Your sacred name is Srī. With all these glories inherent in You, how can we of limited intellect attempt to describe You?"

The term **Bhagavān** (**Bhagavati** – female gender) implies that the person possesses six divine attributes in full. They are *jñānam* (knowledge) *bala* (strength) *aishwarya* (lordship), *śakti* (potency) *vīrya* (valour) and *téjas* (spendor).

Srī Kūrattāzhvān (1010 CE) (the famous disciple of Srī Rāmānuja) in his work *Srīstavam* seeking the grace of Srī MahāLakshmī states:

"யஸ்யா விசுஷ்ய முக<sup>2</sup>ம் ததி<sup>3</sup>ங்கி<sup>3</sup>த பராதி<sup>4</sup>நோ வித<sup>4</sup>த்தே<sup>5</sup>கி<sup>2</sup>லம்"

yasyā vīkshya mukham tadinggita parādhīnō vidhatté akhilam (Srī Kūrattāzhvān's Srīstavam-1).

"Influenced by whose face and the expressions there off the Supreme Lord does all acts of creation, may Her grace be on us".

Srī Parāsara Bhattar (1062-1174 CE) in his work *Srī Gunaratna Kōsham* sings the glories of Srī MahāLakshmī in the following words,

ஈஷ்டே கஸ்சித் ஜக<sup>3</sup>த இதி ய: பௌருஷே ஸுக்த உக்த:

தம் ச த்வத்கம் பதிமதி<sup>4</sup>ஜகா<sup>3</sup>வுத்தரஸ்சாநுவாக: (Srī Gunaratnakōsam -13)

Eeshté kascchit jagatha ithi ya: pourushé sūktha uktha:

tam cha tvathkam pathimadhijagou uttharascchānuvāka:

"In the Purusha Sūktham, one who is described to be the Lord of all the worlds is declared to be your consort by the latter anuvākam of the same sūktham". The derivation of the word (பதந்யௌ) - is from "பதிம் நயதி" one who directs her consort.

The celebrated āchārya Srī Védānta Désikan (1268–1369 CE) composed a *stōtram* (hymn of praise) "Srī Stuti" in which the infinite kalyāna gunās (auspicious attributes) and glories of Srī Mahā Lakshmī are detailed. We will refer to a *ślōkam* from this work here.

கல்யாணாநாமவிகலநிதி<sup>4</sup>: கா(அ)பி காருண்யஸ்மா  
 நித்யாமோதா<sup>3</sup> நிக<sup>3</sup>மவசஸாம் மௌலிமந்தா<sup>3</sup>ரமாலா .  
 ஸம்பத்<sup>3</sup>தி<sup>3</sup>வ்ய: மது<sup>4</sup>விஜயின: ஸந்நித<sup>4</sup>த்தாம் ஸதா<sup>3</sup>மே  
 ஸைஷா தே<sup>3</sup>வீ ஸகலபு<sup>4</sup>வன ப்ராந்த<sup>2</sup>னாகாமதே<sup>4</sup>னு: (Srī Stuti -24)

kalyāṇānāmvikalanidhiḥ kāpi kāruṇyasīmā  
 nityāmōdā nigamavacasām maulimandāramālā .  
 sampaddivyaḥ madhuvijayinaḥ sannidhattām sadā mé  
 saiṣhā dévī sakalabhuvana prārthanākāmadhēnuḥ (Srī Stuti -24)

"Lakshmī is the inexhaustible treasure of auspiciousness and the utmost limit of indescribable compassion. She is the Eternal Bliss and adorns like a garland of Mandara flowers, the heads of the Védās (Upanishads). She is the divine wealth of (Vishnu) the conqueror of Madhu, and is the Kāmadhenu (the wish yielding Divine Cow) in granting the wishes of all (the people in) the world. May that Lakshmī dwell for ever in my heart! (Srī Stuti -24)

In the *Bhāshyam (Commentary) of Srī Vishnu Sahasranāmam* by Srī Parāsara Bhattar, the great āchāryā gives detailed descriptions of Srī from various Scriptural texts (śāstrās) while explaining the divine name "**Mādhava**" meaning the consort of "Ma" (Lakshmī). We will refer to them here. "The essential nature of Lakshmī is described in the *śūstrās* dealing with the Supreme Reality, her form is eternal and spotless. Her Supreme rulership is not restricted by any limiting adjunct. Her universal Motherhood, Her natural association with Bhagavān which is eternal and unending, are all delineated in great detail in them. In Védic Literature, Srī Sūkta, Sraddha Sūkta, Médha Sūkta, Uttara Nārāyana, and others deal with this subject. In Vishnu Purānam in the episode of the churning of the Milky Ocean the praise of Lakshmī is elaborately described.

நித்யைவ ஏஷா விஷ்ணோ: ஸ்ரீரநபாயினீ  
 யதா<sup>2</sup> ஸர்வக<sup>3</sup>தோ விஷ்ணு: ததை<sup>2</sup>வேயம் த்<sup>3</sup>விஜோத்தம  
 nityaiva eshā vishnoḥ Srīr-anapāyinī |  
 yathā sarvagatō vishnuḥ tathaivēyam dvijōttama || (Vishnu Purānam 1.8-17)

"This Lakshmī is eternal, the universal Mother, and is ever in union with Vishnu. Just as Vishnu pervades all things, she also does, O best among Brahmins".

anyēshu chavatarēshu Vishno-rēsha-yanapayinī |  
 தே<sup>3</sup>வத்வே தே<sup>3</sup>வதே<sup>3</sup>ஹேயம் மநுஷ்யத்வே ச மாநுஷீ |  
 விஷ்ணோர் தே<sup>3</sup>ஹாநுரூபாம் வை கரோத்யேஷாத்மநஸ்தநும் ||

dévatvé déva-déheyam, mānushyatvé cha mānushī  
Vishnor déhānu-rūpam vai karōth yéshā-yātmani tanum || (Vishnu Purānam 1 .9 -144-145)

"Not just this, even when the Lord takes the form of a Déva or for that matter a human being, Srī Lakshmi also takes a suitable form of a Dévi or a human being. Goddess Lakshmi thus adjusts herself according to the embodiments of Lord Vishnu". In **Brahma Purānam**, this is stated as well. "தஸ்ய கருணாஸ்ரயா. பகவத் வாஸுதேவஸ்ய நித்யைவ ஏஷா அநபாயினீ" (tasya karunāsraya. Bhagavat Vāsudévasya nitayiva éshā anapāyini) "Lakshmī is His Supreme Power and She is endowed with the quality of Mercy. She -is eternal and inseparably associated with BhagavānVāsudéva" "ஸ்ரத்த<sup>3</sup>த<sup>4</sup>யா தே<sup>3</sup>வம் தே<sup>3</sup>வத்வம்அஸ்ருதே - śraddhayā dévam dévatvam aśnuté "Lord Vishnu gets His Lordship because of His association with Sraddhā (Lakshmī)" (Translation into English by "Srī Désika Darsana Durantarar" Prof Srī U.Vé. SrīnivasaRaghavachar Swami – Publication by Srī Visihtadvaita Pracharini Sabha, 1983).

In **Srīmad Rāmāyanam** both Srī Rāma and divine mother Sītā express their mutual inseparable relationship. Mother Sītā's words as addressed to Rāvana:

अनन्या राघवेणाहं भास्करेण प्रभा यथा ॥  
அநந்யா ராகவேணாஹம் பாஸ்கரேண ப்ரபா யதா.  
ananyā rāghaveṇāhaṃ bhāskareṇa prabhā yathā (Srīmad Rāmāyanam Sundara kādam 21-15)

"I am not separate from Rāghava the same as Sun's effulgence is not from the Sun"  
Similar words used by Srī Rāma when deity Agni returns Dévi Sītā to Srī Rāma.

अनन्या हि मया सीता भास्करेण प्रभा यथा ॥  
ananyā hi mayā sītā bhāskareṇa prabhā yathā || (Srīmad Rāmāyanam Yuddha kādam 118-19)  
**"Sītha is not different from me, even as Sun's effulgence is not different from the Sun."**

**Āzhwārs** also indicate these clearly in their verses. The **first** three āzhwārs (**Mudhal** āzhwārs) express this in their verses. In Mudhal Thiruvandhādhi, **Srī Poikai Pirān** refers to **Srīyapatitvam** (Nārāyana being the consort and Lord of Srī) many a time, and declares, that the inner consciousness (**self**) is innately aware of the consort of Lakshmī.

பெயரும் கருங் கடலே நோக்கும் ஆறு ஒண் பூ  
உயரும் கதிரவனே நோக்கும் உயிரும்  
தருமனையே நோக்கும் ஒண் தாமரையாள் கேள்வன்  
ஒருவனையே நோக்கும் உணர்வு  
(Mudal Thiruvandhādhi – 67)

peyarum karungadalé nōkkum\_āru,\* onpū-  
uyarum\* kathiravané nōkkum,\* -uyirum-  
tharumanaiyé nōkkum\* onthāmaraiyāl kélvan,\*  
oruvanaiyé nōkkum **unarvu**.  
(Mudal Thiruvandhādhi – 67)

"The river naturally flows towards the ocean with the surging waves. The beautiful lotus blossoms upon facing the rising sun in the sky. The life force looks for the deity of death at the end of life. Similarly the inner consciousness is naturally aware of the consort of Lakshmī residing in the lotus".

**Srī Bhūdat āzhwār** refers to "Srī" in many verses in *Irāndām Thiruvandhādhi* and declares that the grace of Srī brings the vision of the golden Form of the Lord even before the Lord's own grace.

காணக் கழிகாதல் கைமிக்குக் காட்டினால்,  
நாணப் படுமென்றால் நாணுமே? - பேணிக்  
கருமாலைப் பொன்மேனி காட்டாமுன் காட்டும்,  
திருமாலை நங்கள் திரு. (Srī Bhūdat āzhwār's Irāndām Thiruvandhādhi - 56)

kānak kazhikādhal \* kaimikkuk kāttināl \*  
nānappadum enrāl nānumé? \*\* - pénik  
karumālaip \* ponméni kāttā mun kāttum \*  
thirumālai nangaL thiru (Srī Bhūdat āzhwār's Irāndām Thiruvandhādhi - 56)

"When intense desire to have vision of the Lord grows into a passion, how can one curb the same and appear not impatient. Even before the Lord chooses to bestow the vision of His golden Form, Srī the divine Mother will reveal that to us".

One of the Supreme Lord Nārāyaṇa's Thirunāmams (divine names) is "**Mādhava**" meaning, the consort of Mā meaning Lakshmī. This was referred to earlier. **Srī Bhūdat āzhwār** uses this divine name in three of the verses

நமக்கென்றும் மாதவனே என்னும் \* மனம் படைத்து \*  
மற்றவன் பேர் ஒதுவதே நாவினால் ஒத்து  
namakkenrum mādhavané ennum \* manam padaiththu \*  
matravan pér ōdhuvathé nāvināl ōththu (Irāndām Thiruvadhādhi -38)

மாதவனே! என்னும் \* மனம் படைத்து \*  
மற்றவன் பேர் ஒதுவதே நாவினால் உள்ளு  
mādhavané! ennum \* manam padaiththu \*  
matravan pér ōdhuvathé nāvināl ullu (Irāndām Thiruvadhādhi -44)

He directs us specifically to the Thirunāmam (divine name), "Mādhava" (மாதவா) emaphasizing that the substantive meaning of all the Védās is contained in this one Thirunāmam.

மாதவன் பேர் சொல்லுவதே ஒத்தின் சுருக்கு  
mādhavan pér solluvadhé ōththin surukku (Irāndām Thiruvadhādhi -39)

It is interesting to note that in Srī Vishnu Sahasranāmam adhyāyam, the Thirunāmam "**Mādhava**" is found three times, the third time it is just preceded by the divine name "**Lōkanatha**:" (meaning "Protector of the world" "Master") and followed immediately by the

Thirunāmam "**Bhakta vatsala**: (meaning "affectionate towards His devotees)"). The attribute *Vātsalyam* indicates the special love that mother has for the child.. The order of the names is suggestive that this attribute may be predicated by the fact that He is Mādhava (the consort of Srī).

**Srī Pei Āzhwār** (one of the three Mudhal āzhwārs) begins his Mūndrām Thiruvandhādhi with a declaration at the very outset, "திருக்கண்டேன் பொன்மேனி கண்டேன்". (Thirukkandén ponméni kandén) He first saw "**Thiru**" which stands for "**Srī**" in Tamil and then only he mentions that he saw the golden Form of the Lord.

**Srī Thirumazhisai Pirān** in his work Thirucchanda Viruttam has the following verse.

பரத்திலும் பரத்தை ஆதி பெளவ நீர் அணைக் கிடந்து  
உரத்திலும் ஒருத்திதன்னை வைத்து உகந்து அது அன்றியும்  
நரத்திலும் பிறத்தி நாத ஞானமூர்த்தி ஆயினாய்  
ஒருத்தரும் நினைது தன்மை இன்னது என்ன வல்லரே? (Thirucchanda Viruttam - 29)

paraththilum paraththai yāthi\* pawva nīranai kidandhu,\*  
uraththilum oruththi thannai\* vaiththuhandhu adhu anriyum,\*  
naraththilum piraththi\* nātha ṅjyāna mūrththi āyināi,\*  
oruththarum nīnāthu thanmai\* innathu enna vallarē! (Thirucchanda Viruttam - 29)

"O'Lord, Thou art supreme form transcending all individual souls and beyond the primordial matter. Thou repose on the ocean, united with the divine mother who forever resides in Thy heart. Furthermore, Thou art born in human form as Srī Rāma and Srī Krishna. Thou art the unconditioned Lord and the actual form of Knowledge. Neither the Védās nor the learned Védic scholars could truly measure the nature of Thy grace."

உரத்திலும் ஒருத்தி தன்னை வைத்து உகந்து (uraththilum oruththi thannai\*vaiththuhandhu).

The greatness of the Lord is really **His Sriyapatitvam (being the Lord of Srī)**. The conjunction **உம் (and)** indicates that mother Lakshmi is united with the Lord forever and She is co-eternal in His form. The word "**ஒருத்தி**" (**oruththi**) indicates **that there is no one else like Her**.

In his Nānmukan Thiruvandhādhi **Srī Thirumazhisai Pirān** emphatically declares,

பொன்பாவை

கேள்வா! \* கிளரொளி என் கேசவனே!

ponpāvai

kélvā! \* kilaroli en késavané! (Nānmukan Thiruvandhādhi - 59)

meaning, "O' the Lord of Srī, whose halo adds lustre to Thee, O' my Lord Késhava".

and further emphasizes that Her association with Nārāyana identifies Him as Brahman.

திரு நின்ற பக்கம் \* திறவிதென்று ஓரார் \*

கரு நின்ற கல்லார்க்கு உரைப்பர் \*\* - திருவிருந்த

மார்வன் \* சிரீதரன் தன் வண்டுலவு தண் துழாய் \*

தார் தன்னைச் சூடித் தரித்து  
 thiru nindra pakkam \* thiravidhendru ōrār \*  
 karu nindra kallārkku uraiappar \*\* - thiruvirundha  
 mārvan\* sirīdharan than vandulavu than thuzhāi \*  
 thār thannaich sūdith thariththu

(Nānmukan Thiruvandhādhi- 62)

"Those who do not realize that Nārāyana is the transcendental Reality since Srī resides in Him, teach the ignorant, pointing to others limited by birth. For He is known as Srīdhara who bears "Srī" on His heart and wears lovely, cool garland of Tulasi swarming with humming bees."

ஸ்ரீவத்ஸவக்ஷா: Srīvatsavakshā: ஸ்ரீவாஸ: Srīvasa: ஸ்ரீபதி: Srīpathi: ஸ்ரீமதாம் வர: Srīmathām  
 vara: ஸ்ரீத<sup>3</sup>: Srīdha:ஸ்ரீஸ: Srīsa: ஸ்ரீநிவாஸ: Srīnivāsa: ஸ்ரீநிதி<sup>4</sup>: Srīnidhi: ஸ்ரீவிபா<sup>4</sup>வந: Srīvibhāvana:  
 ஸ்ரீத<sup>4</sup>ர: Srīdhara: ஸ்ரீகர: Srīkara: ஸ்ரீரேய: Srēya: ஸ்ரீமாந் Srīmān

(608-619-ஸ்ரீவிஷ்ணுஸஹஸ்ரநாமம் - Srī Vishnu Sahasranāmam)

Meaning of these 12 names in order are as follows:

திருமருமார்வன், திருவுக்கிருப்பிடம், திருவின் நாயகன், திருவாளர் தலைவன்,  
 திருவைஅளிப்போன், திருவுக்கும்திரு, திருமகள்கொழுனன், திருவின்பெட்டகம், திருப்புகழாளன்,  
 திருவைத் தரிப்போன், திருவுடன் பிறப்போன், திருவை உடையோன், என்று விஷ்ணு  
 ஸஹஸ்ரநாமத்தில் வியாஸர் திருவின் ஸம்ப<sup>3</sup>ந்த<sup>4</sup>த்தை அறிவித்தார்.

"One who has Srīvatsa (mole) on His chest; the abode of Srī; the lord of Srī; Foremost among those with the grace of Srī; One who bestows Srī; One who is Srī of Srī; the consort of Srī; the treasure house of Srī; One who owes His greatness to Lakshmī; One who bears Srī; one who is born with Srī; one who has Srī;

In these 12 divine names Sage Vyāsa also describes the intimate connection of the divine mother Lakshmī to Srīman Nārāyana.

In the other work of this āzhwār, Thirucchanda viruttam we find the following verse.

மண்ணை உண்டு உமிழ்ந்து பின் இரந்து கொண்டு அளந்து மண்  
 கண்ணுள் அல்லது இல்லை என்று வென்ற காலம் ஆயினாய்  
 பண்ணை வென்ற இன்சொல் மங்கை கொங்கை தங்கு பங்கயக்  
 கண்ண நின்ன வண்ணம் அல்லது இல்லை எண்ணும் வண்ணமே

(Thirucchanda Viruttam - 105)

mannai undu umizhndhu\* pin irandhu kondalanthu,\*man-  
 kannula allathillaiy enru\* venra kālam āyināi,\*  
 pannai venra insol mangai\* kongai thangu pangaya-  
 kannai,\* ninna vannam allathu illai\* ennum vannamé.

(Thirucchanda Viruttam - 105)

"Feeling that this earth would not last if it did not become the recipient of Thine grace, Thou swallowed it at the time of dissolution, obtained it (as Vāmana from Mahābali) as alms and then measured the same (as Trivikrama). Time that conquers everyone is Thine manifestation. O' Lotus eyed Lord! Thou art ever resident in the bosom of the youthful divine mother (Periya Pirāttiyār) whose words surpass music in sweetness. The reason for my heart's desire to experience Thine beauty is none other than the overwhelming beauty of Thy form."

பண்ணை வென்ற இன்சொல் மங்கை கொங்கை தங்கு (pannai venra insol mangai\* kongai thangu)- **Thou art ever resident in the bosom of the youthful divine mother** (Periya Pirāttiyār) whose words surpass music in sweetness. Āzhwār indicates that the Lord is resident in the heart of Srī Dévi.

**Srī Pei āzhwār** also indicates this in his work as well.

மனத்துள்ளான் \* மாகடல் நீர் உள்ளான் \* மலராள்  
தனத்துள்ளான் \* தன்துழாய் மார்பன் \*\* - சினத்துச்  
செருநர்உகச் செற்றுகந்த \* தேங்கோத வண்ணன் \*

வரு நரகம் தீர்க்கும் மருந்து

(Mūndrām Thiruvandhādhī. -3)

manathhullān \* mākadal nīr ullān \* malarāl  
thanathhullān \* thanthuzhāi mārban \*\* - sinaththuch  
serunarugachetru ugandha \* théngkōdha vannan \*

varu naragam thīrkkum marundhu

(Mūndrām Thiruvandhādhī. -3)

"My Lord who is equally at home resting on the waves of the Milk Ocean and the bosom of Lakshmī wearer of the cool *tulasi* garland and happy destroyer of evil forces, azure-complexioned like the expansive ocean, is the cure-all for the looming hell of *samsāra*, abides in my heart".

The Lord is in the heart of the divine mother in order to reach the "*chétanās*", the sentient beings in the material world. One must not forget the fact that the divine forms of Srīman Nārāyana and Srī Mahā Lakshmī are "**aprākṛtham**" meaning "**non-material**".

## 5. The Concept of "Srī":

The concept of "Srī" in Visishtādvaitam has been extensively commented upon by eminent Srī Vaishanava āchāryas including Srī Yāmuna, Srī Rāmānuja, Srī Parāsara Bhattar, Srī Nanjiyar and Srī Swāmi Védanta Désikan. We referred to a verse from *Charuślōki* of Srī Yāmuna earlier. The *stōtrās* (*hymns*) of other āchāryās more or less follow the idea from these. Āchāryās refer also to Srīmad Ramāyanam since Srī Rāmā is an avathāram (incarnation) of Srīman Nārāyana.

