

Sri lakshmi sahasram yamaka stabakam

(stabakam 14)

(Source: maNipravALA articles in Sri ranganaAtha pAduka by
VaikuNThavAsi, kOil, Sabdam, Vangeepuram, VeerApuram Sri SaThakopAchAr)



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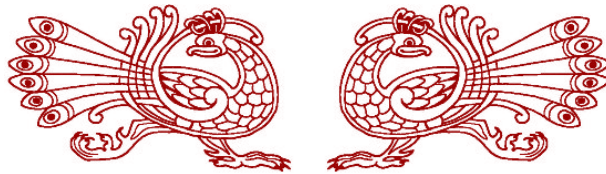
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CONTENTS

Introductory Note to yamaka stabakam	1
by Sri. V. Sadagopan	
Slokams and Commentaries	9
Slokam 1 - 10	11 - 21
Slokam 11 - 20	22 - 35
Slokam 21 - 30	37 - 51
Slokam 31 - 40	53 - 67
Slokam 41 - 50	68 - 80
Slokam 51 - 61	82 - 97





श्रीः ॥

श्री पद्मावति समेत श्रीनिवास परब्रह्मणे नमः ॥

श्रीमते रामानुजाय नमः ॥

श्रीमते निगमान्त महादेशिकाय नमः ॥

श्री वेङ्कटाध्वरि स्वामिने नमः ॥

लक्ष्मीसहस्रम्

(श्रीवेङ्कटाध्वरिकृतम्)

lakshmi sahasram

यमकस्तबकः yamaka stabakam

स्तबकः १४ stabakam 14



INTRODUCTION BY SRI. V. SADAGOPAN:

Yamaka stabakam is the fourteenth among the twenty five stabakams of SrI Lakshmi sahasram. SrI VenkaTAdhvani Kavi has a title (birudu) that recognizes his extraordinary skills in using yamaka alankAram: "Slesha yamaka cakravarti". Indeed, he is the emperor among those who use adroitly the word pictures created by Yamakam, where the words and syllables are used in different order (aNIInUIAr maDakku in Tamil poetry) to provide different meanings. He uses 61 Slokams in this stabakam with most enjoyable Yamakams to pay tribute to the Vaibhavam of MahA Lakshmi.

The poet is an expert in handling yamakams among Sabda alankArams and Slesha among arthAlankArams. The gifted poet has created a whole stabakam for Yamakams as Sabda alankArams for SrI Devi. Many of the Slokams are set with simple words to understand the meanings easily and then there are others, where one needs familiarity with vyAkaraNam and nigaNDu and intricacies of alankAra

SAstrams. Some of the yamakams handled by the poet are: pAdAnta yamakam, pAda madhyama yamakam, pAdAdi yamakam, anuloma pratiloma yamakam, sArtaka varNA vrddhi yamakam, pAdAdi bhAga Avrtti yamakam, VirodAbhAsa yamakam, toDaka vrtta yamakam, SrngalA yamakam, samuddhaka yamakam and mahA yamakam.

In the first Slokam starting with "ya" as the first letter in all the four pAdams (yaSasvinI, yadunAtha, yamakam and yatpadam), the poet deftly introduces the name of yamakam in the 3rd and the 4th pAdam to indicate that MahA Lakshmi is the twin (yamaka) to kalpaka vrkshA in the matter of granting boons: "yamakam kathayanti AryA: yatpadam kalpaSAkhina:".