The following are the words of Srī Hanumān (who was on a search and find mission on behalf of Srī Rāmā) speaking to himself when he sees divine mother Sīta (incarnation of Srī Dévi) for the first time, in Ashōka Vanam in Lanka, confined there after being abducted by the demon king Rāvanā.

துல்ய ஸீல வயோ வ்ருத்தாம் துல்ய அபி<sup>4</sup>ஜந லக்ஷணாம்  
 ராக<sup>4</sup>வோ அர்ஹதி வைதே<sup>3</sup>ஹீம் தம் ச இயம் அஸிதேக்ஷணா  
 துல்ய ஶீல வயோ வृत्ताम् துல்ய அபிஜந லக்ஷணாம் |  
 ரா஘வோ அஹதி வைதேஹிம் தம் ச இயம் அஸிதேக்ஷணா || 9-16-9  
 tulya śīla vayo vṛttām tulya abhijana lakṣaṇām |  
 rāghavo arhati vaidehīm tam ca iyam asita īkṣaṇā || (Sṛīmad Rāmāyanam Sundarakāṇḍam 16-5)

"Sṛī Rama (a scion of Raghu) is suited to Sītā (princess of Vidéha territory) whose character , age and conduct are well matched and whose pedigree and bodily marks are on a par with His and this dark eyed lady too is suited to Him."

Sṛī Parāśara Bhattar (great āchārya) who came after Sṛī Rāmānuja praises Periya Pirāttiār in his work Sṛī Gunaratna kōsham. He states,

அபாங்க பூ<sup>4</sup>யாம்ஸோ யது<sup>3</sup>பரி பரம்ப்<sup>3</sup>ரஹ்ம தத<sup>3</sup>பூ<sup>4</sup>த்  
 apāṅga bhūyāmsō yadupari param Brahma tadh-abhūth (Sṛī Gunaratna kōsham -30), meaning  
 "whichever entity gets most of the grace of the divine Mother Lakshmi that entity becomes the Param Brahma".

In another verse from the same text addressing Sṛī Dévi as Mother Sītā from Sṛī Rāmāvathāram, he states the following:

மாதர்-மைதி<sup>2</sup>லி! ராக்ஷஸீஸ்-த்வயி ததை<sup>3</sup>வ-ஆர்த்<sup>3</sup>ராபராதா<sup>4</sup>ஸ்-த்வயா  
 ரக்ஷந்த்யா பவனாத்மஜால்லகு<sup>4</sup>தரா ராமஸ்ய கோ<sup>3</sup>ஷ்ட<sup>2</sup>க்ருதா |  
 காகம் தஞ்ச விபீ<sup>4</sup>ஷணம் ஸரணமிதி-உக்திக்ஷமெள ரக்ஷத:  
 ஸா நஸ்: ஸாந்த்<sup>3</sup>ரமஹாக<sup>3</sup>ஸஸ் ஸுக<sup>2</sup>யதுக்ஷாந்திஸ்-தவாகஸ்மிகீ ||

māthar-mythili! rakshasīs-thvayi tadhaiva-ardhraparādhās-thvayā  
 rakshantya pavanāthmajaallaghutharā Rāmasya Ghōstī kruthā |  
 kākam tamcha Vibhīshanam śaranamithi-ukthikshamou rakshatha:  
 sā na:s sāndhramahāgasas-sukhayathu kshānthi-tavākasmiḱī || (Sṛī Gunaratna kōsham -50)

"O'Mother Mythili!, Your act of protection of the many demon attendants of Rāvana who were all cruel to you from being destroyed at the hands of enraged Hanumān, made Sṛī Rāmā's side small since Rāma protected the Kākāsura as well as Vibhīshana only after they actually sought his refuge by surrendering." Here the āchārya points out that Kārunyam (Compassion) of the divine Mother surpasses even that of the Supreme Lord.

The following are the actual words of Mother Sītā to Hanuman in that context.

பாபானா வா ஶுமானா வா வதாஹீணா ப்லவங்ம || 6-113-86  
 कार्यं कारुण्यमार्येण न कश्चिन्नापराध्यति  
 pāpānām vā śubhānām vā vadhārhanām plavaṅgama |

kāryaṃ kāruṇyamāryeṇa na kaścinnāparādhyati |(Sṛīmad Rāmāyanam Yuddhakāṇḍam 113-46)

"Kindness is to be shown by a noble person towards a sinner as well as to a virtuous person and even to a person who deserves death, for there is none who never commits a wrong."

In the Dvaya Mantra Adhikāra of *Sṛīmad Rahasya Traya Sāram*, Sṛī Védānta Désikan commenting on the meaning of Sṛīman Nārayana quotes the following ślōka (of Sṛī Arulala Perumāl Emperumānār)

"ஆகாரிணஸ்து விஞ்ஞானம் ஆகார ஞான பூர்வகம்  
தேநாகாரம் ஸ்ரியம் ஞாத்வா ஞாதவ்யோ ப<sup>4</sup>க<sup>3</sup>வான் ஹரி:"

"ākārinastu vijñanam ākāra jñāna pūrvakam  
tēnākāram sriam jñātvā jñātavyo bhagavān hari:"

*"The knowledge of a qualified object is possible only through the attribute. So knowing first Sṛī who is an Ākāra or Viséshana, the Ākāri or Viséshya – the Lord is to be known".*

He then gives six derivative meanings of the word "Sṛī" (*Shreeyathé* meaning She is sought, *Srayathé* meaning She seeks the Lord for the protection of the jīvās, *Srunōti* meaning She listens, *Srāvayathi* meaning She makes the Lord listen, *Srunāthi* meaning She destroys the faults of the devotees and *Sreenāthi* meaning She fills the worlds with her *gunās* which further illustrate her *Purushakāratvam* (Compassionate Mediator)

The term "**Lakshmī**" has been given several etymological derivations. Two of these are given here. லக்ஷயதீதி லக்ஷமீ ("lakshayati iti") meaning she thinks of the merits and demerits of all jīvās (not for meting out punishments, but for the purpose of being a compassionate mediator. "லக்ஷயம் ஸர்வமிதேரஹம்"(I am the target of all knowledge) are the words of Sṛī Mahā Lakshmī in Pāncharātra text, "**Lakshmītantram**". Since she is integral part of Parama Purusha and it is through her the Supreme is identified and understood, the knowledge of the Supreme of necessity will have to include the knowledge of Lakshmī also.

The middle letter in the "**pranavam**" (Ōmkāram) is said to refer to Lakshmī. The following often quoted verse gives definition of "**pranavam**"

அகாரேணோச்யதே விஷ்ணு: ஸர்வலோகேஸ்வரோ ஹரி: |

உத்<sup>3</sup>த்<sup>4</sup>ருதா விஷ்ணுநா லக்ஷமீருகாரேணோச்யதே ஸதா||

மகாரஸ்து தயோர் தா<sup>3</sup>ஸ: இதி ப்ரணவலக்ஷணம்||

"akāreṇa uchyatē Vishnū: sarvalōkésvarō Hari:  
uddhrutā vishnunā lakshmīrukāreṇa uchyatē sadhā  
makārastu tayōrdāsa: iti pranava lakshanam"

"The Supreme Lord Hari who is all pervasive is indicated by the first letter "**a**". Sṛī MahaLakshmī who is borne always on the heart of that Hari is described by the middle letter "**u**". The third letter "**ma**" indicates the jīva (the individual self) who is the servant of both. That is the definition of "**pranavam**". The "pūrvāchāryas" (the ancient masters) refer to a verse from Sṛīmad

Rāmāyanam to substantiate this further. The context refers to the scene when Srī Rāma, Sītā and Lakshmana enter the *dandaka* forest.

"अग्रतः प्रययौ रामः सीता मध्ये सुमध्यमा ।

पृष्ठतः तु धनुष्पाणिः लक्ष्मणः अनुजगाम ह ॥"

அக்ரத: ப்ரயயௌ ராம: ஸீதா மத்யே ஸுமத்யமா.

ப்ருஷ்டதஸ்து தநுஷ்பாணிர் லக்ஷ்மண: அநுஜகாம ஹ || 3.11.1

agrataḥ prayayau rāmaḥ sītā madhye su madhyamā, |

prṣṭhataḥ tu dhanuṣpāṇiḥ lakṣmaṇaḥ anujagāma ha || (Srīmad Rāmāyanam Āranya kāndam-11-1)

"Rama walked in front, Sita with a beautiful waist, in the middle and Lakshmana holding the bow, behind them"

This verse is referred by our *pūrvāchāryas* as "*pramāna*" (validity) for the interpretation of the "*pranavam*" (*Ōmkāram*). "A picture is said to be better than thousand words". *It is like a pictorial demonstration of the meaning of "pranavam"*. Srī Rāma is the incarnation of the Supreme Lord Hari. Divine Mother Sītā represents Srī Lakshmī and Lakshmana who serves them both indicates the "jīva". Interestingly all the three letters are also in the words of the verse in the right order. The letter "a" is in the word "**agrataḥ**". The letter "u" is in the word "**su madhyamā**". The letter "ma" is in the word "**anujagāma**". When Srī Rāma, Sītā and Lakshmana entered the Dandaka forest, Srī Rāma went first followed by Sītā. Lakshmana went behind them carrying the bow.

**Srī or MahāLakshmī is co-eternal with the Lord and ever resident in the chest of the Lord. She not only acts to bring the grace of the Lord to the *jīva* but also actively helps in the redemption of the individual souls. In this role, She is considered as a compassionate mediator (*Purushakāra Bhūthai*). The Āchāryās point not only to the Védās but also to the Āzhwārs' works as evidence (the *Pramāna*) for this.**

## 6. Bhū Dévi (Hrī) (Mother Earth):

We referred to the fact earlier that in the last mantram of Purusha sūktham, Bhū Dévi (Hrī) is referred to first.

**ஹ்ரீஸ்ச தே லக்ஷ்மீஸ்ச பத்நயௌ (*hrīścha té lakshmīścha patnyau*) (*Purusha Sūktham 2-6*).**

**"For Thee, Bhū Dévi and Srī Dévi are two consorts" The second ஈ ("cha"- conjunction)**

**indicates indirectly Nīlā Dévi.**

Srī Nāmmāzhwār in the famous *pathikam* (decad of verses) "Kannan Kazhalinai (Thiruvāimozhi 10-5), refers to both Bhū Dévi and Srī Dévi in the same order as in the Purusha Sūktham

நாரணன் எம்மான் பார் அணங்காளன்

வாரணம் தொலைத்த காரணன் தானே.  
nāranan emmān \* pāranangkālan \*\*  
vāranam tholaiththa \*kāranan thānē

(Thiruvāmozhi -10-5-2)

"Nārāyana is my Lord. He is பார் அணங்காளன் (the consort of the divine mother Earth).  
He is the Cause of all. He is the same Krishna who destroyed the mad elephant"

மாதவனென்றென்று ஓதவல்லீரேல்  
தீதொன்றும் அடையா ஏதம் சாராவே.  
mādhavan enrenru \*ōdha vallīrēl \*\*  
thīdhonrum adaiyā \* ēdham sārāvē

(Thiruvāmozhi-10-5-7)

"If you call Him as Mādhava, the Lord of Lakshmī, then no harm will befall you.  
Suffering will not near you "

### i. Bhū sūktham

The glories Srī Bhū Dévi are revealed clearly in the **Bhū sūktham** (the numbering of the *mantrās* and meanings given here are as per the *vyākhyānam* –commentary by Srī Putthūr Krishnaswamy Iyengar Swami) which is often recited during Thirumanjanam of the Lord in all Srī Vaishnava temples. Will review here some of the *mantrās* from this famous sūktham as well as pertinent verses from āzhwārs and āchāryas.

1. ஓ பூ<sup>4</sup>மிர்பூ<sup>4</sup>ம்நாத்<sup>4</sup>யெளர்வரிணா(அ)ந்த்ரிகூழம் மஹித்வா .  
உபஸ்தே<sup>2</sup> தே தே<sup>3</sup>வ்யதி<sup>3</sup>தே (அ)க்னிமன்னாத்<sup>3</sup>மந்நாத்<sup>3</sup>யாயாத்<sup>3</sup>தே<sup>4</sup>..  
ōm bhūmirbhūmnā dyaurvārīṇāntārikṣham mahītvā .  
upasthē tē dévyaditēē (a)gnimānnāda-mānnādyāyādadhē..

Ōm! பூ<sup>4</sup>மி O' Bhūmi Dévi ! பூ<sup>4</sup>ம்நா By the extensive area பூ<sup>4</sup>மி You are Earth, வரிணா த்<sup>4</sup>யெள  
by your greatness You are the heavens, மஹித்வா அந்த்ரிகூழம்.by your fame You are like the  
cosmic space. அதி<sup>3</sup>தே Fulness that You are, தே உபஸ்தே<sup>2</sup> அன்னாத்<sup>3</sup>ம் You are (always) close  
to Paramātmā. ஆத்<sup>3</sup>தே<sup>4</sup> I surrender அக்னிம் my "self" அன்னாத்<sup>3</sup>ம் which is fit to experience  
the bliss of the Lord (to You) அந்நாத்<sup>3</sup>யாய for the purpose of obtaining that bliss.

7. மேதி<sup>3</sup>னீ தே<sup>3</sup>வீ வஸுந்த<sup>4</sup>ரா ஸ்யாத்<sup>3</sup>வஸுதா<sup>3</sup> தே<sup>3</sup>வீ வாஸவீ.  
ப்<sup>3</sup>ரஹ்மவ்ரசஸு: பித்ரு'ணாம் ஸ்ரோத்ரம் சக்ஷுர்மன: ..  
medinī dévī vasundharā syadvasudā devee vāsavī .  
brahmavarchasah' pitri'nām śrotram chakshurmanah:

"(மேதி<sup>3</sup>னீ தே<sup>3</sup>வீ) May the divine mother Medinī Dévi (Bhūmi) (வஸுந்த<sup>4</sup>ரா) who is the  
repository of all wealth like gold, diamond and other gems, (வஸுதா<sup>3</sup>) who protects those  
wealth, (வாஸவீ) who also has wealth of all grains, (தே<sup>3</sup>வீ) who is ever resplendent, (ஸ்யாத்<sup>3</sup>  
பித்ரு'ணாம்) become propitious to us and our forefathers and (ஸ்ரோத்ரம் சக்ஷுர்மன:).bestow  
senses like eyes, ears and mind as well as (ப்<sup>3</sup>ரஹ்மவ்ரசஸு:) splendor of Brahman"

8. தே<sup>3</sup>வீ ஹிரண்யக<sup>3</sup>ர்பி<sup>4</sup>ணி தே<sup>3</sup>வீ ப்ரஸூவர்  
ரஸ<sup>3</sup>னே (ஸத<sup>3</sup>னே) ஸத்யாய<sup>3</sup>னே ஸீத<sup>3</sup> ..  
dēvī hirāṇyagarbhinī dēvī praśūvarī  
rasānē (sadānē ) satyāyānē sīda ..

In this *mantram*, the seer addressing Bhūmi (ஸத்யாய<sup>3</sup>னே) as the residence of Parama Purusha, (ஸத<sup>3</sup>னே) as the residence of all beings, (ஹிரண்யக<sup>3</sup>ர்பி<sup>4</sup>ணி) as pregnant with gold and other wealth, (ப்ரஸூவர்) who gives rise to priceless substances, (தே<sup>3</sup>வீ) as the consort of the Lord prays for Her grace.

9. ஸமுத்<sup>3</sup>ரவதீ ஸாவித்ரீ அனோ தே<sup>3</sup>வீ மஹ்யங்கீ<sup>3</sup>  
மஹீத<sup>4</sup>ரணி மஹோவ்யதிஷ்டா  
samudravātī sāvitrī hanō dēvī mahyāṅgī.  
mahīdharāṇī mahōvyathiṣṭā

10. ஸ்ருங்கே<sup>3</sup> ஸ்ருங்கே<sup>3</sup>யஜ்ஞே யஜ்ஞே விபீ<sup>4</sup>ஷணி.  
இந்த<sup>3</sup>ர்பத்னீ வ்யாபினீ ஸூரஸரிதி<sup>3</sup>ஹ  
śṛṅgē śṛṅgē yajñē yajñē vibhīṣaṇī  
indrāpatnī vyāpinī surasāridīha

By these two *mantrās*, the Védic seer praises, "Bhū Dévi (ஸமுத்<sup>3</sup>ரவதீ) who has the oceans for the attire, (ஸாவித்ரீ) Sun as the auspicious mark (*tilakam*) on the forehead, (அனோ தே<sup>3</sup>வீ) has for her consort the Supreme Lord noted by the *akāram* (அகாரம்). (மஹீ த<sup>4</sup>ரணி மஹ:) She has great fame and splendor and is celebrated by everyone, bearing all beings. (விபீ<sup>4</sup>ஷணி.) She induces fear in those who do not seek her, (இந்த<sup>3</sup>ர்பத்னீ) has great wealth, is the consort of the infinitely rich transcendental Lord, (ஸூரஸரிதி<sup>3</sup>ஹ வ்யாபினீ) is sought in refuge by the dévās, is all pervasive, (ஸ்ருங்கே<sup>3</sup> ஸ்ருங்கே<sup>3</sup>யஜ்ஞே யஜ்ஞே வ்யதிஷ்டா) shining in the high hills and in all virtuous sacrificial rites."

Srī Thirumangai azhwār captures the meaning of the 9 th *mantram* in the beginning two verses of his work சிறியதிருமடல் "Siriya Thirumadal".

காரார் வரைக் கொங்கை கண்ணார் கடல் உடுக்கை \*

சீரர் சுடர் சுட்டி செங்கலுழிப் பேராற்று \* 1

பேரார மார்பின் பெருமா மழைக் கூந்தல் \*

நீரார வேலி நில மங்கை 2

kārār varaik kongkai kannār kadal udukkai \*

sīrar sudar chutti sengkaluzhip pérātru \* 1

pérāra mārbin perumā mazhaik kūndhal \*

nīrāra véli nila mangkai \* 2 (Srī Thirumangai āzhwār's Siriya Thirumadal)

11. வாயுமதீ ஜலஸயனி ஸ்ரிய,ந்தா<sup>4</sup> ராஜா ஸத்யந்தோ<sup>4</sup>பரி மேதி<sup>3</sup>னி ..

ஸோபரித<sup>4</sup>த்தங்காய

vāyumatī jalasayanī śriya,ndhā rājā satyandhō pari mēdinī ..

sō paridhattamgāya

"(வாயுமதி) Bhū Dévi has wind for the vital airs, (ஐலஸய்னி) has the waters for bed and (ஸ்ரியந்தா<sup>4</sup>ரா அஜா) has abundance of riches. She is birthless, (ஸா உபரி த<sup>4</sup>த்த அங்காய அந்தோ<sup>4</sup>பரி ஸதி) bears all of the beings and favoring the ignorant ones in order to help them reach the Supreme Lord."

12. விஷ்ணுபத்னிம் மஹிம் தே<sup>3</sup>விம்மாத<sup>4</sup>விம் மாத<sup>4</sup>வப்ரியாம்  
 லக்ஷ்மீப்ரியஸ்கீ<sup>2</sup>ம் தே<sup>3</sup>விம் நமாம்யச்யுத வல்லபா<sup>4</sup>ம் .  
 viṣṇupaṭnīm mahīm dēvīm mādhavīm mādhavapriyām  
 lakṣmī priyasākhīm dēvīm namāmyachyuta vallabhām

"(நமாமி மஹிம் தே<sup>3</sup>விம் விஷ்ணுபத்னிம்) I bow to Bhūmi Dévi, the consort of Vishnu, (மாத<sup>4</sup>விம்) known as Mādhavī (மாத<sup>4</sup>வப்ரியாம்) being the consort and sweet heart of the Lord of Lakṣmī (Mādhava), (லக்ஷ்மீப்ரியஸ்கீ<sup>2</sup>ம்) who is like a dear friend to Srī Dévi, (தே<sup>3</sup>விம்) who is splendidous in form and virtues, and (அச்யுத வல்லபா<sup>4</sup>ம்) who is beloved of Lord Achyuta"

13. ஓ த<sup>4</sup>னுர்த<sup>4</sup>ராயை வித்<sup>3</sup>மஹே ஸர்வஸித்<sup>3</sup>த<sup>4</sup>யை ச தீ<sup>4</sup>மஹி .  
 தன்னோ த<sup>4</sup>ரா ப்ரசோத<sup>3</sup>யாத் ..  
 ōm dhanurdharāyai vidmahé sarvasiddhyai cā dhīmahī .  
 tannō dharā prachōdayāt

(த<sup>4</sup>னுர்த<sup>4</sup>ராயை வித்<sup>3</sup>மஹே) we worship (the Lord who wields the bow) - (her whose form is like the bow)

(ஸர்வஸித்<sup>3</sup>த<sup>4</sup>யை ச தீ<sup>4</sup>மஹி) We meditate upon the One who blesses us with all success (ஸர்வஸித்<sup>3</sup>தி sarva siddhi). May that, (த<sup>4</sup>ரா - Bhūmi Dévi) (ப்ரசோத<sup>3</sup>யாத்) prompt (தன்னோ - ந: தத்) us for that meditation!

This *mantram* is known as "**Bhūmi gāyatri**". Like the other *gāyatri mantrās*, it aids in meditation of the *Paramātmā*. Through this *gāyatri* the védic seer seeks the grace of Bhūmi Dévi. Bhū Dévi is declared here as "ஸர்வஸித்<sup>3</sup>தி - sarva siddhi" meaning one who bestows all goals both of this material world (which is evident to all beings) as well as for the attainment of *Mōksham* . Here her *purushakāratvam* is clearly indicated.

15. த்ரேதா<sup>4</sup> விஷ்ணுருருகா<sup>3</sup>யோ விசக்ரமே  
 மஹிம் தி<sup>3</sup>வம் ப்ருதி<sup>2</sup>விம் அந்தரிக்ஷம்  
 தச்ச<sup>2</sup>ரோணைதி ஸ்ரவ இச்ச<sup>2</sup>மாநா  
 புண்யம் ஸ்லோகம் யஜமாநாய க்ருண்வதீ  
 tredhā vishnururugāyō vicakramé |  
 mahīm divam prthivīmantariksham  
 tacchrōnaiti śrava icchamānā |  
 punyam ślōkam yajamānāya krnvatī

உருகா<sup>3</sup>ய விஷ்ணு: the greatly famous Lord Vishnu த்ரேதா<sup>4</sup> விசக்ரமே measured with three strides மஹிம் தி<sup>3</sup>வம் ப்ருதி<sup>2</sup>விம் அந்தரிக்ஷம் this great Earth, the heavens above and the vast (stellar) space in between. ஸ்ரோணா Bhūmi dévi who is attached to the asterism of śrava,

ஸ்ரவ: இச்ச<sup>2</sup>மாநா யஜமாநாய desiring to bring good (to her worshipper), as well as யஜமாநாய புண்யம் ஸ்லோகம் க்ருண்வதீ the highest sacred fame to her worshipper, தத் ஏதி reaches that Vishnu.

This last *mantram* refers to the special affection that Parama Purusha has for Bhūmi Dévi by referring to Trivikrama *avathāram*. (the famous incarnation of Lord Vishnu who as a celebrate dwarf Vāmana went begging for alms and after obtaining the gift of three spaces from the demon king Mahābali - who had previously usurped all of the worlds from the dévās - turned into the gigantic form of Trivikrama measuring the entire cosmos with just three strides of His divine feet). It also refers to the compassionate intercession of Bhūmi Pirātti on behalf of all the sentient beings of the world. The Lord measured Bhūmi Dévi (the Earth) – referred as மஹீம் mahīm - known for her greatness of her attributes. The Lord gently stroked Her with His divine foot - நிலமகள் பிடிக்கும் மெல்லடி - the soft feet massaged by Bhūmi pirātti- (Thiruvāimozhi 9-2-10) -the divine feet which are sought after as the adornment for their heads by the loving devotees. தி<sup>3</sup>வம் அந்தரிசூழம் விசக்ரமே divam antariksham vicakramé – earlier it was mentioned- த்<sup>4</sup>யெள வ்ரிணா அந்தரிசூழம் மஹித்வா, dyau varīṇā antārikṣhaṁ mahitvā - that Bhūmi Dévi pervades the heavens and all of the worlds in the cosmic space by her greatness and fame. The Lord in fact lovingly stroked with his divine feet His consort.

கிடந்திருந்து நின்றளந்து \* கேழலாய்க் கீழ் புக்கு  
 இடந்திடும் \* தன்னுள் கரக்கும் உமிழும் \*\*  
 தடம்பெருந்தோள் ஆரத்தழுவும் \* பாரென்னும்  
 மடந்தையை \* மால் செய்கின்ற மால் \* ஆர் காண்பாரே  
 kidandhirundhu ninRaLandhu \* kézhalāyk kīzh pukku  
 idandhidum \* thannuL karakkum umizhum \*\*  
 thadamperunthōl āraththazhuvum \* pārennum  
 madandhaiyai \* māl seyginra māl \* ār kāNbārē?

(Thiruvāimozhi 2-8-7)

Srī Nammāzhwār describes in this verse how the Earth (Bhūmi pirāttiyar) is so fitting to all of the wishes and sportive acts of the Supreme Lord Nārāyana. The Lord lied down on the sea shores requesting a path across the ocean to reach Lanka. He sat with sages on the *chitrakūta* hills. After vanquishing the demon king Rāvana, He stood victorious with bow in His hand. He measured the worlds with three paces. Taking the form of a huge divine boar (Varāha) went under the waters to bring back the Earth which had been submerged under the sea by the demon Hiranyākshan, He kept this Earth inside His belly protecting the same from the deluging waters of *Pralaya* (the dissolution), He brought it out again, hugged Her in love, making His powerful and strong arms swell with pleasure and pride. Who can fully fathom the loving deeds that the Supreme Lord performs in relation to Bhūmi Pirātti.

(தச்ச<sup>2</sup>ரோணைதி ஸ்ரவ இச்ச<sup>2</sup>மாநா யஜமாநாய - tacchrōnaiti śrava icchamānā yajamānāya) – In order to bring good to her worshipper, Bhūmi Dévi who is attached to the star "śravana"

reaches out to her consort, Vishnu. (புண்யம் ஸ்லோகம் யஜமாநாய க்ருண்வதீ ஏதி punyam ślōkam yajamānāya kṛvatī éthi)- In order to bring the highest sacred fame to her worshipper, Bhūmi Dévi who is attached to the star "śravana" reaches out to her consort, Vishnu. ***This indicates clearly the Purushakāratvam of Bhū dévi.***

## ii. Bhū Stuti:

We mentioned earlier that Bhūmi Dévi (the Earth) – is referred to as மஹிம் mahīm - known for her greatness of her attributes. The most important attribute of her of course is கூடமா (Kshamā) meaning "Patience and Forgiveness". She Swāmi Srī Védānta Désikan in his Bhū Stuti describes beautifully divine mother's glories and auspicious attributes. We will refer to a couple of verses here.

ஸங்கல்ப கல்ப லதிகா மவதி<sup>4</sup>ம் கூடமாயா:  
 ஸ்வேச்சா வராஹ மஹிஷீம் ஸுலபா<sup>4</sup>நுகம்பாம்  
 விஸ்வஸ்ய மாதர மகிஞ்சந காமதே<sup>4</sup>நும்  
 விஸ்வம்ப<sup>4</sup>ராமஸரண: ஸரணம் ப்ரபத்<sup>3</sup>யே (Srī Védānta Désikan's Bhū Stuti – 1)  
 samkalpa kalpa lathikām mavadhim kshamayā  
 svécchā varāha mahishīm sulabhānukampām  
 viśwasya māthāramakinchana kāmadhénum  
 viśwambharā maśarana: śaranam prapadhyé (Srī Védānta Désikan's Bhū Stuti – 1)

"Adiyén who has no other refuge surrender to Bhūmi Dévi (*viśvambharā*), the Mother of the World, who is like the celestial wish yielding creeper *kalpagam*, who is the ultimate in forgiveness, who graces easily, who is like *kāmadhénu* (wish fulfilling cow) for the meek and who by Her own will became the consort of the Lord in His incarnation as VarāhaPerumān"

காந்தஸ் தவைஷ கருணாஜலதி<sup>4</sup>: ப்ரஜாநாம்  
 ஆஜ்ஞாதிலங்க<sup>4</sup>ந வஸாது<sup>3</sup>பஜாத ரோஷ:  
 அஹ்நாய விஸ்வஜநநி கூடமயா ப<sup>4</sup>வத்யா  
 ஸர்வாவகா<sup>3</sup>ஹந ஸஹா முபயாத் யவஸ்த்தா<sup>2</sup>ம் (Srī Védānta Désikan's Bhū Stuti – 13)  
 kāntas tavaisha karunā jaladhih prajānām  
 āñjātilanghana vaśātu pajāta rōshah  
 ahnāya viśva janani kshamayā bhavatyā  
 sarvāvagāhana sahāmupayāt yavasthām (Srī Védānta Désikan's Bhū Stuti – 1)

"O'Viśvajani! (Mother of the Universe!), Your consort the Lord eventhough is deeply compassionate, becomes enraged towards the human beings because of their actions against His divine rules, but because of you who is known as Kshamā being the embodiment of forgiveness, He becomes compassionate also thereby becoming easily approachable to everyone".

## iii. Gōdā Stuti:

Āchārya also glorifies *Srī Godā pirātti (Srī Āndāl)* who is an incarnation of *Bhūmi pirātti* for the same attribute.

ஸ்ரீவிஷ்ணுசித்த குலநந்த<sup>3</sup>ன கல்பவல்லீம்  
 ஸ்ரீரங்க<sup>3</sup>ராஜ ஹரிசந்த<sup>3</sup>ந யோக<sup>3</sup>த்<sup>3</sup>ருஸ்யாம்  
 ஸாக்ஷாத் கூமாம் கருணயா கமலாமிவாந்யாம்  
 கோதா<sup>3</sup>மந்யஸரண: ஸரணம் ப்ரபத்<sup>3</sup>யே

(Srī Védānta Désikan's Gōdā Stuti – 1)

Srī Vishnu chitha kula nandana kalpa vallīm,  
 Srī Rangaraja harichandana yōga druśyām,  
 Sākshāth kshamām karunayā kamalāmivānyām,  
 Godām ananya śarana: śaranam prapadyé.

(Srī Védānta Désikan's Gōdā Stuti – 1)

"Adiyén who has no other refuge surrender to Srī Āndāl (Gōdā), who is like the celestial wishfulfilling creeper *kalpakam* in the family flower garden of Srī Periāzhwār, who is more beautiful because of association with the fragrant sandal tree, Srī Rangarāja, who is the embodiment of forgiveness and Bhūmi dévi incarnate and who is like another Periya Pirāttiār Srī Mahālakshmi because of the attribute of compassion".

The attributes of forgiveness and compassion (Mercy) are emphasized for they make the Supreme Lord more easily approachable by the erring souls. In fact, the attribute "Kshamā" (Patience and forgiveness) of the **Supreme Lord Srī Rāmapirān** who is famous for all of the infinite **kalyāna gunās** (auspicious attributes) is compared only to that of Bhūmi dévi. Sage Nārada introducing Srī Rāmapirān to Srī Valmikī lists the several **kalyāna gunās** of the Lord and says the following.

विष्णुना सदृशो वीर्ये सोमवत्प्रियदर्शनः ।

कालाग्निसदृशः क्रोधे क्षमया पृथिवीसमः ॥ (Srīmad Rāmāyanam- Bāla kādam 1.18)

விஷ்ணுநா ஸத்ருஸோ வீரீயே ஸோமவத்ப்ரியதர்ஸந: .

காலாக்நி ஸத்ருஸ: க்ரோதே கூமயா பரிதிவீஸம:

viṣṇunā sadṛśo vīryé sōmavat priya darśanaḥ |

kāla agni sadṛśaḥ krodhé kshamayā pṛthvī samaḥ (Srīmad Rāmāyanam- Bāla kādam 1.18)

"वीर्ये vīryé - In valour, विष्णुना सदृशः viṣṇunā sadṛśaḥ - similar to Vishnu, सोमवत् sōmavat in appearance like full Moon, प्रियदर्शनः priya darśanaḥ - pleasing to the sight, क्रोधे krodhé - in anger, कालाग्निसदृशः kāla agni sadṛśaḥ - like destructive fire at the end of dissolution, क्षमया kshamayā - in patience-forgiveness, पृथिवीसमः pṛthvī samaḥ - equal to Earth.

#### iv. Srī Varāha avathāram and Bhūmi Dévi / Srī Gōdā (Srī Āndāl):

The Varāha avathāram was mentioned above with reference to Srī Nammāzhwār's Thiruvāimozhi verse. கேழலாய்க் கீழ் புக்கு இடந்திடும் (Thiruvāimozhi 2-8-7). Taking the form of a divine boar (Varāha) went under the waters to bring back the Earth which had been submerged under the sea

by the demon Hiranyākshan. Srī Vishnu Sahasranāma adhyāyam refers to Varāha as *Mahā Varāha*. This incarnation of Srīman Nārāyana taken *of His own accord* is glorified by all of the āzhwārs and āchāryas. Srī Poikai Pirān in his Mudhal Thiruvadhādhī refers to Varāha avathāram in verses 9, 12, 25, 39, 84 and 91. The verse 84 refers to the huge size of Srī Varāha Perumān by comparing it to Trivikrama avathāram indicating also the reason for the same.

பிரான்! உன் பெருமை \* பிறர் ஆர் அறிவார்? \*  
 உராய் உலகளந்த நான்கு \*\* - வராகத்து  
 எயிற்று அளவு \* போதாவாறு என் கொலோ? \* எந்தை  
 அடிக்களவு போந்த படி

pirān! un perumai \* pirar ār arivār? \*  
 urāy ulagalandha nānru \*\*  
 varāgaththu eitru aLavu \* pōdhāvāren kolō? \* enthai  
 adikkalavu pōndha padi

(Mudhal Thiruvandhādhī -84)

"O' Lord (my benefactor), Who but Thou can comprehend Thy Greatness?  
 When Thou strode the worlds effortlessly, the Earth that fitted snugly into  
 Thine (my Master's) foot, how come it appeared to be just a fragment of Thy tooth  
 as Varāha?"

The discrepancy raised by āzhwār here, is explained by the fact that the Lord's protection is independent of the being that is protected and it is related to the intensity of His desire to protect. *The intensity of desire to protect in Varāha avatāram was very high*. During the Trivikrama avathāram the Lord saw no danger to life, for Mahābali just simply had taken over the worlds from the dévās. Hiranyakshan on the otherhand had taken the Bhūmi and had hidden the same under the ocean. There was imminent danger to life itself, unless intervened and rescued by the Lord.

The sages and seers describe the huge size of Srī Varāha Perumān, "கு<sup>2</sup>ர மத்<sup>4</sup>யக<sup>3</sup>தோ யஸ்ய மேரு: கணகணாயதே"(the Meru peaks near the ankles of Varāha split into small pieces). In Periya Thirumozhi, Srī Thirumangai āzhwār refers to the gigantic form of Srī Varaha Perumān almost in a similar vein. Meru Mountain is visualized as reaching up to the gigantic body of Varāha Perumān as He rose out of the water.

சிலம்பினிடை சிறு பரல் போல் பெரிய மேரு \*  
 திருக்குளம்பில் கணகணப்பத் திருவாகாரம்  
 குலுங்க \* நில மடந்தை தனை இடந்து புல்கிக் \*  
 கோட்டிடை வைத்து அருளிய எங்கோமான் கண்டீர் \*\*  
 இலங்கிய நான்மறை அனைத்தும் அங்கம் ஆறும் \*  
 ஏழிசையும் கேள்விகளும் எண்திக்கு எங்கும் \*  
 சிலம்பிய நற்பெருஞ்செல்வம் திகழும் நாங்கூர்த் \*  
 திருத்தெற்றியம்பலத்து என் செங்கண்மாலே  
 silampinidai siru paral pōl periya méru \*  
 thirukkulambil kanakanappath thiruvākāram

(Periya Thirumozhi 4-4-8)

kulungka \* nila madandhai thanai idandhu pulgik \*  
 kōttidai vaiththu aruliya engkōmān kandīr \*\*  
 ilangkiya nānmarai anaiththum angkam ārum \*  
 ézhisaiyum kélvicalum enthikku engkum \*  
 silambiya narperunjselvam thigazhum nāngkūrth \*  
 thiruththetiriyambalaththu en sengkanmālē

(Periya Thirumozhi 4-4-8)

*Srī Āndāl who is the only woman among all of the āzhwārs saints, is considered to be incarnation of Srī Bhūmi Dévi. Therefore there is a special connection between her and Srī Varāha Perumān.* Srī Āndāl actually says in her Nāchiyār Thirumozhi in reference to the Lord of Srī rangam that she could never forget even if she tries to, the words spoken by the Lord in his *vibhava avathāram* as Srī Varāha Perumān.

பாசி தூர்த்துக் கிடந்த பார்மகட்கு பண்டொரு நாள்  
 மாசுடம்பில் நீர் வாரா மானமிலாப் பன்றியாம் \*\*  
 தேசுடைய தேவர் \* திருவரங்கச் செல்வனார் \*  
 பேசி இருப்பனகள் \* பேர்க்கவும் பேராவே

(Nācchiyār Thirumozhi 11-8)

pāsi thūrththuk kidandha \* pārmagatku \* pandoru nāl  
 māsudambil nīr vārā mānamilāp pandriyām \*\*  
 thésudaiya dhévar \* thiruvarangach selvanār \*  
 pési iruppanagal \* pérkkavum pérāvé

(Nācchiyār Thirumozhi 11-8)

"Aeons ago, when Bhūmi Pirātti was lying submerged under the waters covered by moss, the Supreme Lord took the incarnation of a huge divine boar with body covered by dirt with water dripping . Despite that, the Lord of Srīrangam who took that form of a divine boar shined with undiminished brilliance. Whatever the Lord spoke at that time is unforgettable and imprinted in the mind and unerasable (even if I try to do so)."

*Varaha Purānam*, is in the form of a dialogue between Srī Varāha Perumān and Bhūmi Pirāttiār. Bhū Dévi with great concern of all the beings especially the erring souls, on this Earth asks The Lord for an easy way of reaching Him, crossing the ocean of the material plane with all its attractions and faults.

அஹம் ஸிஷ்யா ச தா<sup>3</sup>ஸீ ச ப<sup>4</sup>க்த்யா ச த்வயி மாத<sup>4</sup>வ  
 ரஹஸ்யம் த<sup>4</sup>ர்மஸம்யுக்தம் தந்மமாசக்ஷவ தத்வத:  
 aham śishyā, ca dāsī ca bhaktyā ca tvayi mādharma  
 rahasyam dharma samyuktam tanmamācakshva tatvatah:

(Varāha Purānam 114-64)

"O'Lord! I am your disciple, servant, and devotee. Acceding to my desire, in order for all beings to obtain the right goal, please tell me the easiest means."

The all knowing and most compassionate divine mother Bhūmi Pirāttiār recognizing the inability of most humans to practice ("*guru upāyam*") difficult means such as Bhakti yōgam, which will be like (குருவியின் கழுத்திலே கட்டின பனங்காய் போலேயாம்.- like tying a palmyra fruit

around the neck of a sparrow), requested the Lord to provide an easy effortless way ("laghu upāyam")

The answer given by the Lord Varāha (in the form of two *ślōkams*) during that *avathāram* is known as *Varāha Charama ślōkam* similar to the ones uttered by Srī Rāmapirān and Srī Krishna during their respective *avathārāms*. The topic of *Varāha Charama ślōkam* is covered by the great āchārya Swamī Srī Védānta Dēsikan in one of his "*chillarai rahasyangal*" texts, called "*rahasya śikhāmani*" (The beautiful explanatory notes (*vivaranam* in Tamil) by Srī U.Ve Vidvan Oppiliappan sannidhi vankīpuram navaneetam Srī Ramadesikachariyar Swamī, - is in volume 2 on "Chillarai Rahasyangal from Srīmad Andavan Srī Poundarikapuram Swamy Ashramam, Srīrangam, 2001"). (Swami Srī Sadagopan has also published a nice commentary in English, "Varaha Puranam", Sadagopan.org)

ஸ்தி<sup>2</sup>தே மனஸி ஸுஸ்வஸ்தே<sup>2</sup> ஸரீரே ஸதி யோ நர:  
தா<sup>4</sup>து ஸாமயே ஸ்தி<sup>2</sup>தே ஸ்மர்தா விஸ்வரூபம் ச மாமஜம்  
sthité manasi susvasthé sarīré sati yō nara: |  
dhātusāmyé sthité smartā viśvarūpam ca maamajam ||1||

ததஸ்தம் ம்ரியமாணம் து காஷ்டபாஷாண ஸந்நிப<sup>4</sup>ம்  
அஹம் ஸ்மராமி மத்<sup>3</sup> ப<sup>4</sup>க்தம் நயாமி பரமாம் க<sup>3</sup>திம்  
tatastam mriyamānam tu kāštā pāshāna sannibham |  
aham smarāmi mad bhaktam nayāmi paramām gatim ||2||

Meaning: "*Oh Bhumi Devi!*

*When my devotees with great faith surrender to me, while they are still in a state of tranquil mind and healthy body and reflect about Me as birthless and eternal, having the entire cosmos as my body, being the root cause of all, the inner controller, (niyanthā), the Supreme Lord of all, all pervasive and easily accessible, then I think of them at their last moments, when they are totally unconscious like a log or a stone and lead them to My eternal abode (parama padham) and grace them with eternal service to Me there".*

Srī Varāha avathāram is described in details in texts, Srī Vishnu Purānam, Srīmad Bhāgavatham and Harivamsam. He is described as the Lord of all fire rituals (yajña Mūrthy). Āzhwārs often refer to this Varāha avathāram in many of the verses and especially before the end of their *prabhandhams*. He is described as our benefactor and true form of all knowledge (ஞானப்பிரான்).