In the second Slokam, the yamakam, known as pAdAdityanta yamakam is created by making the beginning and the ending words the same:

दयासंपूर्णहृदया मया कृतमनामया ।

रमा गुणेन परमा स्तवं गृह्णातु वास्तवम् ॥

dayA sampUrNa hrdayA

mayA krtamanAmayA |

ramA guNena paramA

stavam grhNAtu vAstavam ||

In the fourth Slokam, the poet uses a prAsam known as sekAnuprAsam, where the pairs of vowels and consonants appear repeatedly without interruption:

रमाऽरमापत्तिमपास्यतां मे

दयोदयोपेक्षितभक्तमन्तुः ।

मुदामुदाराञ्च दिशेत्समृद्धिं

नतानतापान् कुरुते यदीक्षा ॥

ramAramApattimapAsyatAm me
dayodayopekshitabhaktamantu: |
mudAmudArAm ca diSet samrddhim
natAnatApAn kurute yadIkshA ||

The intensity of the usage of yamakam is seen in Slokam 7, where each of the four lines demonstrate the repeated use of the same words:

घनाघनाभस्य घनाघनाशिनः

सदा सदाशारसदा सदाढ्यधीः ।

हिताहिताक्षर्या रहिताहिता मनो-

रमेऽरमेवाचर मे रमे मुदम् ॥

ghanAghanAbhasya ghanAghanASina:

sadA sadASArasadaA sadArDhyadhI: |

hitAhitArkshyA rahitAhitA mano-

ramearamevAcara me rame mudam ||

The skillful interplay of words to produce the multiple echoes of Sabdam cannot be understood unless the padams of the pAdams are split to realize the prose order.

For prose order, please see Meanings/Comments under this Slokam 7 in Slokams and Commentaries section.

The clever use of words to form the toDaka vrtta alankAram is seen in the 24th Slokam:

भवती जगदम्ब कृतार्तभवो-

परमा परमा परमाप रमा

कुहदोऽद्रितटीमवनाय कृपा-

महिता महिता महितामहिता ॥

bhavatI jagadamba krtArtabhavo-

paramA paramA paramApa ramA

kuhrdoadritaTImavanAya krupA-

mahitA mahitA mahitA mahitA ||

Sloka 26 introduces another kind of Yamakam, where the last group of words of first pAdam (vArijAtekshaNA) is repeated with different meaning at the end of the second pAdam; the same type of handling is seen between the third and the fourth pAdams, where the group of words are, "pAhi mAm Sobhita:".

त्रातुमप्रच्युता वारिजातेक्षणा-

त्वं नतान् ध्वस्तदेवारिजातेक्षणात् ।

पातकादिन्दिरे पाहि मां शोभित-

श्रीरघध्वान्तलोपाहिमांशोऽभितः ॥

trAtumapracyutA vArijAtekshaNA-

tvam natAn dhvastadevArijAtekshaNA+ |

pAtakAdindire pAhi mAm Sobhita-

SrIraghadhvAntalopAhimAmSobhita: ||

In Sloka 28, the poet introduces us to a special kind of Yamakam known as SrngalA Yamakam. SrngalA means a chain. Like a chain is made of many individual

links, here the words are linked smoothly with one another to create this chain of words:

शमदमौ मदमौढ्यहरौ वहन्

मधुरिपुं धुरि पुण्यकृतां स्थितः ।

विनमतीनमतीव तवार्चको

निजगदं जगदम्ब जहाति च ॥

Samadamau madamauDhya-harau vahan

madhuripum dhuri puNyakrtAm sthita: |

vinamatInamatIva tavArcako

nijagadam jagadamba jahAti ca ||

A beautiful example of Yamakam construction is seen in Slokam 51, where the first two pAdams are the same and the third and the fourth pAdams are the same but the meanings of each pAdam is different. The text of the Slokam is:

महोदयासारभुजात्वयातया

महोदया सारभुजा त्वया तया ।

विलोपकारातिशयास्तदे विभा-

विलोपकारातिशयास्त देवि भा ॥

mahodayAsArabhujAtvayAtayaA

mahodayA sArabhujA tvayA tayA |

vilopakArAtiSayAstade vibhA-

vilopakArAtiSayAsta devi bhA ||

The words of the Slokam has to be split to understand the meaning.

For prose order, please see Meanings/Comments under this Slokam 51 in Slokams and Commentaries section.