Srī Poikai Pirān (the first of the Mudhal azhwārs) has the following verse in his Mudhal Thiruvandhādhi reminding us that should we not remember Him, Who remembers us in our last moments with the assurance (அஹம் ஸ்மராமி மத்<sup>3</sup> ப<sup>4</sup>க்தம் - aham smarāmi mad bhaktam)

ஊனக்குரம்பையின் \* உள் புக்கு இருள் நீக்கி \*  
ஞானச் சுடர்கொளிஇ நாள் தோறும் \*\* - ஏனத்து  
உருவாய் உலகிடந்த \* ஊழியான் பாதம் \*  
மருவாதார்க்கு உண்டாமோ வான் ?

(Mudhal Thiruvandhādhi -91)

ūnakkurambaiyin \* uḷ pukku irul nīkki \*  
 jñānach sudarkolī nāl thōrum \*\* - énththu  
 uruvāi ulagidandha \* ūzhiyān pādham \*  
 maruvādhārkkku undāmō vān ?

(Mudhal Thiruvandhādhī -91)

"Will they ever see deliverance that do not everyday remember to bow before the Feet of Him Who, entering this frame of flesh remains inside to dispel the ignorance born out of our sense of identification with the mortal frame, and kindles the light of spiritual awakening, Who as Varaha retrieved this earth and protects it at the time of total dissolution?"

The description of Srī Varāha Perumān in Vishnu Purānam and Srī Nammāzhwār's Thiruvāimozhi in his last decad of verses are as follows:

தத: ஸமுத்சூழிப்ய த<sup>4</sup>ராம் ஸ்வத<sup>3</sup>ம்ஷ்டயா மஹாவராஹ: ஸ்பு<sup>2</sup>ட பத்<sup>3</sup>மலோசன:  
 ரஸதலாது<sup>3</sup>த்பலபத்ரஸந்நிப<sup>4</sup>: ஸமுத்தி<sup>2</sup>தோ நீல இவாசலோ மஹாந் (Vishnu Purānam 1-4-26)  
 "After, with a huge form of a Boar with color of blue water lilly, with eyes like the freshly blossomed lotus flower, the Lord holding the Earth with His teeth, rose from the nether region like a big dark mountain".

கோல மலர்ப் பாவைக்கன்பாகிய \* என் அன்பேயோ ! \*  
 நீலவரை இரண்டு பிறை கவ்வி \* நிமிர்ந்ததொப்ப \*\*  
 கோல வராகம் ஒன்றாய் \* நிலம் கோட்டிடைக் கொண்ட எந்தாய்! \*  
 நீலக் கடல் கடைந்தாய் \* உன்னைப் பெற்று இனிப் போக்குவனோ ? (Thiruvāimozhi-10-10-7)

\* kōla malarp pāvaikkanbāgiya \* en anbéyō ! \*  
 nīla varai irandu pirai kavvi \* nimirndhadhoppa \*\*  
 kōla varāgam onrāi \* nilam kōttidaik konda endhāi ! \*  
 nīlak kadal kadaindhāi \* unnaip petru inip pōkkuvanō ? (Thiruvāimozhi-10-10-7)

"O' my loving Lord!, You are sweet to me being the loving consort of the divine mother seated on the beautiful lotus. My father! Assuming the form of a peerless beautiful Boar, holding the Earth with the teeth, rescuing her out of the submerged waters, you shined like a dark mountain rising with two moons. You churned the blue ocean. Having attained you, will I let you go?"

Srī Thirumazhisai Pirān invokes Srī Varāha Perumān in Thirucchanda Viruttam towards the end of this prabhandham.

ஈனமாய எட்டும் நீக்கி\* ஏதமின்றி மீதுபோய்,\*  
 வானமாள வல்லையேல்\* வணங்கி வாழ்து என் நெஞ்சமே,\*  
 ஞானமாகி ஞாயிறாகி\* ஞால முற்றும் ஓர் எயிற்று.\*  
 ஏனமாய் இடந்த மூர்த்தி\* எந்தை பாதம் எண்ணியே (Thirucchanda Viruttam -114)

īnamāya ettum neekki\* éthaminri meedhupōi,\*  
 vānamaāla vallaiyé! \* vanangi vaazhthu en nenjamé,\*  
 jñānamāki jñāyirāki\* jñāla mutrum ōr eyitru,\*  
 énamāi idantha mūrththi\* endhai pādham enniyē. (Thirucchanda Viruttam -114)

"O' my mind! If you desire to cut the eight-fold chain of human predicament, become free of all sorrows and going beyond the manifest world (through the path of light) attain the final beatitude, then take the holy feet of the Lord, Who took the divine, auspicious form as Srī Varāha, uplifted this whole Earth with His incomparable teeth, Who is the giver of spiritual enlightenment, Who like the Sun is the dispeller of all darkness (the light of all sensory knowledge) - as the means and worship and adore them."

Srī Āndāl being the incarnation of Bhūmi Dévi, brings the message of Srī Varāha Perumān to all beings of this earth, in her Thiruppāvai. The easy method of worship of the loving Lord is expressed in the 5 th verse in Thiruppāvai.

மாயனை, மன்னு வடமதுரை மைந்தனைத் \*  
 தூய பெரு நீர் யமுனைத் துறைவனை \*  
 ஆயர் குலத்தினில் தோன்றும் அணிவிளக்கைத் \*  
 தாயைக் குடல் விளக்கம் செய்த தாமோதரனைத் \*\*  
 தூயோமாய் வந்து நாம், தூமலர் தூவித் தொழுது \*  
 வாயினால் பாடி மனத்தினால் சிந்திக்கப் \*  
 போய பிழையும் புகுதருவான் நின்றனவும் \*  
 தீயினில் தூசாகும் செப்பேலோர் எம்பாவாய்  
 māyanai, mannu vadamadhurai maindhanaith \*  
 thūya peru nīr yamunaith thuraivanaī \*  
 āyar kulaththinil thōnrum anivilakkaith \*  
 thāyaik kudal vilakkam seydhā dhāmōdharanaith \*\*  
 thūyōmāi vandhu nām, thūmalar thūvith thozhudhu \*  
 vāyināl pādi manaththināl sindhikkap \*  
 pōya pizhaiyum pugutharuvān nindranavum \*  
 thīyinil thūsāgum seppēlōr empāvāi.

(Thiruppāvai -5)

(Thiruppāvai -5)

"If we with pure unconditional love and absolute surrender, worship offering nice flowers, sing and reflect in our minds, the glories of the Lord with mysterious sportive acts, the king of the holy city of Vadamadurai, one who has played on the banks of the deep Yamuna river with clear water, One who appeared like the auspicious lamp in the cowherd family, One who brought glories to the mother Yashōda, One whose waist got tied to the mortar with a rope (by mother Yashōda), then automatically all the effects of all our past as well as future unrighteous actions will be burnt like cotton thrown into the fire. Therefore sing (His glories)."

**தூயோமாய் வந்து (thūyōmāi vandhu) – does not refer to physical purity. It means: அநந்யப்ரியோஜநராய் - It is having no wants in the mind - desires free unconditional love of the Lord.**

## 7. Nīlā Dévi:

We previously referred to the verse # 55 from Thirucchanda viruttam of Srī Thirumazhisai Pirān in which āzhwār mentions all the three consorts of the Lord . We will refer to it again here.

மன்னு மா மலர்க் கிழத்தி வைய மங்கை மைந்தனாய்  
பின்னும் ஆயர் பின்னை தோள் மணம் புணர்ந்து அது அன்றியும்  
(Thirucchanda viruttam -55)

மன்னு மா மலர்க் கிழத்தி – the lotus born Srī Lakshmi Devi who is born with the Lord during all acts of protection of the worlds. She is also the empress or the Queen (கிழத்தி). She is the Divine Mother of all and fondly referred to as "பெரிய பிராட்டியார்" "Periya Pirāttiyār" in our Srī Vaishnava tradition..

லக்ஷ்மீ: Lakshmi - One who has beautiful and auspicious form as well as many auspicious attributes.

க்ருதாபி<sup>4</sup>ஷேகா மஹிஷி போ<sup>4</sup>கி<sup>3</sup>ந்யோ அந்யா ந்ருபஸ்த்ரிய: (AmaraKosham 2-6-5)  
"Mahishee (the empress or the Queen) is one who gets crowned along with the king. The other wives of the king are known as Bhōgini"

வைய மங்கை மைந்தனாய் - the sweet and youthful consort of Srī Bhū Dévi. The védic Sūktham describes her, அஸ்யேஸாநா ஜகதோ விஷ்ணுபத்நீ -(Yajur- sam 4-41-1) "She is the ruler of the world and the consort of Srī Vishnu"

பின்னும் ஆயர் பின்னை தோள் மணம் புணர்ந்து அது - ( pinnum āyar pinnai thōl\* manam punarndhathu) - Thou embraced in wedding Srī Nappinnai who was Nīlā Devi, born as a cowherdess - as the daughter of Kumban, brother-in-law of Srī Nanda Gopa, the chieftain of the cowherds. Srī Krishna is sometimes referred to as பின்னை கேள்வன் - pinnai kēlvān – meaning consort of Nappinnai pirātti (divine mother Srī Nappinnai).

***Nīlā Dévi represents the enchanting beauty and enjoyment (anubhava sukham) of the Lord. She is the principal consort when the Lord took the avathāram of Srī Krishna. Srī Krishna actually had to kill seven untamed powerful bulls in order to win over Srī Nappinnai Pirātti. This test was set up as a prerequisite by her father to ensure that the person marrying her daughter has valour.***

மாதரார் திறத்து.முன்\*  
ஆனையன்று சென்றடர்த்த\* மாயம் என்ன மாயமே? (Thirucchanda viruttam -40)

Mātharār tiratthu mun  
ānaiyanru sendradarththa\* māyam enna māyamé? (Thirucchanda viruttam -40)

"What a wonder that was, once for the sake of Nappinnai Pirātti with beautiful eyes and eye lashes decorated with collyrium, right in her presence, Thou killed the seven bulls.

Nīlā dévi is also eternal and is resident along with the Lord in the eternal realm. Āchārya Srī Rāmānuja in his "śaranāgati gadyam" addresses the Lord as "ஏவம் பூத பூமிநீளா நாயக".

Previously, in relation to Purusha Sūktham, we had mentioned the following:

*ஹ்ரீஸ்ச தே லக்ஷ்மீஸ்ச பத்ந்யௌ (hrīścha té lakshmiścha patnyau) (Purusha Sūktham 2-6).  
"For Thee, Bhū Dévi and Srī Dévi are two consorts" The second ச ("cha"- conjunction)  
indicates indirectly Nīlā Dévi.*

Srī Nammāzhwār in his Thiruviruttam verse 3, also refers to this.

குழற் கோவலர் மடப்பாவையும் \* மண்மகளும் திருவும் \*  
நிழற் போல்வனர் கண்டு நிற்குங்கொல்? மீளுங்கொல்? \*\* தண்ணந்துழாய்  
அழற் போல் அடுஞ்சக்கரத்து அண்ணல் விண்ணோர் தொழக் கடவும் \*  
தழற் போல் சினத்த \* அப்புள்ளின் பின் போன தனி நெஞ்சமே (Thiruviruttam -3)

kuzhar kōvalar madappāvaiyum \* manmagalum thiruvum \*  
nizhar pōlvanar kandu nirkungkol? mīlungkōl? \*\* thananthuzhāi  
azhar pōl adunjchakkaraththu annal vinnōr thozhak kadavum \*  
thazhar pōl sinaththa \* appullin pin pōna thani nenjhamé (Thiruviruttam -3)

In this verse, āzhwār in the Nāyāki Bhāvam speaks to her friend describing how her mind went after the Lord's beautiful appearance surrounded by His divine consorts wondering whether it will return. "The Supreme Lord is adorned by beautiful cool Tulasi, carrying the fiery Discus which destroys the demons. When He rides mounted on Srī Garudāzhwan who gets angry at the adversaries, the dévās of the higher worlds are seen to worship the Lord. Srī Nappinai Pirātti born in the family of flute carrying cowherds, Bhūmi Pirātti, and Periya Pirāttiār Srī Mahālakshmī are three divine consorts for my Emperumān who are with Him always like a shadow. My lonely mind seeing all of them, will it stay with them permanently or will it return back to me, I wonder!".

We find another verse by Srī Nammāzwār (Thiruvāimozhi 1-9-4) where all three divine consorts of the Supreme Lord are referred to and in the famous īdu Vyākhyānam of this verse has similar expressions.

உடனமர் காதல் மகளிர் \* திருமகள் மண்மகள் ஆயர்  
மடமகள் \* என்றிவர் மூவர் ஆளும் \* உலகமும் மூன்றே \*\*  
உடனவை ஒக்க விழுங்கி \* ஆலிலைச் சேர்ந்தவன் எம்மான் \*  
கடல்மலி மாயப்பெருமான் \* கண்ணன் என் ஒக்கலையானே (Thiruvāimozhi 1-9-4)

udanamar kādhal magalir \* thirumagal manmagal āyar  
madamagal \* enriver mūvar ālum \* ulagamum mūnré \*\*  
udanavai okka vizhungki \* ālilaich sérndhavan emmān \*  
kadalmali māyapperumān \* kannan en okkaiyāné (Thiruvāimozhi 1-9-4)

"Seated along with Him with great love are three divine ladies, namely Thirumagal, Bhūmi Pirātti and Nappinai Pirātti born in the family of cowherds and they are the three divine consorts of our Supreme Lord (Emperumān). The worlds ruled by Him are three. He is my Lord who after swallowing all of the three worlds all at once during the dissolution, seen lying down on the

banyan leaf. His attributes and actions are wonderous, far wider and deeper than the ocean. That Lord born as Srī Krishna carried out many wonderous deeds. He is close to me also, (like a baby, I can carry him on my waist)". ஒக்கலை – okkalai - waist

உடனமர் காதல் மகளிர் - udanamar kādhal magalir – "akalakillén Iraiyum endru"  
அகலகில்லேன் இறையுமென்று

Periyapirāttiar is like the Empress or Queen. She says that "no one is free from faults" She is like His ஐஸ்வரியம் (*Aiswsaryam*) wealth Bhūmi Pirātti – அது விளையும் பூமி (where that wealth grows) ஆயர் மடமகள் - அத்தைப் புணிக்கின்ற போக்தாவானவள் என்று கூறலுமாம். (who enjoys that)

### i. Nīlā Sūktham:

1. நீளாம் தே<sup>3</sup>வீம் ஸரணமஹம் ப்ரபத்<sup>3</sup>யே க்<sup>3</sup>ருணாஹி ||  
க்<sup>4</sup>ருதவதீ ஸவிதராதி<sup>4</sup>ப்தயை: பயஸ்வதீ ரந்திராஸா நோ அஸ்து |  
த்<sup>4</sup>ருவா தி<sup>3</sup>ஸாம் விஷ்ணுபத்னயகோ<sup>4</sup>ராஸ்யேஸாநா ஸஹஸோ யா மநோதா ||  
nīlām dévīm saranamaham prapadyé Gruñāhi ||  
ghruthavathī savitharādhipathyaih payasvathī ranthirāsānō asthu |  
dhruvā diśām vishnupathnyaghōrāsyaśānā sahasō yā manōthā ||

அஹம் நீளாம் தே<sup>3</sup>வீம்ஸரணம் ப்ரபத்<sup>3</sup>யே - I surrender to Nīlā dévi. (This line is not in the Védic mantram but it is included in traditional recitation.) (O' Divine mother Nīlā Dévi!) க்<sup>3</sup>ருணாஹி Please intercede with the Lord (on our behalf). ஸவித: - O' Lord , the cause of this cosmos! யா May the one தி<sup>3</sup>ஸாம் த்<sup>4</sup>ருவா who is steadfast in intercession விஷ்ணுபத்நீ who is the consort of VishNu அகோ<sup>4</sup>ரா who is cool hearted அஸ்ய ஈஸாநா who is the ruler of this world மநோதா who is pleased by mere mental worship ஆஸா - who is pervasive (for the purpose of protecting all beings) க்<sup>4</sup>ருதவதீ who represents abundance of ghee ஆதி<sup>4</sup>ப்தயை - who will unite us with fame (lordship), பயஸ்வதீ - who bestows abundance of milk and cows ந: ரந்தி அஸ்து - bring joy to us.

In this *mantram*, the Védic seer surrenders to Nīlā dévi, with her grace, visualizes the Lord and makes submission to the Lord Himself to make this divine Mother to be our protector for all times because of her inherent special attributes.

2. ப்<sup>3</sup>ருஹஸ்பதிர் மாதரிஸ்வோத வாயுஸ் ஸந்து<sup>3</sup> வாநா வாதா அபி<sup>4</sup>நோ க்<sup>3</sup>ருணந்து  
விஷ்டம்போ<sup>4</sup> தி<sup>3</sup>வோ த்<sup>4</sup>ருண ப்ருதிவ்யா: அஸ்யேஸானா ஜக<sup>3</sup>தோ விஷ்ணுபத்நீ ||  
bruhaspathir māthariśvōtha vāyus sandhu vānā vāthā abhinō grunanthu |  
vishtambhō dhivō dharunah pruthivya: asyaśānā jagathō vishNupathnī || ||

ப்<sup>3</sup>ருஹஸ்பதி The dévās' priest Bruhaspathi மாதரிஸ்வ the wind in the skies உத and வாயு the vital air *prāna* in the body வாதா as well as all the airs such as *apāna*, *vyāna*, *udāna* and *samāna* ஸந்து<sup>3</sup> வாநா which function in a variety of ways in the body தி<sup>3</sup>வோ விஷ்டம்போ<sup>4</sup> who

supports the heavens like a pillar ப்ருதிவ்யா: த<sup>4</sup>ருண (who is the ) support of the Earth விஷ்ணுபத்நீ the consort of Vishnu அஸ்ய ஜக<sup>3</sup>தோ ஈஸானா (because of the same) the ruler of the cosmos அபி<sup>4</sup> ந: க்<sup>3</sup>ருணந்து - May that Nīlā Dévi grace us.

In this *mantram*, the seer seeks the grace of Nīlā Dévi who is the consort of VishNu and (on account of that being) the ruler of the World along with the priest of the dévās and the various airs all of whom form part of herself (or her retinue).

By this *sūktham*, Nīlā Dévi is shown to be the consort of the Lord VishNu, who bestows joy (ரந்தி ranthi), things that bring delight and joy (க்<sup>4</sup>ருதவதீ, ghruthavathī பயஸ்வதீ payasvathī) and will bestow great fame (ஆதி<sup>4</sup>பத்யை āhipathyaih), as well. In *Srīmad Rāmāyanam*, sage Srī Valmīkī compares the three wives of Daśaratha to the three dévies of VishNu, "*tasya "Bhāryāsutisrushū hreeSrīkīrthiyupamāsūcha"* (*Srīmad Ramāyanam –Balakāndam*). The sage uses Hrī and Srī as in *Purusha sūktham*. He however uses the term Kīrthi meaning "great fame" to indicate Nīlā dévi thus indicating and emphasizing the "Great fame" as also the nature of Nīlā Dévi.

## ii. Āchāryās' and Āzhwārs' sūkthies (Divine works)

We will refer here to some of the divine works of the āchāryās and āzhwārs. The following single invocatory verse (*Tanian*) in praise of Srī Āndāl, was composed by Srī Parāsara Bhattar when he was away from Srīrangam (divya désam which he loved most) due to a self chosen exile in order to avoid dealing with an unfriendly troublesome local king. In this verse, āchārya surrenders to Srī Āndāl stating the substantive message conveyed in her work *Thiruppāvai*. Also āchārya makes reference to Nīlā dévi representing the object of the *anubhava sukham* (experiential joy) of the Lord.

நீளா தூங்க<sup>3</sup> ஸ்தநகி<sup>3</sup>ரி தட ஸுப்தம் உத்<sup>3</sup>போத்<sup>4</sup>ய க்ருஷ்ணம்  
பாரார்த்<sup>2</sup>யம் ஸ்வம் ப்ருதி ஸத ஸிரஸ் ஸித்<sup>3</sup>த<sup>4</sup>ம் அத்<sup>4</sup>யாபயந்தீ  
ஸ்வோச்சி<sup>2</sup>ஷ்டாயாம் ஸ்ரஜி நிக்<sup>3</sup>ளிதம் யா ப்<sup>3</sup>லாத் க்ருத்ய பு<sup>4</sup>ங்க்தே  
கோ<sup>3</sup>தா<sup>3</sup> தஸ்யை நம இத<sup>3</sup>ம் இத<sup>3</sup>ம் பூ<sup>4</sup>ய ஏவாஸ்து பூ<sup>4</sup>ய:

nīlā thunga sthanagiri thatī suptham uthpōdhya krishNam  
pārārthyam svam sruthi satha siras sidhdham adhyāpayanthī  
svōchishtāyām srajinigalitham yābalāth kruthya bhungthé  
gōdhā thasyai nama itham itham bhūya évāsthū bhūya:

"I offer my obeisances again and again to Srī Gōdā dévi who woke up Krishna who was sleeping (with his head resting) on the chest of Nīlā dévi (resting like a lion under the foot hills of mountains), and was bound by the flower garland previously worn by her, announcing her

*pāratanthriyam* (total dependence on Him) the substantive principle highlighted in hundreds of védic texts and forcefully experienced Him"

Swāmi Srī Védānta Désikan's famous "*Dayā śatakam*" comprising of one hundred *slōkams* (verses) glorify the attribute of "Compassion and Mercy" of the Lord enshrined in Thiruvénkatam hills. Although the Lord has infinite auspicious attributes (*kalyāna gunās*), our ability to experience them ultimately and solely depend on this special *guna*. In the very first verse of this *śatakam* āchārya describes the Lord's overflowing *dayā* to be like an over flowing river of cane sugar juice. He further suggests that it had become condensed like a huge mountain of sugar crystals in Thiruvénkatam hills so that it is made easily available for all devotees for all time. In this *Dayā śatakam* Āchārya refers also to Srī Nīlā Dévi in the following verse.

நிஸாமயது மாம் நீளா யத்<sup>3</sup>போகபடலைர் த்<sup>4</sup>ருவம்

பா<sup>4</sup>விதம் ஸ்ரீநிவாஸஸ்ய ப<sup>4</sup>க்த தோ<sup>3</sup>ஷேஷ்வ த<sup>3</sup>ர்ஸநம்

nīśāmayatu mām nīla yadbhōga patalair dhruvam..

bhāvitam Srīnivāsasya bhakta dośhēshva darśanam.. (Daya śatakam -8)

"By whose bewitching glances, the Lord Srīnivāsa becomes mesmerized and act unattentive to the faults of the devotees, may that Nīlā pirātti grace me".

Srī Thirumangai āzhwār in his Periya Thirumozhi (11-4-6) refers to Nīlā dévi as புலமங்கை. The word புலன் refers to "the sensory organs", implying that Nīlā Dévi is capable of completely distracting even the Lord.

பெருநில மங்கை மன்னர் மலர்மங்கை

நாதர் \* புலமங்கை கேள்வர் புகழ் சேர் \*

பெருநிலம் உண்டு உமிழ்ந்த பெருவாயராகி

அவர் \* நம்மை ஆள்வர் பெரிதே

perunila mangai mannar malarmangai nādhār \*

pulamangai kēlvar pugazh sér \*

perunilam undu umizhndha peruvāyarāgi

avar \* nammai ālvar peridhé

பெருநில மங்கை means Bhūmi Pirātti மலர்மங்கை நாதர் means "the Lord of Srī". புலமங்கை கேள்வர் புகழ் சேர் means the consort Nīlā dévi who brings fame. Srī Periyavācchān Pillai in his commentary refers to the Lord as "yasya sā" "யஸ்ய ஸா" - meaning that "the one who has her" indicating "One who has the great fame of having her as the consort".

Srī Thirumazhisai Pirān in his works Thirucchandaviruttam as well as in Nānmukan Thiruvadhādhī refers to Nīlā Dévi several times. We will refer to two of the verses one each from each of the two *prabhandhams*. In the 13 th verse in Thirucchandaviruttam, āzhwār indicates that the transcendental Lord is none other than Srī Krishna ("Pinnai Kēlvan") meaning "the consort of Nappinnai".

இன்னையென்று சொல்லலாவது இல்லையாதுமிட்டிடை  
 பின்னைகேள்வனென்பர் உன் பிணக்குணர்ந்த பெற்றியோர்  
 பின்னையாய கோலமோடு பேருமூருமாதியும்  
 நின்னையார் நினைக்கவல்லர் நீர்மையால் நினைக்கிலே (Thirucchanda Viruttam -13)

innai yenru sollalāvadhu\* illaiyādhum ittitai\*  
 pinnai kēlvan enbar un\* pinakkunarndha petriiyōr\*  
 pinnaiyāya kōlamōdu\* pérum ūrum ādhiyum,\*  
 ninnai yār ninaikka vallar\* nirmaiyāl ninaikkilē!\*

"To state that Thou art of such and such nature is not possible. *The enlightened sages* who understand the argument between Thy devotees and the non-devotees *would state that Thou art the beloved of Nappinnai with the slender waist*. When Thou do take birth along with the rest and yet remain different with the most beautiful and divine form, it will be impossible to understand Thee, Thy auspicious names, the glories of Thy birth place and the underlying transcendental form, by any self effort unless revealed by Thy accessible nature. "

In Nānmukan Thiruvandhādhī, āzhwār indicates in verse #32, "to spend even a moment in other things without dwelling on the lord's kalyāna gunās is only harmful"

கதைப்பொருள்தான் கண்ணன் திருவயிற்றி னுள்ள  
 உதைப்பளவு போதுபோக் கின்றி, - வதைப்  
 பொருள்தான் வாய்ந்த குணத்துப் படாத தடைமினோ  
 ஆய்ந்த குணத்தான் அடி.

kathaipporulthān\* kannan thiruvayitrin ulla\*  
 uthaippalavu pōthupōkku inri\*  
 vathaip porulthān vāintha kunaththup\* padātha thadaiminō\*  
 ayntha kunaththān adi

"Ithihasapuranas and Smrithis describe Lord Krishna's will. To spend even a moment in other things without dwelling on the Lord's auspicious qualities is only harmful. Fall at the holy feet of the ever glorious Lord."

In the very next verse Āzhwār describes the various sportive deeds that the Lord performed many of them for the sake of protection of His devotees during His avatāra as Srī Krishna and he includes his vanquishing the seven types of bulls for the sake of Nappinnai.

அடிச்சகடம் சாடி யரவாட்டி, ஆனை  
 பிடித்தொசித்துப் பேய்முலை நஞ்சுண்டு - வடிப்பவள  
 வாய்ப்பின்னை தோளுக்கா வல்லேற் றெருத்திறுத்து.  
 கோப்பின்னு மானான் குறிப்பு.  
 adichchagadam chaadi\* aravātti\* yānai

pidiththosiththup\* peymulai nanjundu\*  
vadippavala vāippinnai thlLukkā\* vallétra eruththiruththu\*  
kōppinnu mānān kurippu.

"He kicked Sakata with His holy feet, made the serpent dance, broke the tusk of the elephant, drank the poison off the breasts of the ogress and for the sake of Nappinnai with coral like lips and beautiful shoulders broke the horns of the wild bulls and by His will became the Lord."

Srī Thirumazhisai Pirān in his work Thirucchandaviruttam does śaranāgati to Srī Krishna invoking the grace and intercession of Nappinnai Pirātti.

விடைகுலங்கள் ஏழுடர்த்து \*வென்றிவேற்கண்மாதாரார்,\*  
கடிக்கலந்ததோள்புணர்ந்த\* காலியூய!வேலைநீர்,\*  
படைத்து அடைத்து அதிற்கிடந்து\* முன் கடைந்து நின் தனக்கு,\*  
அடைக்கலம் புகுந்த என்னை\* அஞ்சல் என்ன வேண்டுமே  
vidaikulangalézhadarththu\*venrivérkanmātharār,\*  
kadikkalandha thōlpunarndha\*kāliāya!vélai nīr  
padaiththu adaitththu athilkidandhu\*munkadaindha unthanakku,\*  
adaikkalam puhundha ennai\* anjal enna véndumé

(Thirucchanda Viruttam- 92)

"O' Lord, Who came as a cowherd! In ancient times, Thou created the wavy oceans of waters, reposed on one of them and churned the same (for the sake of the dévas) and (as Srī Rāma) built a bridge across another. For the sake of embracing the beautiful and fragrant arms of Nappinnai Pirātti with eyes sharp as the victorious spear, Thou vanquished the seven types of bulls. Please pray tell me who had taken refuge in Thee, "Do not fear".

In Thiruppāvai, Srī Āndāl before surrendering to the Lord, she invokes the grace of Srī Nappinnai Pirātti for beneficial intercession on her behalf. This was expressed in three verses (18, 19 and 20)

உந்து மதகளிற்றன், ஓடாத தோள் வலியன் \*  
நந்தகோபாலன் மருமகனே! நப்பின்னாய்! \*  
கந்தம் கமழும் குழலீ! கடை திறவாய் \*  
வந்தெங்கும் கோழி அழைத்தன காண் \*\* மாதவிப்  
பந்தல் மேல், பல்கால் குயிலினங்கள் கூவின காண் \*  
பந்தார் விரலி! உன் மைத்துனன் பேர் பாடச் \*  
செந்தாமரைக் கையால் சீரார் வளை ஒலிப்ப \*  
வந்து திறவாய் மகிழ்ந்தேலோர் எம்பாவாய்

(திருப்பாவை -18)

undhu madhakalitrān, ōdādhā thōl valiyan \*

nandhagōpālan marumagalé! nappinnāi! \*  
 gandham kamazhum kuzhalī! kadai thiravāi \*  
 vandhengkum kōzhi azhaththana kān \*\* mādHAVIP  
 pandhal méL, palkāl kuyilinangkal kūvina kān \*  
 pandhār virali! un maiththunan pér pādach \*  
 senthāmaraiK kaiyāl sīrār valai olippa \*  
 vandhu thiravāi magizhndhélōr empāvāi

(Thiruppāvai -18)

"O' Nappinai Dévi, with fragrant hair locks, daughter-in-law of Nandagopan with strong arms like an elephant unflinching in battle, please open the doors. The cock has cried out indicating day break from all sides. The groups of cuckoo birds resting on the *mādhavi* flower creepers have cawed several times. O' lady with curvy long fingers (suited to defeat Krishna in ball play). Please happily come and join us in singing the glorious names of your Lord and open the doors with your soft lotus red hands with the jingling noise of the beautiful wrist bands."

This particular Thiruppāvai was especially liked by Srī Emperumānār (Srī Rāmānuja) as we learn from the recorded history of his divine life. A disciple of āchārya Srī Nampillai (by name பின்பழகிய பெருமாள் ஜீயர் - Pinpazhakiya Perumāl jeer) recorded the following episode in his Vārthāmālai 206. Emperumānār reciting this Thiruppāvai went and knocked on the door of Srī Thirukkōttiur. Nambi. He was at the time reciting the lines "sīrār valai olippa" and when Srī nambi's daughter came and opened the door, Emperumānār thought Srī Nappinai Pirātti herself had come and opened the door. So he immediately fell flat and prostrated in front of her. When she reported this to her father, Srī Thirukkōttiur nambi, came out and enquired Emperumānār whether he was reciting "Undhumadgalitran Thiruppāvai." .

தத்துவம் அன்று தகவேலோர் எம்பாவாய்

thaththuvam anru thagavélōr empāvāi

(Thiruppāvai-19)

தத்துவம் அன்று தகவு அன்று "இது உன் ஸ்வரூபத்துக்கும் பொருந்தாது; இது உன் ஸ்வ பாவத்துக்கும் பொருந்தாது " " (If you do not accede to our request and wake up Krishna ) it will not suit your real form (*svarūpam*) or essential nature (*svabhāva*)".

(Srī Periyavācchān Pillai in his vyākhyānam, adds "இது உன்னுடைய புருஷகாரபா<sup>4</sup>வத்துக்கும் போராது க்ருபைக்கும் போராது - it is not compatible with your *purushakāra bhāvam*. It will also not suit your compassionate nature.")

நப்பின்னை நங்காய்! திருவே! துயிலெழாய் \*

உக்கமும் தட்டொளியும் தந்து உன் மணாளனை \*

இப்போதே எம்மை நீராட்டேலோர் எம்பாவாய்

nappinnai nangāi! thiruvé! thuyilezhāi \*

ukkamum thattoliyum thandhu un manālanai \*

ippōdhé emmai nīrāttélōr empāvāi

(Thiruppāvai-20)

"O' Wholesome Nappinai pirātti, O' Srī ! Please wake up. Bless us with materials needed to complete this observance of ours and also intercede on our behalf with the Lord and request Him to overlook all our faults and immerse us in joy". In this vere, Nappinai is addressed as "Srī". The word "Srī "is etymologically defined as" ஸ்ரீ.யதே சாகிலைர் நித்யம் ஸ்ரயதே ச பரம் பதம்" "One who is sought as refuge always by everyone. She inturn has taken refuge at the Supreme Lord who is the most covetous and precious goal."

## 8. Purushakāratvam of Srī: Bhū and Nīlā:

All of the āzhwārs and the āchāryās consider that Srī representing the mercy and compassion of the Lord is actually the compassionate mediator for the individual *self* and the *paramātmā*. This is termed as the **Purushakāratvam of Srī**. The very first expression of **Sriyapatitvam** (Supreme being the Lord of Srī and *Purushakāratvam* (*Srī as the compassionate mediator*) is revealed in the incident when the first three āzhwārs meet taking shelter in the inner corridor of a home termed "இடைக்கழி" (idai kazhi) on a stormy night in the divya désam of Thirukkōvalūr.

Srī Poikai āzhwār himself records this event in his Mudal Thiruvandhādhi.

நீயும்திருமகனும் நின்றாயால் ..... காமர் பூங்கோவல்  
இடைகழியே பற்றியினி

(Mudhal Thiruvandhādhi-86).

The Lord resident in this holy shrine is known as Trivikrama (Ulagamalandha Perumāl). This refers to the incarnation of the Lord when He came in the form of a celibate dwarf "Vāmana" in order to repossess the worlds taken over from Indra, the chief of the celestials by the demon king Mahā Bali. Vamana asked for three spaces as measured by his feet and when it was granted He changed His form to cosmic proportions (Trivikrama) and took the three giant strides to measure the worlds. This legend is well known ("தீர்ணிபதா<sup>3</sup>விசக்ரமே – trīneepadā vichakramé") "Trivikrama by three steps covered all the worlds" – Yajur Veda – Ashta 2-8-16). The Lord is believed to have taken His abode in this holy *kshétra* (the holy place) acceding to the prayers of the sage Mrigandu in a bygone age.

On that stormy night when these three great devotees met, Lord Trivikrama from the local shrine along with His consort Srī (desiring to mingle with them) took His abode in their midst remaining invisible. All the three however felt a strange pressure in the small space and wondered who the intruder could be. Then the first among the three sages, Srī Poikai *muni* began singing the glory of the Lord as manifested in the cosmos lighting a lamp with the shining Sun as the flame, the Earth as the vessel and the surrounding oceans as the oil and offered it as a garland of one hundred verses in the *andhādhi* style.

வையம் தகனியா வார் கடலே நெய் ஆக  
வெய்ய கதிரோன் விளக்கு ஆக செய்ய

சுடர்-ஆழியான் அடிக்கே தூட்டினென் சொல்-மாலை-  
இடர்-ஆழி நீங்குகவே

(Mudhal Thiruvandhādhi -1)

This helped to dispel the outer darkness. Then the second of the three sages, Srī Bhudat āzhwār lighted a lamp of knowledge with devotion as the base, love as the oil, the sweet mind as the wick and the knowing self as the shining flame offering all of them in the form of a garland of verses to the Lord again in a similar *andhādhi* style.

அன்பே தகளியா ஆர்வமே நெய்யாக  
இன்புருகு சிந்தை இடுதிறியா - நன்புருகி  
ஞானச்சுடர் விளக்கேற்றினேன் நாரணற்கு  
ஞானத்தமிழ் புரிந்த நான்

(Irindām Thiruvandhādhi -1)

This dispelled the inner darkness as well and the Lord could no longer remain invisible. The third in this group of the pioneer sages, Srī Pei āzhwār described the resulting Divine vision with another garland of one hundred verses beginning with the statement

திருக்கண்டேன் பொன்மேனி கண்டேன் திகழும்  
அருக்கன் அணிநிறமுங்கண்டேன் - செருக்கிளரும்  
பொன்னாழி கண்டேன் புரிசங்கங் கைகண்டேன்  
என்னாழி வண்ணன் பாலின்று

(Mūndrām Thiruvandhādhi -1)

"I saw Srī, the divine Mother first with my ocean like Lord. Then I saw His beautiful resplendent Form effulgent like the sun, with the dazzling discus fierce in battle in one hand and the curved conch in the other"

Srī Pei āzhwār ends his Mūndrām Thiruvandhādhi indicating the easy accessibility of Srī Lakshmī's grace for us,

சார்வு நமக்கென்றும் சக்கரத்தான் தண்டுழாய்த்  
தார் வாழ் வரைமார்பன் தான்முயங்கும்- காரார்ந்த  
வானமரு மின்னிமைக்கும் வண் தாமரை நெடுங்கண்  
தேனமரும் பூமேல் திரு

(Mūndrām Thiruvandhādhi ---100)

sārvu namakkenRum sakkaratthān,\* thaNdhuzāyth  
thārvāzh\* varaimārbhan thānmuyangum,\* - kārārnta  
vānamaru minnimaikkum\* vaNthāmarai nedungaN,\*  
thēnamarum pūmél thiru.

"The glorious mother Lakshmī is held close in His heart by the discus wielding Lord Who has the chest wide as the mountain adorned by the cool Tulasi garland. She is like the permanent lightning streak in the dense dark clouds in the skies. She has long beautiful lotus eyes and is seated on the honey laden lotus flower. She is our refuge now and forever".

Srī Nammāzhwār terms "Nārāyanā" as திருமகளார் தனிக்கேள்வன் (thirumagalār thanikkélvān) *Thiruvāimozhi* (1-6-9).

தரும அரும் பயனாய \* திருமகளார் தனிக்கேள்வன் \*\*  
பெருமை உடைய பிரானார் \* இருமை வினை கடிவாரே  
tharuma arum payanAya \* thirumagaLAr thanikkELvan \*\*  
perumai udaiya pirAnAr \* irumai vinai kadivArE (Thiruvāimozhi 1-6-9)

The words திருமகளார் (Srī Mahālakshmī) தனிக்கேள்வன் (the consort of Mahālakshmī and therefore peerless) and பெருமை உடைய பிரானார் (the benefactor who alone has the glories of being the consort of Lakshmī)

தரும அரும் பயனாய (பயன் ஆய) – the ultimate object attained through all ethical conduct. (mōksham)

"The Lord who is the consort of Mahalakshmī who is the ultimate object attained through all ethical conduct, will remove the effects of both righteous and unrighteous actions (karmas of both punya and pāpa)."

**This is because Mahalakshmī is Kārunya Rūpini (personification of compassion or Mercy)** as supported by often quoted statement from valid texts.

லக்ஷ்மியா ஸஹ ஹ்ருஷீகேஸோ தே<sup>3</sup>வ்யா காருண்ய ரூபயா |  
ரக்ஷகஸ் ஸர்வ ஸித்<sup>3</sup>தா<sup>4</sup>ந்தே வேதா<sup>3</sup>ந்தேஸி ச கீ<sup>3</sup>யதே ||  
lakshmyā saha hreeshīkéso dévyā kārunya rūpayā |  
rakshakas sarva siddhānté vedānte'pi ca gīyaté ||

(Lakshmī tantram 28-14)

"In all siddhāntās like mantra, and others and in Védānta, the Lord with Srī MahāLakshmī who is the personification of compassion, is declared as the protector".

He points to the fact that her grace could remove the effects of the binding *karma*. வேரி மாறாத பூமேலிருப்பாள் வினைதீர்க்குமே (véry mārātha pūméliruppāl vinai Thirkkumé) (*Thiruvāimozhi* 4-5-11). The famous verse expressing his *Śaranāgati* (absolute self surrender) to the Lord of Thiruvēnkātam, by Srī Nammāzhwār அகலகில்லேன் இறையுமென்று அவர்மேல் மங்கை உறை மாற்பா (akala killén iraiyumendru alarmél mangai urai mārbbhā) (*Thiruvāimozhi* 6-10-10), is considered by the Srī Vaishnava āchāryās as the most appropriate example to follow for spiritual aspirants since it is made to the Lord of Srī invoking first the grace of Srī who is eternally resident in the chest of the Lord.

Srī Rāmānuja follows this example. In the *Śaranāgati Gadyam* Srī Rāmānuja first humbly approaches the divine Mother Srī and after gaining her grace only, makes his surrender to the Lord.

ப<sup>4</sup>க<sup>3</sup>வந்நாராயணாபி<sup>4</sup>மதானுரூபஸ்வரூபரூபகு<sup>3</sup>ணவிப<sup>4</sup>வ  
ஐஸ்வர்யஸீலாத்<sup>3</sup>யனவதி<sup>4</sup>காதிஸய அஸங்க்<sup>2</sup>யேயகல்யாணகு<sup>3</sup>ணக<sup>3</sup>ணாம்' பத்<sup>3</sup>மவனாலயாம்'  
ப<sup>4</sup>க<sup>3</sup>வதீம்' ஸ்ரியம்' தே<sup>3</sup>வீம்' நித்யானபாயினீம்' நிரவத்<sup>3</sup>யாம்' தே<sup>3</sup>வதே<sup>3</sup>வதி<sup>3</sup>வ்யமஹிஷீம்'  
அகி<sup>2</sup>லஜக<sup>3</sup>ன்மாதரமஸ்மன்மாதரமஸரண்யஸரண்யாமனன்யஸரண:

ஸரணமஹம்' ப்ரபத்<sup>3</sup>யே

(Srī Rāmānuja - śaranāgathi gadyam – Cūrnikai -1)

bhagavannārāyaṇābhimatānurūpasvarūparūpaguṇavibhava  
 aiśvaryaśīlādyanavadhikātiśaya asaṅkhyēyakalyāṇaguṇagaṇām padmavanālayām  
 bhagavatīm śriyam dēvīm nityānapāyinīm niravadyām dēvadēvadivyamahiṣīm  
 akhilajaganmātaramasmanmātaramaśaranyāsaranyāmananyaśaraṇaḥ  
 śaraṇamaham prapadyé (Śrī Rāmānuja - śaranāgathi gadyam – Cūrnikai -1)

"With no other help to resort to, I seek Thee, Śrī Dévi, full of all benevolent qualities, seated in a forest of lotus flowers: (Thou art) the refuge for all the helpless; (Thou art) my Mother, indeed the Mother of the whole world. The crowned Divine Queen of the Lord of the dēvās, the pure and the unsullied, never separated from the Lord; Thyself, Thine form, its qualities, and the most wonderful, limitless innumerable collections of auspicious qualities of Thine such as, greatness, rulership and high virtues, all to His liking and worthy of the natural form and qualities of Bhagavān Nārāyana."

The *purushakāratvam* of Lakshmī is substantiated in the Pāncharātra text as follows: லக்ஷ்மீ: பருஷகாரத்வே நிர்தி<sup>3</sup>ஷ்டா பரமர்ஷிபி<sup>4</sup>: (Lakshmī purushakāratvé nirdhishtā paramarishibhih) ("It has been determined by sages that Lakshmī acts as compassionate mediator"). The benefit of its presence and the drawbacks of its absence are substantiated in Śrīmad Rāmāyanam and other valid texts as quoted by our *pūrvāchāryās* (past masters).

We list here a few instances of these from *Śrīmad Rāmāyanam*:

1. When Lakshmana's initial request to accompany Śrī Rāma to go the forest (which he wanted most since it would enable him to serve Śrī Rāma), his wish gets fulfilled only after he addresses divine mother Sītā as well as Śrī Rāma as follows.

स भ्रातृश्चरणौ गाढम् निपीड्य रघुनन्दनः |

सीतामुवाचातियशाम् राघवम् च महाव्रतम् || २-३१-२

sa bhrātuścaraṇau gāḍham nipīḍya raghunandanaḥ |

sītāmuvacātiyaśām rāghavam ca mahāvratam || (Śrīmad Rāmāyanam-AyōdhyāKāṇḍam -31-2)

Lakshmana (who came there earlier, with tearful eyes) "tightly holding the feet of his bother and spoke (as follows) to Rama who took a great vow and to Seetha who had great fame".

2. Sugrīva hiding in fear from his older brother Vāli gets to receive first the jewels thrown by mother Sītā while being abducted in the aerial chariot by the demon king Rāvana and subsequent to that he gets the friendship of Śrī Rāma.

3. Kākāsuran (who came in the form of crow and actually caused bodily assault on mother Sītā escaped death by the missile of Śrī Rāma since he surrendered to Śrī Rāma in the presence of mother Sītā.

4. Rāvana who only abducted mother Sītā albeit with force, met with death at the hands of Śrī Rāma.

5. Sūrpanakhā, (sister of Rāvanā) who wanted to destroy Sītā and enjoy only Rāma ended up losing her nose and ears.

**This *purushakāratvam* (being the compassionate mediator) is equally applicable to all three consorts of Srīman Nārāyana for all of them have "*kshama*" (forgiveness and patience as their glorifying attribute arising out of motherly compassion to all beings and in particular to all erring souls).**

We referred earlier to Srī Nammāzhwār's Thiruviruttam verse 3, *Āchāryā's commentary of this verse is worth referring to (see below)*.

குழற் கோவலர் மடப்பாவையும் \* மண்மகளும் திருவும் \*  
 நிழற் போல்வனர் கண்டு நிற்குங்கொல்? மீளுங்கொல்? \*\* தண்ணந்துழாய்  
 அழற் போல் அடுஞ்சக்கரத்து அண்ணல் விண்ணோர் தொழக் கடவும் \*  
 தழற் போல் சினத்த \* அப்புள்ளின் பின் போன தனி நெஞ்சமே (Thiruviruttam -3)

kuzhar kōvalar madappāvaiyum \* manmagalum thiruvum \*  
 nizhar pōlvānar kandu nirkungkol? mīlungkol? \*\* thananthuzhāi  
 azhar pōl adunjchakkaraththu annal vinnōr thozhak kadavum \*  
 thazhar pōl sinaththa \* appullin pin pōna thani nenjchamé (Thiruviruttam -3)

In this verse, āzhwār in the Nāyāki Bhāvam speaks to her friend describing how her mind went after the Lord's beautiful appearance surrounded by His divine consorts wondering whether it will return. "The Supreme Lord is adorned by beautiful cool Tulasi, carrying the fiery Discus which destroys the demons. When He rides mounted on Srī Garudāzhwan who gets angry at the adversaries, the dévās of the higher worlds are seen to worship the Lord. Srī Nappinai Pirātti born in the family of flute carrying cowherds, Bhūmi Pirātti, and Periya Pirāttiār Srī Mahālakshmi are three divine consorts for my Emperumān who are with Him always like a shadow. My lonely mind seeing all of them, will it stay with them permanently or will it return back to me, I wonder!".

*Swāmi Srī Periyāvācchān pillai in his vyākhyānam of this interesting verse*, refers to the three divine consorts in the following words. "(குழற் கோவலர் மடப்பாவை) - குழலை உடைய கோவலர், குழலை உடையவளுமாய் அவர்களுக்கு பவ்யையுமா யிருந்துள்ள நப்பின்னைப் பிராட்டி, (மண்மகள்) - ஸ்ரீ பூமிப் பிராட்டி, (திரு) - பெரியபிராட்டியார். ஆஸ்ரீதர் குற்றத்தைப் பொறுப்பிக்கும் பிராட்டி..

"குற்றம் காண்பானேன் பொறுப்பானேன்" - என்றிருக்கும் ஸ்ரீ பூமிப் பிராட்டி, நப்பின்னைப் பிராட்டி, கூடமை தான் ஒருவடிவாயிருக்கும்.

பெரியபிராட்டியார் - இவனுக்கு ஸம்பத்தாயிருக்கும், அது விளையும் தரை, அதனை அனுபவிக்கும் போக்தாவாயிருக்கும் நப்பின்னை.

(நிழற் போல்வனர்) - இவர்கள் மூவரும் அவனுக்கு நிழற் போலேயிருப்பார்கள். ஒருவக்கொருவர் நிழற் போலேயிருப்பார்கள் என்றுமாம். ஆஸ்ரயித்தார்க்கு நிழலாயிருப்பார்கள்."

"(kuzhar kōvalar madappāvai) – Flute carrying cowherds, righteous and gracious Nappinai with beautiful flowing hairs and (manmagal) – Srī Bhūmi pirātti. (thiru) – Periyā Pirāttiār, who

forgives the faults of the devotees. Srī Bhūmi Dévi who views, "Why look for flaws in the first place". Nappinai who is the sole embodiment of forgiveness.

Periya Pirāttiār is like wealth for the Supreme Lord. . Bhūmi pirātti is the ground where that wealth grows. Nappinai pirātti is like the enjoyer of that wealth, the ground where it grows as well as the owner of all that wealth, the Lord. All three of them are like the cooling shade for Him. They are like shade for each other. They also provide their shade of shelter to the devotees."

Nīlā Dévi having born and brought up in the cowherd family (கறவைகள் பின்சென்று கானம் சேர்ந்துண்டு அறிவொன்றுமிலா ஆய்க்குலம் *karaivaigal pinchendru kānam sérndhundu arivondrumillā āikulam*) and therefore with the inherent nature of innocence considering even faults as right and good. Thus she is the incarnate of forgiveness (*kshamā swarūpam*).

It is of interest here to refer also to the words of **Srī Pokai Pirān**, the first of the Mudhal āzhwārs, in his Mudhal Thiruvandhādhi.

குன்றனைய குற்றஞ் செயினும் குணங்கொள்ளும்  
இன்று முதலாக என்னெஞ்சே, - என்றும்  
புறனுரையே யாயினும் பொன்னாழிக் கையான்  
திறனுரையே சிந்தித் திரு. (Srī Poikai āzhwār's Mudhal Thiruvadhādhi - 41)

kundranaiya kutram seyinum \* gunam kollum \*  
inru mudhalāga en nenjché! \*\* - endrum  
puran uraiyé āyinum \* ponnāzhik kaiyān \*  
thiran uraiyé sindhiththiru (Srī Poikai āzhwār's Mudhal Thiruvadhādhi - 41)

"O' my heart, from this moment on, even if only for outward expression, and forever, dwell your thoughts on the greatness of the Lord of the golden Sudarsana in His Hand. The Lord then will overlook even your mountain of follies, and graciously acknowledge your dedication."

திருமகளும் மண்மகளும் ஆய்மகளும் சேர்ந்தால்  
திருமகட்கே தீர்ந்தவாறென்கொல், - திருமகள்மேல்  
பாலோதம் சிந்தப் படநாகணக்கிடந்த,  
மாலோத வண்ணர் மனம் (Srī Poikai āzhwār's Mudhal Thiruvadhādhi - 42)

thirumagalum manmagalum \* āymagalum sérndhāl \*  
thirumagatké thīrndhavāru en kol? \*\* - thirumagal mél  
pālōdham sindhap \* padanāganaik kidandha \*  
mālōdha vannar manam (Srī Poikai āzhwār's Mudhal Thiruvadhādhi - 42)

"The love of the Lord - with form like the cool blue ocean resting under the canopy of Anantha with his mirror-like hood, amidst the spray of milk particles - *for Divine Mother Srī is special,*

such that it predominates in the Lord's relationship with Srī Dévi, Bhū Dévi, and Nīla Dévi. What marvel!"

*In the verse #41, āzhwār says that the Lord will always overlook the faults of His devotees. In the very next verse, āzhwar indicates the reason for this. It is because He is always surrounded by His three consorts (who are divine mothers of all the sentient) who are always ready to intercede on behalf of all the jīvās. Āzhwār also indicates the special status of Srī Dévi.*

## 9. The special status of Srī Dévi MahāLakshmī (Periya Pirāttiār):

Reference was made earlier to the words of Srī Rāmapirān and the divine mother Sītā expressing their mutual inseparable status. We will refer them here once more. Mother Sītā's words addressed to Rāvana:

अनन्या राघवेणाहं भास्करेण प्रभा यथा

அந்நயா ராகவேணாஹம் பாஸ்கரேண ப்ரபா யதா.

ananyā rāghavenāham bhāskareṇa prabhā yathā (Srīmad Rāmāyanam Sundara kādam 21-15)

"I am not separate from Rāghava the same as Sun's effulgence is not from the Sun"

Similar words used by Srī Rāma when deity Agni returns Dévi Sītā to Srī Rāma.

अनन्या हि मया सीता भास्करेण प्रभा यथा ॥

ananyā hi mayā sītā bhāskareṇa prabhā yathā ॥ (Srīmad Rāmāyanam Yuddha kādam 118-19)

"Sītha is not different from me, even as Sun's effulgence is not different from the Sun."

### Simply stated, Srī Dévi represents the effulgence of the Supreme Lord.

The special status of Srī Dévi MahāLakshmī (Periya Pirāttiār) indicated in various āzhwārs' divine works is also that *she is inseparably associated with the Supreme Lord*. For liberation (*mōksham*) from the shackles of the material world and its repetitive cycles of births and deaths, clear understanding had to be that the means (*upāyam ot prāpakam*) and the goal (*upéyam or prāpyam*) are both the same, namely the Lord (*Srīman Nārāyana*) is the means and the eternal service to the Divine (*Bhagavat Kaimkaryam*) is the end. This is irrespective of whether one adapts the difficult root of Bhakti Yōgam or the easier method of "saranāgathi or parapatti". The suffix "*matub*" added to *Srī* becomes "*Srīman*". This suffix indicates *eternal association*. We have seen numerous evidence of this from the Védic hymns as well as āzhwārs' divine *sūkthiēs* in the previous sections about this inseparable relationship. It was referred to earlier in connection with Srī Varāha charama ślōkam. Earlier in this section, we discussed how intercession of Srī helps in this process particularly for the erring souls. We also cited how Lakshmana got his desire to accompany Srī Rāma to the forest became fulfilled only after invoking the grace of mother Sītā in Srīmad Rāmāyanam. In the same section of the holy text, Lakshmana expresses his intention to serve both of them together in the forest clearly indicating that *service has also to be done to both the Lord and His inseparable Srī Dévi*.

भवांस् तु सह वैदेहया गिरि सानुषु रंस्यते ।

अहम् सर्वम् करिष्यामि जाग्रतः स्वपतः च ते ॥ २-३१-२५

bhavāms tu saha vaidehyā giri sānuṣu raṁsyaté |

aham sarvam karishyāmi jāgrataḥ svapataḥ ca te ॥

(Srīmad Rāmāyanam Ayōdhyā Kādam –31-25)

"You along with Sītha enjoy yourself on mountain-ridges. I shall do everything while you are waking or sleeping".

In Srī Vaishnava tradition, the iconic forms of Nārāyana enshrined in Temples and at our own homes represent the "archa forms" of the Lord. The sacred shrines which had been sung by the āzhwārs are referred to as "*divya désams*" (divine places). There are about 108 such divya désams. Among these three are unique. In these three *divya désam* temples primary honors are given to the divine mother and the Lord is only given a secondary status in the Temple services. **Srī Dévi thāyār** rules in the divya désam of **Thiruvellarai** (near Trichy, TamilNādu). **Bhū Dévi thāyār** is given importance in **Srī Villiputūr** (the birth place of Srī Āndāl). Nīlā dévi has the primary honors in **Thirunaraiyūr**. This divya désam which is located near Kumbakonam (Thirukkudanthai) is actually known more commonly as **Nāchiyār kovil**. The word Nāchiyār means "தலைவி, அரசி" meaning "head or queen" The term is used often for divine mothers in Srī Vaishnava temples.

There are about **53 thiru nāmās (divine names)** referring to Srī Mahālakshmī in Srī Sūktham. The list of these nāmās will be appended also to this text. They are bound to bring all auspiciousness and grace when chanted alone or along with flower petals offerings (*archanā*) to the Divine Mother during meditation and prayers.

## 10. Srī Tatvam – Theological and Ontological Implications:

The Theological and Ontological Implications of the Concept of Srī have been addressed by Srī S.M.S. Chari in his publications. Swāmi Srī Sadagopan has summarized these in his publication on "Nīlā Sūktham" housed in Sadagopan.org. These are not repeated here. The previous sections 8 and 9 deal with these matters in detail. The inter-relationships of Srī Dévi with both Bhū Dévi and Nīlā Dévi are beautifully and clearly expressed in the commentary of the great āchārya Srī Periyavācchān Pillai of Srī Nammāzhwār's Thiruviruttam verse -3. Adiyén will in addition append an article written by my older brother Srīmān N.Rāajagopalan entitled "**Ontological Status and Role of Srī: – Some theological Perspectives**" at the end of this manuscript.

## 11. Conclusion:

Adiyén wish to conclude this article with six verses from Srī Thirumazhisai pirān's works, three from Nānmukan Thiruvandhādhi (verses 14, 88 and 92) and three from Thirucchanda Viruttam (103,118, and120). Although this azhwār must have composed many *prabhandhams* during his long life time (4000 years according to traditional accounts), he himself picked out only these two works for posterity. ***These following verses are of interest since they reveal āzhwār's own practices. Viewed against the background of the topic and the substance discussed so far, benefits we derive probably will correlate to the extent our minds resonate with āzhwār's own practices.*** The verses and their meanings are given below here.

1. நாராயணன் என்னை ஆளி \* நரகத்துச்

சேராமல் \* காக்கும் திருமால் \*\* தன் - பேரான  
 பேசப் பெறாத \* பிணச் சமயர் பேசக் கேட்டு \*  
 ஆசைப்பட்டாழ்வார் பலர்  
 nārāyanan ennai āli \* naragaththuch  
 sérāmal \* kākkum thirumāl \*\* than - pérāna  
 pésap perādha \* pinach samayar pésak kettu \*  
 āsaippattāzhvār palar

(Nānmukan Thiruvandhādhi -14)

"Narayana is my Lord who saves the devotees from the abyss of cycle of births and deaths. Many listening to those with dry faiths not blessed to utter the names of the loving Lord of Lakshmī wishing to live like them fall only to bad straits."

In the immediately preceding verse, இஷ்டப் ப்ராப்தி, "obtaining the desired" was shown. In this verse, āzhwar indicates அநிஷ்ட நிவ்ருத்தி (removing the undesired). நரகத்துச் சேராமல் காக்கும் "He protects the devotees from 'samsāra' the endless cycle of births and deaths (which is considered as நரகம் the true hell- in its outer form it is somewhat deceiving and appear to provide happiness) for He is "திருமால்", the loving Lord of Srī Lakshmī. Āzhwār clearly indicates the role of Srī MahāLakshmī.

2. உயிர்\_கொண்டு உடல் ஒழிய\* ஓடும் போதோடி\*  
 அயர்வென்ற தீர்ப்பான்\* பேர் பாடி\*  
 செயல்தீரச் சிந்தித்து\* வாழ்வாரே வாழ்வார்\*  
 சிறுசமயப் பந்தனையார் வாழ்வேல் பழுது  
 uyir\_kondu udal ozhiya\* odum pōthōdi\*  
 ayarvenra thīrppān\* pēr pādi\*  
 seyalthīrach chindhiththu\* vāzhvārē vāzhvār\*  
 sirusamayap pandhanaiyār vāzhvél pazhudhu.

(Nānmukan Thiruvandhādhi -88)

"Those who choose to live singing the glorious names of the Lord who hurries to remove all sufferings of the soul when it leaves the body along with the vital air, taking Him as the way and feeling that there is nothing to be gained by any action truly live. The life of those who follow paths with ego centred actions resulting in bondage is wasted."

In this verse, āzhwār indicates how to live in this world. Those who take the Lord as their only way and guide deciding that there is nothing to be done either to get rid of misery or to bring happiness, truly live.

கடைத்தலை இருந்து வாழும் சோம்பர் (திருமாலை-38 - Srī Thondaradippodi āzhwār's Thirumālai – 38).

3. என்றும் மறந்தறியேன் \* என் நெஞ்சத்தே வைத்து \*  
 நின்றும் இருந்தும் நெடுமாலை \*\* -  
 என்றும் திருவிருந்த மார்பன் \* சிரீதரனுக்கு ஆளாய் \*  
 கருவிருந்த நாள் முதலாக் காப்பு  
 enrum marandhariyén \* en nenjchaththé vaiththu \*

(Nānmukan Thiruvandhādhi -92)

ninrum irundhum nedumālai \*\* -  
 enrum thiruvirundha mārban \* sirīdharanukku ālāi \*  
 karuvirundha nāl mudhalāk kāppu

(Nānmukan Thiruvandhādhi -92)

"I will never ever forget that Lord to whom I am a servant keeping Him always in my heart standing, sitting and in all other states, Lord Srīdhara in whose heart forever resides mother Lakshmī, having been under His protective fold from the days of my sojourn in the womb".

Āzhwār not only obtained the grace of not forgetting Him ever but also was blessed to be in His eternal service. என்றும் திருவிருந்த மார்பன் \* சிரீதரனுக்கு ஆளாய்.என்றும் திருவிருந்த மார்பன் \* சிரீதரன் – "Lord Srīdhara in whose heart forever resides mother Lakshmī," "akalakillén iraiyum endru \* alarmél mangai urai mārbbā" அகலகில்லேன் இறையும் என்று \* அலர்மேல் மங்கை உறை மார்பா -(Thiruvāimozhi 6-10-10). This verse indicates azhwār's state of devotion.

4. திருக்கலந்து சேரு மார்ப!\* தேவ தேவ தேவனே,\*  
 இருக்கலந்த வேத நீதி\* ஆகி நின்ற நின்மலா,\*  
 கருக்கலந்த காள மேக\* மேனியாய நின் பெயர்,\*  
 உருக்கலந்து ஒழிவிலாது\* உரைக்குமாறு உரைசெயே.  
 thirukkalandhu séru mārba!\* déva déva dévané,\*  
 irukkalandha véda nīdhi\* āki nindra ninmalā,\*  
 karukkalandha kāla mégha\* méniyāya nin peyar,\*  
 urukkalandhu ozhivilādhu\* uraikkumāru uraiseyé.

(Thirucchandaviruttam- 103)

"O'Lord, with the holy chest where Srī Dévi (Periya pirāttiyār) eternally resides! O' Supreme ruler of the nityasūris, sought after by all the dévās! O' Immaculate Being! The revelation of the Védās with their characteristic hymns is Thy nature. O' Lord Kanna, the cowherd with the form bright as the gold and the hue of the dark clouds! Bless me so I can recite continually Thy holy names portraying Thine beauty."

(This pāsūram often reminds adiyén of Srī Déva Perumāl - தேவ தேவ தேவனே - enshrined in the holy *kshétram* of Srī Kānchipuram and forms part of daily *anusandhānam*).

5. சொல்லினும் தொழிற்கணும்\* தொடக்கறாத அன்பினும்,\*  
 அல்லும் நன்பகலினோடும்\* ஆன மாலை காலையும்,\*  
 வல்லி நாண் மலர் கிழத்தி\* நாத! பாத போதினை,\*  
 புல்லியுள்ளம் விள்விலாது\* பூண்டு மீண்டதில்லையே. (118)  
 sollinum thozhirkānum\* thodakkarātha anbinum,\*  
 allum nanopakalinōdum\* āna mālai kāiyum,\*  
 valli nān malar kizhaththi\* nātha!pādha pōdhinai,\*  
 pulliyullam vilvilāthu\* pūndu mīndadhllaiyé.

(Thirucchandaviruttam- 118)

"O'Lord of Srī Periyapirātti (divine mother Srī Lakshmī)!, who resides in the wide soft freshly blossomed lotus! In words, in all physical activities of the body and in unending love, during the good night along with the evening twilight hours as well as during the good day along with the

morning twilight hours, my mind which was inseparably attached to and immersed in Thy lotus feet never retracted (from the same)".

6 இயக்கறாத பல்பிறப்பில்\* என்னை மாற்றி இன்று வந்து,\*  
உயக்கொள் மேக வண்ணன் நண்ணி\* என்னிலாய தன்னுளே,\*  
மயக்கினான் தன் மன்னு சோதி\* ஆதலால்\* என் ஆவிதான்,-  
இயக்கெலாமறுத்து\* அறாத இன்ப வீடு பெற்றதே.  
iyakkarādhā palpirappil\* ennai mātri indru vandhu,\*  
uyakkol mégha vannan nanni\* ennilāya thannulé,\*  
mayakkinān than mannu sōthi\* āthalāl\* en āvithān,-  
iyakkelāmaruththu\* arātha inba vīdu petrathé. (Thirucchandaviruttam- 120)

"In order to liberate this ignorant "me" from the continuous chain of many many births and to uplift me today, reaching me unconditionally, the Lord with the hue of the dark clouds, inseparably mixed His eternal replendent divine form in my heart (fixed on His self). Therefore, my *ātma* cutting asunder all the continuous cause and effect chain of ignorance and actions, attained the eternal bliss of Mōksham".

ஸ்ரீ திருமழிசைபிரான் திருவடிகளே சரணம்  
Srī Thirumazhisai Pirān Thiruvadigalé saranam

ஓ மஹாதே<sup>3</sup>வ்யை ச வித்<sup>3</sup>மஹே விஷ்ணுபத்னி ச தீ<sup>4</sup>மஹி .  
தன்னோ லக்ஷ்மீ: ப்ரசோத<sup>3</sup>யாத் ..  
ōm mahādēvyai ca vidmahēviṣṇupatnī ca dhīmahi .  
tannō lakṣmīḥ prachōdayāt

"May we know and meditate upon that great Srī Lakshmī Dévi, consort of Vishnu. May that Srī Lakshmī direct our mind and lead us to Her".

ஓ த<sup>4</sup>னுர்த<sup>4</sup>ராயை வித்<sup>3</sup>மஹே ஸர்வஸித்<sup>3</sup>த<sup>4</sup>யை ச தீ<sup>4</sup>மஹி .  
தன்னோ த<sup>4</sup>ரா ப்ரசோத<sup>3</sup>யாத் ..  
ōm dhanurdharāyai vīdmahé sarvasiddhyai ca dhīmahi .  
tannō dharā prachōdayāt

"We meditate upon the One who blesses us with all success. May that Bhūmi Dévi) lead us in that meditation! "

ஓ மஹாதே<sup>3</sup>வ்யை ச வித்<sup>3</sup>மஹே விஷ்ணுபத்னி ச தீ<sup>4</sup>மஹி .  
தன்னோ நீளா ப்ரசோத<sup>3</sup>யாத் ..  
ōm mahādēvyai ca vidmahēviṣṇupatnī ca dhīmahi .  
tannō nīlā prachōdayāt

"We meditate on this Mahā dévi Nīlā Pirātti. We devote ourselves to that Vishnu Patnī. May that nīlā dévi invigorate us."

***Srī Bhū Nīlā Samētha Srī Srīnivāsa Parabrahmané Namaha***  
***Āzhwārgal āchāryārgal Thiruvadigalé śaranam***

adiyén ranganathan

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 ஸ்ரீஸூக்தநாமாவளி  
 Srī Sūktha Nāmāvali

- |     |   |                                       |
|-----|---|---------------------------------------|
| 1.  | ஓம் ஹிரண்யவர்ணாயை நம:   | <i>Ōm hiranyavarnāyai namaha</i>      |
| 2.  | ஓம் ஹரிண்யை நம:   | <i>Ōm harinyai namaha</i>             |
| 3.  | ஓம் ஸுவர்ணஸ்ரஜாயை நம:   | <i>Ōm suvarnasrajāyai namaha</i>      |
| 4.  | ஓம் ரஜதஸ்ரஜாயை நம:  | <i>Ōm rajatasrajāyai namaha</i>       |
| 5.  | ஓம் சந்த் <sup>3</sup> ராயை நம:                                     | <i>Ōm chandrāyai namaha</i>           |
| 6.  | ஓம் ஹிரண்மய்யை நம:  | <i>Ōm hiranmayyai namaha</i>          |
| 7.  | ஓம் லக்ஷ்மய்யை நம:  | <i>Ōm lakshmyai namaha</i>            |
| 8.  | ஓம் அநபகா <sup>3</sup> மின்யை நம:                                   | <i>Ōm anapagāminyai namaha</i>        |
| 9.  | ஓம் அஸ்வபூர்வாயை நம:  | <i>Ōm aśwapūrvāyai namaha</i>         |
| 10. | ஓம் ரத <sup>2</sup> மத் <sup>3</sup> யாயை நம:                       | <i>Ōm rathamadyāyai namaha</i>        |
| 11. | ஓம்ஹஸ்திநாத <sup>3</sup> ப்ரபோ <sup>3</sup> தி <sup>4</sup> ந்யைநம: | <i>Ōm hastinādaprabhōdinyainamaha</i> |
| 12. | ஓம் ஸ்ரியை நம:  | <i>Ōm srīyai namaha</i>               |
| 13. | ஓம் மாயை நம:  | <i>Ōm mayai namaha</i>                |
| 14. | ஓம் தே <sup>3</sup> வ்யை நம:  | <i>Ōm dévyai namaha</i>               |
| 15. | ஓம் காயை நம:  | <i>Ōm kāyai namaha</i>                |
| 16. | ஓம் ஸோஸ்மிதாயை நம:  | <i>Ōm sōsmithāyai namaha</i>          |
| 17. | ஓம் ஹிரண்யப்ராகாராயை நம:  | <i>Ōm hiranyaprākārāyai namaha</i>    |
| 18. | ஓம் ஆர்த் <sup>3</sup> ராயை நம:                                     | <i>Ōm ārdhrāyai namaha</i>            |
| 19. | ஓம் ஜ்வலந்த்யை நம:  | <i>Ōm jwalantyai namaha</i>           |
| 20. | ஓம் த்ருப்தாயை நம:  | <i>Ōm truptāyai namaha</i>            |
| 21. | ஓம் தர்பயந்த்யை நம:   | <i>Ōm tarpayantyai namaha</i>         |
| 22. | ஓம் பத் <sup>3</sup> மேஸ்தி <sup>2</sup> தாயை நம:                   | <i>Ōm padmésthītāyai namaha</i>       |
| 23. | ஓம் பத் <sup>3</sup> மவர்ணாயை நம:                                   | <i>Ōm padmavarnāyai namaha</i>        |
| 24. | ஓம் சந்த் <sup>3</sup> ராயை நம:                                     | <i>Ōm chandrāyai namaha</i>           |
| 25. | ஓம் ப்ரபா <sup>4</sup> ஸாயை நம:                                     | <i>Ōm prabhāsāyai namaha</i>          |
| 26. | ஓம் யஸஸாயை நம:  | <i>Ōm yaśasāyai namaha</i>            |
| 27. | ஓம் ஜ்வலந்த்யை நம:  | <i>Ōm jwalantyai namaha</i>           |
| 28. | ஓம் தே <sup>3</sup> வஜுஷ்டாயை நம:                                   | <i>Ōm dévajushtāyai namaha</i>        |

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| 29. | ஓம் உதா <sup>3</sup> ராயை நம:                                  | <i>Ōm udhārāyai namaha</i>       |
| 30. | ஓம் தாயை நம:   | <i>Ōm tāyai namaha</i>           |
| 31. | ஓம் பத் <sup>3</sup> மநேம்யை நம:                               | <i>Ōm padmanēmyai namaha</i>     |
| 32. | ஓம் ஆதி <sup>3</sup> த்தயவரணாயை நம:                            | <i>Ōm ādityavarnāyai namaha</i>  |
| 33. | ஓம் கீர்த்தயை நம:  | <i>Ōm kīrthyai namaha</i>        |
| 34. | ஓம் ருத் <sup>4</sup> யை நம:                                   | <i>Ōm rudhyai namaha</i>         |
| 35. | ஓம் க <sup>3</sup> ந்த <sup>4</sup> த் <sup>3</sup> வாராயை நம: | <i>Ōm gandhadhwārāyai namaha</i> |
| 36. | ஓம் து <sup>3</sup> ராத <sup>4</sup> ர்ஷாயை நம:                | <i>Ōm dhurādharshāyai namaha</i> |
| 37. | ஓம் நித்யபுஷ்டாயை நம:  | <i>Ōm nityapushtāyai namaha</i>  |
| 38. | ஓம் கரீஷின்யை நம:  | <i>Ōm karīshinyai namaha</i>     |
| 39. | ஓம் ஈஸ்வரயை நம:  | <i>Ōm īshwaryai namaha</i>       |
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| 42. | ஓம் ஸத்யாயை நம:  | <i>Ōm satyāyai namaha</i>        |
| 43. | ஓம் பஸூநாம் ரூபாயை நம:   | <i>Ōm paśūnām rūpāyai namaha</i> |
| 44. | ஓம் அந்நஸ்ய யஸஸே நம:   | <i>Ōm annasya yaśasé namaha</i>  |
| 45. | ஓம் மாத்ரே நம:   | <i>Ōm mātré namaha</i>           |
| 46. | ஓம் பத் <sup>3</sup> மமாலிந்யை நம:                             | <i>Ōm padmamālinyai namaha</i>   |
| 47. | ஓம் புஷ்கரிண்யை நம:  | <i>Ōm pushkarinyai namaha</i>    |
| 48. | ஓம் யஷ்டயே நம:   | <i>Ōm yashtayé namaha</i>        |
| 49. | ஓம் பிங்களாயை நம:  | <i>Ōm pingalāyai namaha</i>      |
| 50. | ஓம் துஷ்டயே நம:  | <i>Ōm thushtayé namaha</i>       |
| 51. | ஓம் ஸுவர்ணாயை நம:  | <i>Ōm suvarnāyai namaha</i>      |
| 52. | ஓம் ஹேமமாலிந்யை நம:  | <i>Ōm hémamālinyai namaha</i>    |
| 53. | ஓம் ஸூர்யாய நம:  | <i>Ōm sūryāyai namaha</i>        |

## Ontological Status and Role of Srī: – Some Theological Perspectives:

(By Srī N.Rajagopalan)

### Background:

By way of summing up, it is germane as a matter of theological interest, to examine the above aspect in the background of the differences in Sampradāya belief-practices between the two Srī Vaishnava sects in South India, in the Post-Pillai Lokācharya and Swāmi Dēsikan period, more specifically after Sri Manavālamāmunikal's era. Sri Dēsikan's life time was between 1269 and 1370 C.E. Srī Manavālamāmunikal was born near about Sri Dēsikan's departure from this world. Dēsika "Sampradāya" is popularly known as the "*Vadakai*" or "*Northern School*" and that of Lōkāchāryar "*Thenkai*" or "*Southern School*". The terms "*Vadakai*" and "*Then Kai*" presumably came into vogue, since the former sect gave more importance to the Sanskrit lore like the "*Prasthānatraya*" works, "*Itihāsa Purānās*", "*Dharmaśāstrās*" etc which are in Sanskrit, while the latter attached greater importance to Āzhwār's "*Nālāyira Divyaprabhandham*" in Tamil. Visishtādvaita Siddhānta and Sampradāya rest on the foundations of both Sanskrit Védānta and Tamizh Prabhandhams. The term "*ubhaya Védānta*" is often used to indicate the two being together. The difference between the schools has been mainly in the emphasis laid. Swāmi Dēsikan had, never made much of these differences, choosing to term them as "**yōjana bhéda**" (**interpretational difference**) and not "**mata - bhéda**" (**philosophic difference**). Pillai Lokāchārya who wrote in the "*manipravāla style*" (Tamil mixed with Sanskrit) in "*sūtra fashion*" (short aphorisms), authored eighteen "*rahasya*" (esoteric) works which, on their own, provide the base for the post-Rāmānuja Visishtādvaita philosophy in general, and of specific theological importance to the Southern School. Swāmi Dēsikan believed to have been an incarnation of Lord Srinivāsa's sacred bell "*ghantā*" at Tirumalai shrine, adhered to the ideological foundations laid by Srī Nāthamunikal, Srī Ālavandār, Emperumānār, Pillān, and Nadāthūr Ammāl who were the preceding āchāryās. He was a multi-faceted genius, and arguably the greatest among master intellects of any time in the post-Rāmānuja era, authoring a dazzling array of works in Sanskrit, Tamil, and "*manipravāla*", ranging from esoteric theological doctrines – "*Rahasya traya sāram*" and miscellaneous "*rahasya granthās (texts)*", devotional lyrics in Sanskrit some 32 of them of moving spiritual and emotional appeal, devotional hymns in Tamil some 24 of them known as "Dēsika Prabhandham", commentaries or summaries of Rāmānujā's "Sri Bhāshyam and "Gitā Bhāshya", Srī Nammāzhwār's Thiruvāimozhi, "Kāvya" works, long poems, critiques, drama etc, besides versatile mastery over other practical arts. There is nothing that he touched which he has not adorned. Blessed by Garuda Bhagavān, and Lord Hayagrīva, and propagating the *Visishtādvaita Siddhānta*, in a broader "*Ubhaya-Vedānta*" frame work, through his writings, debates, and discourses, he earned the encomium of Lord Srī Ranganātha, with the honorific title of "Vedāntāchārya" and that of Sri Ranganāyaki Thāyar,

who acclaimed his devotion and versatile genius with the singular title of "*Sarvatantra Svatantrar*", not enjoyed by any other āchārya in the Sampradāya.

Reverting to both these distinguished Āchāryas, Sri Pillai Lokāchāryar and Swāmi Dēsikan were contemporaries, the former being older than Dēsikan by many years. They shared a mutually cordial relationship, and were both looked upon as principal āchāryas and spiritual heads of the *Sampradāya* in Srīrangam, the hallowed ground of Srīvaishnava religious and cultural heritage and community. The infidel Muslim invasion on Srīrangam temple around 1320 C.E. brought, in its wake, untold disaster to the temple and the peaceful community in the town, with thousands of Srī Vaishnavās mercilessly massacred defending the portals of the shrine. The Srī Vaishnava community turned to these two āchāryas, Srī Pillai Lokāchārya and Srī Dēsikan, for guidance on how to protect the shrine and temple premises. They both conferred and devised the plan under which the main sanctums were walled up with bricks, and Lokāchāryar saved the sacred image of Namperumāl, secretly exiting Srīrangam with a small entourage towards the South, and settling in a cave hideout at a place called *Jyotishkudi* near Madurai, where he shed his mortal coil with exertions heightened by age not long after. Swāmi Dēsikan proceeded west towards Karnataka with the "*vyākhyāna grantha*" (commentary) "*Srutaparakāsika*" on *Srī Bhāshyam*, and taking with him the two small children of Srī Srutaparakāsikāchārya. He settled in a small village called *Satyakālam* in Karnataka, and lived there for many long years, returning to Srīrangam only after forty and odd years, after enabling the return of Namperumāl and reinstallation of His sacred icon in the shrine.

### **Theologic Differences between the Two Schools:**

Between these **two Sampradāyic theologies**, the differences are enumerated as eighteen in number. These differences became more pronounced after brilliant commentaries on the "*rahasya*" works of Srī Pillai Lokāchārya, composed by Swāmi Manavālamāmunikal, - believed to have been an "*aparāvathāra*" (re-incarnation) of Srī Rāmānuja, followed by sub-commentaries and propagations by his disciples, among them eight prominent ones collectively known as "*Ashtadik-gajangal*", the Schools becoming distinct "*Sampradāyas*" as mentioned above, and the divergences becoming exaggerated and controversial over time. Most of these differences were, in fact, **semantic rather than substantive**, and are not of any interest here, except the ones relating to the ontological status of **Srī:**, and the interpretational divergences that have cropped up between both Schools around this theme, more specifically as they relate to the "*svarūpa*" (essential nature), "*rūpa*, (form) "*guna*" (attributes) , and "*vibhava*" (emanations or incarnations), and "*vibhūti*" (splendor) of **Srī:**. Swami Dēsikan faithfully propounded the "*svarūpa*", "*rūpa*", "*guna*" "*vibhava*" of **Srī:** in light of scriptural, and purānic texts and Āzhwārs' "*Divyaprabandha pāsūrams* as laid out in "*Pūrvāchāryās*" like Srī Nāthamuni, Srī Ālavandār and Srī Rāmānuja's treatises and hymns, commentaries on Thiruvāimozhi of Pillān, Srī Nanjiyar etc.

These have been presented at length in the earlier parts of the article. Succinctly stated, the "*svarūpa*" of *Srī:* is that of "*vibhu*" co-pervasive with her consort Vishnu, enjoying an equal status and partaking in all the functions of the Lord, excelling Him even in certain respects. In other words, She possesses all the characteristics of the Lord as appropriate to His status ("*anurūpa*") and also as liked by Him ("*svābhimata*") as in the opening statement of *Srī Rāmānuja "Śaranāgathi Gadyam"*. *Swāmi Ālavandār* set the *Sampradāyic* standard in this regard by his famous "*Chatuslōki*" hymn of four verses on *Srī:* that expounds Her principal Godhead status in eternal togetherness with the Lord, encapsulating the essence of all the above aspects.

The last line of this hymn sums up this:

"ரூபாணி ஸர்வாணி தாநி ஆஹ: ஸ்வைரநூரூப ரூப விப<sup>4</sup>வைர் கா<sup>3</sup>டோ<sup>4</sup>ப  
கூ<sup>3</sup>டா<sup>4</sup>நி தே -

"*rūpāni sarvāni tāni āhuh: svairanūpa rūpa vibhavai gādopa gūdāni té*" - meaning that

"all the blissful, glorious, serene, essential nature of Hari's exalted "*Brahmaśabda*" in all His diverse forms is in perfect harmonious blend with thy form in a tight embrace, as it were, and for that reason that much dearer to Him". (Chatuslōki – 4)

As the *Samhita* declaration expresses it, "*Nārāyana Para Brahman, śakthir Nārāyani ca Sā vyāpagavathi samsleshāt ēka tatvamivottitau*" "The divine Lord and divine Mother are an inseparable Reality in eternal togetherness".

The Supreme Lord expresses this, in the words of "*Visvakṣéna Samhita*" thus: "*Mayā vyāptā tatā Sāpitayā vyāptōham īsvarah:*" "As She (*Pirātti*) is pervaded by Me, likewise I too am pervaded by her "*svarūpa*".

This identity is articulated by our *āchāryas* in their own delectable ways. Thus again, in the first verse of his "*Srīstavam*", *Srī Kūrattāzhwān* says that *Bhagavān Hari* performs all the functions relating to creation, dissolution and protection, prompted by the facial gestures and expressions of His consort *Srī:* as a voluntary subordinate ("*yasyāvīkshya mukham tadingitha parādhīnapara*"). It is this synchronous harmony of their divine sport that He revels in, He being the "*parama rasika*", "*raso vai sah:*"

*Srī Parāsara Bhattar* observes in his *Srī Gunaratnakōsam*, that the *Védāntic* proof of the divine Lord as the "*para tatva*" "*the Ultimate Reality*", and His supremacy and unbridled freewill, is revealed by the presence of the divine Mother on His chest. In other words, *Srī:* is the Lord's "*svarūpa nirūpaka dharma*," ("the eternal qualities which are the identifying marks of the Supreme Lord") and wherever the *Védic* texts speak of the divine Lord, the divine Mother is implicit in them, ("*bhāskaréna prabhā yatha*" as described in *Srīmad Rāmāyanam*) and, therefore, they do not separately speak about Her.

தத் அந்தர்பா<sup>4</sup>வாத்வம் ந்ருத<sup>2</sup>க்<sup>3</sup> அபி<sup>4</sup>த<sup>3</sup>த்தே ஸ்ருதிரபி "tat antarbhāvāt tvām na prutagabidatte Srutirapi "  
(Srī Gunaratna Kōsham- 28)

The same thought is phrased by Swāmi Désikan, by virtue of the "*sanniyōga sishta vyākaraṇa nyāya*" in the words, "*Sahavā pravrutti Sahavānivrutti*", that is, "They abide together, They go together". "சேர்ந்தே இருக்கும் அல்லது சேர்ந்தே போகும் ஒன்றைச் சொல்லும்பொது மற்றொன்றைக்கூறியதாகும்" ("*Sérndé irukkum, alladhu Sérndhé pōgum, Onraicchollum pōdhu matrondraikkūriadākum*"). In his Tamizh Désika Prabhandam, Désikan phrases this thus: "*Nin Tiruthanakku Nee Tiruvāki*", - and in his beautiful Sanskrit hymn "Srī Stuti" verse 9- " த<sup>3</sup>ம்பதீ தை<sup>3</sup>வதம் ந: "*dampatī daivatam nah*". ("The Couple are our Supreme Divinity").

As regards, "*rūpa*", "*guna*", "*vibhava*", and "*Aiśvarya*", the glory of the divine Mother is always spoken of as enhancing the excellences of the divine Lord. Srī Kurattāzhwān captures the unparalleled, unexcelled lustre, beauty, magnificence, strength, perfection, grace, and generosity of the divine Mother, in three beautiful verses in his "*Srī Vaikuntastavam*" (78-80).

In verse 78, he says that " it is by the name of *Lakshmī* that the name "Srī " itself and any lovely, lustrous substance in the world is usually described, and the affluence of any being, however high, would only be equivalent to an iota of Her magnificence.

In verse 79, he says of the divine Lord, "To gain whom (*Srī* :) Thou made great exertions to churn the milk ocean, on whose disappearance thou launched great search efforts, even to the extent of threatening total annihilation of the worlds, and who, as thy consort, is equal to Thee, and provides ever-abiding love and bliss".

In verse 80, he beautifully rounds up thus, "As a perfect complement to you in terms of the perfection of her enchanting beauty, all her auspicious qualities shining in a cascade of arrays, glory of her incarnations in the world (நித்யம் தவைவ ஸத்<sup>3</sup>ருசீம் ஸ்ரியம் ஈஸ்வரீம் தாம் - nithyam tavaiva sadhruseem sriyam īswarīm thām) in tune with Thy incarnations and charity, sweetness of disposition and adroit conduct, She is the most appropriately, singularly, and evenly matched Consort to Thee."

Similar statements in *Vishnu Purānam* \_

"*Rāgavathvé bhavat Sītā, Rukmini Krishnajanmani l*  
*Anyéshu avatāésu Vishnoranapāyini -ll*

தே<sup>3</sup>வத்வே தே<sup>3</sup>வதே<sup>3</sup>ஹேயம் மநுஷ்யத்வே ச மாநுஷீ l  
விஷ்ணோர் தே<sup>3</sup>ஹாநுரூபாம் வை கரோத்யேஷாத்மநஸ்தநும் ll

*Devatvé Devadéhā Iyam manushyatvé Mānushim l*  
*Vishnorūpām Vai karotyéshā ātmānastanum" – ll*

(Vishnu Purānam 1-9-145)

Nothing more need be said in this respect, after this exhaustive narrative of Srī Kurattāzhwān.

**Srī Parasāra Bhattar**, in a riposte to a possible poser from any quarters, as to why when the Sruti texts speak profoundly about the qualities of the divine Lord, they have little to say about *Srī*: apart from a tiny segment like "Srī Sūktham", addresses that query in his "Srī Gunaratnakōśam" (10) saying that the divine Mother's qualities are hidden from our view in the Védās like gems and diamonds secreted in a safety-vault, ("*tvad sadgunauga manikōśagruham*") but shine in all pristine splendor and glory, in the narratives of Itihāsa-Purānās like Srīmad Rāmāyanam and Srī Vishnupurānam ( "*Upabhramanās*"- auxillary texts), and Smruti texts like "*Manusmṛiti*", "*Lakshmī Tantram*" etc., and above all, in beautiful *āzhwārs' Divyaprabhanda pāsurams*, which elucidate Védic articulations which by themselves, are difficult to comprehend. In sum, as pointed out earlier, our Pūrvāchāryās (past Masters) have always portrayed Srī Lakshmī's "*mahimā*" in heart-warming superior light, as the divine Lord himself delights in that experience.

Speaking of the divine Lord's glory, even the Sruti texts wonder, if the "Védapurusha" knows or knows not the bounds of His powers. **Srī Kurattāzhwān** extrapolates the Védic poser in the first line of verse 8 of his *Srī Stavam*, "*Dēvi, tvanmahimāvadhīrna Harinā nāpi tvayā jñāyaté* ", meaning, "the bounds of thy divine Mother's splendor, are not known to the Lord or even to thee. Striking a note of apology, āzhwān adds that this statement is not to be construed by the divine Couple as suggestive of taking anything away from their omniscience. What he really meant is that there is no finite limit to divine Mother's glory, in the same way as such a thing as "sky-lotus" is a metaphoric figment to convey what is not a existential reality.

**The key points where the Southern school differs** in the Sampradāyic belief-system surrounding the status and role of *Srī*: and grace of God may be stated as follows:

- ***Srī*: is not "vibhu"** (co-pervasive) like Vishnu but is atomic ("*anu*").
- Lord is the only "*upāya*" or means of liberation. ***Srī*: is not the "upāya"**.
- ***Srī*: performs the role of "Purushakāra" (mediatrix) only.**
- God's grace is "nirhētuka" or "unconditioned". It springs spontaneously, on the analogy of the mother cat towards her kitten, (*mārijāla-kīśora-nyāya*).

As regards the first point, this seems to be based on the contention that the Upanishads speak of three ontological entities: "*īśvara*", "*cit*", and "*acit*". Thus says Svētasvatāra Upanishad, "*bhōktā, bhōgyam, prēritāram ca matvā*".

"*Bhōktā*" refers to the individual soul, which enjoys the "*bhōgyam*", the world of experience, and "*prēritāra*" the immanent driver, the *Īśvara* (God). Where does Goddess *Srī*: fit in this "*tatva-traya*" (three fold entities)? The same Upanishad also adds, that *Īśvara* alone rules both *cit* (*jīva*) and *acit* (insentient matter), ("*Īsaté Déva ékah*"). By implication, it is sought to be held that *Srī*: thus, is to be included in "*jīva-kōṭi*" category, as the Upanishad only appears to recognize a unitary divine Power ruling over the world of beings and matter.

This is not a valid deduction as we shall see from the work of Srī Pillai Lokāchārya himself. Srī Lokāchārya in his "*Mumukshupadi*", admits that the reality of any substance is always established by the "*nitya-yōga*" of both "*Īśvara*" and "*Īśvari*" in eternal togetherness, and

upholds the view that this is implied in the word "*matup*" in the "*dwaya mahā mantra*", (130-131).

130. மதுப்பாலே இருவர் சேர்த்தியும் நித்யம் என்கிறது (mathuppālē iruvar sérththiyum nithyam engiradhu)

131. இவளோடே கூடியே வஸ்துவினுடைய உண்மை. (ivalōdē kūdiyē vasthuvinudaiya unmai) (Mumukshūppadi - Srī Pillai Lokāchārya)

He accepts also that "*Srīyapatitvam*" of Nārāyana is His "*svarūpa-nirūpaka-dharma*" as much as his "*jñāna-ānanda*" qualities. Such "*nitya-yōgatvam*" holds good in all "*prākāras*" or modes and logically goes hand in hand with the "*vibutvam*" of divine Mother Lakshmī. This is also the position of Swāmi Dēsikan as brought out earlier. Thus there is indeed no conflict in the philosophic view between these two āchāryās on this aspect.

As regards the second point, Srī Pillai Lokāchārya states that like the Lord possesses dual positions as the "*upāya*" and "*upēya*" "means" and the "goal", *Srī:* also has two dimensions of role, which are "*purushakāra*" and "*upēyatva*". In other words, he does not consider *Srī:* as the "*upāya*" as such, but only as divine mediatrix; in other words, in his view "*upāyatva*" is to be construed only as "*purushakāratvam*". In "*dwayārtha prakaranam*" of "*Mumukshūppadi*" the first part of the "*dwaya mahāmantra*", *Srī:* is intended in her dimension of "*Purushakāra*". It is here, that he holds that to apply the "*upāyatva*" role to *Srī:* in this context is not appropriate. As he phrases it,

126. "உபாயத்வமுண்டு என்கிற பகஷம் யுக்தியுக்தமன்றென்க (upāyatvamundu enkira paksham yuktiyuktamanrenka)" (Mumukshūppadi – Srī Pillai Lokāchārya)

It is his contention that where the Lord is sought as the means "*upāya*", *Srī:* fulfils the role of "*purushakāra*". Srī Pillai Lokāchārya discusses this concept through several other aphorisms ("*sūtrās*" in his other work *Srī Vachana Bhūshanam*- "*Mudhal prakaranam*"). He says in *Sūtra* 13,

"உபதேசத்தாலே மீளாதபோது சேதநனை அருளாலே திருத்தும்; ஈஸ்வரனை அழகாலே திருத்தும்" meaning

"She will correct the "*jīva*" through *her grace*" ("*arulālē thiruttum*"). She works on the Lord through *her charm*, ("*īsvaranai azhagālē thiruttum*"). How She does that is by pleading with the Lord to soften His rigidity and melt with compassion toward the devotee. Her plea thus is simply, " if You keep counting the infractions of these helpless supplicants, none can gain redemption, as there is no other recourse for these hapless beings to seek refuge. Her grace works on the "*chétana*" (the sentient being) through "*upadésa*" by driving home to him, "you have no firm ground to stand on anywhere else. Īśvara being the free-wheeling "*Svatantra*" that He is, will enumerate all your sins and penalize you accordingly. If you wish to be saved from the dire

fate that hangs over your head, there is no other refuge available to you except to go and surrender at His feet. The Lord is an infinite repository of compassion, and on a mere gesture of prayerful prostration at His feet, will forgive your sins immediately and save you from perdition. ***Swāmi Dēsika echoes the same thought*** in verse 33 of ***Dayāsatakam***, how as a brilliant defence lawyer, ***Dayā Dévi*** as the embodiment of Lord Sṛīnivāsa's inherent compassion, and pleading the case of the "*prapanna*," (one who has surrendered to the Lord) counters every accusation of the plaintiff Lord Himself, by arguing that the sins are too numerous and inexhaustible ever, and the only course left to the egregious "*jīva*" to redeem himself is through his act of surrender that he has fulfilled now; the assurance that You yourself, have given that you would protect one who surrenders whole-heartedly at Your feet, can alone be pressed into service. So what is possible and feasible now, is to forgive all the offences of this person so that he can attain the abode of *Vaikunta*.

As regards, "*upéyatvam*" or "goal", Sṛī Lokāchārya concedes that at the stage of accepting the "*kaimkarya*" or services of the *prapanna* in terms of the meaning of the word "*namaha*" of the latter part of the "*dwaya mantram*", "***Srī:***" is equally the "*prāpya*", or ("goal to be obtained") along with the Lord, and here She magnifies the value of such "*kaimkaryam*" manifold by her presence, and helps foster such service in continuous flow.

***Divine Mother's "purushakāratvam "is universally accepted in both schools***, but to construe it as the only role of the divine Mother, and deny her "*upāyatva*", is not logically correct, when "***svarūpa vibhutvam***" or ***co-pervasiveness of both is accepted*** as the philosophic truth. The true position in this regard is stated in the following comprehensive ***Srī Pāncharātra Samhitā*** declaration of the Lord:

"*Aham matprāpyupāyovai sākshāth Lakshmīpatih:svayam l*  
*Laksmī: purusakārēna vallabāh Prāptiyogini" ll*  
*"Etasyāasca viséshoyam nigamānteshu sabhdyaté l "*

Note how the Lord refers to Himself as Lakshmīpati, and the use of the "mat" sabda. So there is no need for dilation on this point.

In ***Srī Gunaratna Kōsam***, Sṛī Parāsara Bhattar says of the divine Mother :

"ஐஸ்வர்யம் அக்ஷரக<sup>3</sup>திம் பரமம் பத<sup>3</sup>ம் வா  
கஸ்மைசித் அஞ்சலிப<sup>4</sup>ரம் வஹுதே விதீர்ய  
அஸ்மை ந கிந்சித் உசிதம் க்ருதம் இத்யதா<sup>2</sup>ம்ப  
த்வம் லஜ்ஜஸே கத<sup>2</sup>ய கோஸயம் உதா<sup>3</sup>ரபா<sup>4</sup>வ:

aisvaryam akshara gatim paramam padam vā  
kasmaichith-anjalibharam vahatē vitīrya |  
asmai na kincith-uchitam krutam-ithyathāmba  
tvam lajjasē kathaya kōyam udārabhāva: ||"

"Thou grant *aisvarya*, *kaivalyam*, or even *Vaikunta* as reward, as prayed for, for a mere symbolic "*anjali mudrā*", and yet, Oh Mother, you feel as if that was so little a reward and not commensurate enough, and indeed feel abashed for it, tell me, what graciousness is that?"

This verse rings a bell on āzhwār's pāsuram from Periya Thiruvandhādhi, verse 53, "ஒன்றுண்டு செங்கண்மால்! யான் உரைப்பது \* உன் அடியார்க்கு என் செய்வன் என்றே இருத்தி நீ" - "onrundu sengkanmāl! yān uraippadhu \*un adiyārkkku en seyvan enré iruththi nī "

The point to note is that philosophically speaking, divine Mother's "*upāyatvam*" is no less than that of the Lord, though She does not directly perform such functions as "*Jagad-srushti*" and "*mokshapradatvam*". But it is true to say that Her "*upāyatvam*" usually and for all practical purposes, manifests in the role of "*purushakāra*". In Sṛīmad Rāmāyanam, Mother Sitā turns to Sṛī Rama as the "*upāya*" and tells Sṛī Hanumān that she would wait for Sṛī Rama to come and rescue her from Lanka, adding, "*sa tat tasya sadrusam bhavét*". It is significant that Hanumān performs the role of Her "*purushakāra*".

As regards the last point, viz. the nature of God's grace "*nirhétuka krupa*" or unconditioned grace on the concept of "*mārjāla kishora nyāya*" (mother cat-kitten analogy) associated with Southern school, verses "*sahétuka krupa*" or conditioned grace on the concept of "*markata-kishora nyāya*", ("mother monkey- baby monkey" analogy), attributed to the Northern school, this is *merely semantic*. That God's grace is "*nirhétuka*", that is spontaneous can never be disputed. The whole of Swāmi Désikan's beautiful hymn "Dayāsatakam" is a visualization of this quality of "*krupā*" or "*anukampā*" of the divine Lord as the divine consort Dayādēvi, "Sṛīnivasānukampā".

Of the Lord Deepaparakāsa of divya désam, Thiruttankā, Désikan sings, "*Nityam Srīyā Vasudhayā ca nishevyamānam, nirvyājanirbharadayābharitam*" etc, (Sloka-2) The phrase "*nirvyājanirbharadayā*" is just "*nirhétuka*" or unconditioned grace. Swāmi Désikan has used similar phrases elsewhere. But grace is also conditional "*sahétuka*". Even in "*mārjāla-kishora nyāya*" or the analogy of "mother cat-kitten", though the cat may on its own, move her kitten from perceived threat to safer domain, some degree of hold may still be expected of the kitten in certain circumstances. The divine Lord expects that of the supplicant as Lakshmī Tantra puts it: "*Sarvajñōpi Visvesah: sadā kārunikopisun samsāratāntra vāhitvāt, rakshāpékshām pratīkshaté*" The overarching Ruler of the universe the divine Lord, who is all-knowing and full of compassion, bears also the responsibility of righteous conduct of life in this world, and looks for a demonstrated desire for protection on the part of the sentient being. Hence it is in "*śaranāgati*", "*goptrutvavarānam*" is an essential "*anga*". "*Tvameva upāyabhūto bhava iti prārtana matih: śaranāgatih*". "*tavāsmi iti yācaté*", "*yathā tathā vāpi sakrut krutonjalih*." etc. Therefore the nature of God's grace is **both** "*nirhétuka*" as well as "*sahétuka*". As Swāmi Désikan beautifully puts it in his own inimitable way,

"*Mukunda karunām vande mukteshavadhika Vatsalām* I

*Svarūpa samstītau Yasyā nirhétuka-sahytukau* ||

Swāmi Désikan uses the term "*Mukunda*", since it is *Mukunda* who is the "*moksha-pradah*", granter of liberation.

**To round up the discussion we can summarize as follows:**

### **The Special Status of Srī:**

Divine Mother **Srī**: is *undoubtedly "vibhu"* or *co-pervasive* along with the divine Lord. She *is both "Upāya" and "Upeya" like the Lord*. Her "*purushakāratvam*" goes hand in hand with "*upāyatvam*". God's grace is "*nirhétuka*" as well as "*sahétuka*".

I would like to conclude this by quoting a yester-year doyen of Srī Désika Sampradāya Srīman D.Ramaswami Iyengar in his "Peeps into Mysticism". He has stated therein, "Désika in the course of his numerous works, blended the concept of Nārāyana and that of **Srī**: or Lakshmī into a Couple or "dampatī", as evident from phrases like "*divya dampatī*", "*śaranya dampatī*", and "*śéshi dampatī*". These show how Désika has postulated not the Lord alone, nor Srī alone, as the ultimate God-head, but the blend of the two in a *nitya-yōga (eternal union)* . The word "dampatī in Sanskrit is a "nitya-dvivachana", never lending itself to singular or plural terminology.

### **Inter-related Status of Srī:, Bhū and Nīlā:**

The two deities Bhu and Nila are regarded as two aspects of "Vishnu-śakti", which according to Pāncarātra Samhitā, is the very Goddess Lakshmī. Vishnu is integrally associated with Lakshmī as one unitary God-head and "*para tatva*" or "*visishta Reality*", though He may be associated with other consorts. The Puranic lore indicate that Bhū and Nīlā are manifestations of Lakshmī. Thus while Goddess Srī: is the principal Consort who is eternally inseparable from Vishnu, Bhū and Nīlā are subordinate deities associated with Vishnu as His Consorts. While Srī: is "*vibhu*" by virtue of her essential nature ("*svarūpa*"), and as such on par with Vishnu, constituting a single Reality, Bhū and Nīlā are not "*vibhu*" in their essential nature (*svarūpa*) and are omnipresent and omniscient as his Consorts (the Viśvakséna Samhita supports this view). In Dayāśatakam (verse-7), Swāmi Désikan worships Bhū Dévi as embodying the attribute of "*kshama*" or forbearance and carrying all the load of the worlds, who now as Lord Srīnivasa's consort forgives, in her mercy, the infractions of offending humanity. In the next verse, Srī Désikan praying for Srī Nila devi's protection, praises her, whose dazzling beauty momentarily blurs the vision of Lord Srīnivasa, rendering the blemishes of the devotees presumably not noticeable by the Lord. In verse 36, Srī Désikan says that Lord Srīnivasa considers all three beautiful, lustrous Consorts Lakshmī, Bhū and Nīlā Devis, as reflections of Dayā Dévi, and for that reason has everlasting love and esteem for them.

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