An example of **samuddhaka Yamakam** (the four pAdams look alike) is provided by the Kavi in the fifty third Slokam:

केवलं तुच्छविमता हरिणा क्षितवामताः ।

के वलन्तु च्छविमता हरिणाक्षि तवामताः ॥

kevalam tucchavimatA hariNA kshitavAmatA: |

ke valantu cchavimatA hariNAkshi tavAmatA: ||

The 56th Slokam is a beautiful example of a Yamakam that starts with the word, **rAjIvAyatanA** in every one of the four pAdams:

राजीवायतनापरत्रमहतीं कुर्यान्मुदं नः कृपा

राजीवायतनागबाहुरघहृत् कृष्णो न देवोऽपरः ।

राजीवाय तनाविहापि सुखदा शुद्धा तवैवाप्यते

राजीवायत नायकं फणिगिरियाऽसौ दयास्त्रोतसाम् ॥

rAjIvAyatanAparatramahatIm kuryAnmudam na: krpA

rAjIvAyatanAgabAhuraghahrt krshNo na deva: apara: |

rAjIvAya tanAvihApi sukhada SuddhA tavaivArpyate

rAjIvAyata nAyakam phaNigireryA asau dayAsrotasAm ||

The 58th Slokam is an example of a Yamakam, where only three of the four pAdams fold in the yamakam:

सारसेनमहितापहारिका-

सारसेनमहितापहारिका ।

सारसेन महिताप हारिका-

नन्तगा जयति याऽनघा रमा ॥

sArasenamahitApahArikA

sArasenamahitApahArikA |

sArasena mahitApa hArikA-

nantagA jayati yA anaghA ramA ||

The last two Slokams of this stabakam are grand salutations to Her eka Seshitvam (upAyam and upeyam as Her Lord) and Parama hita tattvam. Both these Slokams have identical words in all the four pAdams. The individual pAdams might look similar but when the sandhi-s are split, they reveal totally different meanings as per the rules of Yamakam.

The 60th Slokam is a prayer to MahA Lakshmi to discard the incorrect doctrines advocated by a few viparIta vAdis that MahA Lakshmi is like us, a simple jIvan and is not a Vibhu and equal to Her Lord in every way.

The 61st and final Slokam of this Stabakam is a thundering declaration of ParamaikAntitvam by SrI VenkaTAdhvari Kavi. He says that he will not seek any hitam (Parama PurushArtham/ultimate redeeming goal) other than MahA Lakshmi (rAmAnyam hitam na dhyAyAma). He identifies himself as one who has no interest in the pleasures of this world that are perishable and tasteless (anASA: asAram) as well as the cause for various illnesses of Kali Yugam (Adi ArAma hitam) that is spurned by vivekis and the devAs alike (nara-amara amAnyam). The poet swears that he will not be associated with anything that has even a trace of sins linked to Kali Purushan (kalitamasA aram kalitam).

Sri VenkaTAdhvari Kavi was a great admirer of Swamy Desikan and has emulated the many Yamakams used by latter in this stabakam. The genius of Swamy Desikan is unsurpassed and his creation of MahA Yamakam in the 936th Slokam of SrI RanganAtha pAduka sahasram, where He uses one letter "yA (या)" is a testament to the Kavi Simham's adbhuta Sakti as a citra Kavi (e-book #25 in <http://www.sundarasimham.org>). The MahA Yamakam contained in the 936th Slokam of SrI RanganAtha pAduka sahasram has six different yamakams inside it. Swamy Desikan's sarvato bhadra citra yamaka Slokams (932 and 933) and the 922nd Slokam illustrating anatirikta padapadArtha anuloma pratiloma yamaka are some more examples of the inspirations to which SrI VenkaTAdhvari Kavi was exposed to. We will see more examples of the use of Yamakams and other SabdAlankArams in the citra stabakam, the twenty second stabakam of SrI Lakshmi sahasram.

mangala devatAyai namo nama:

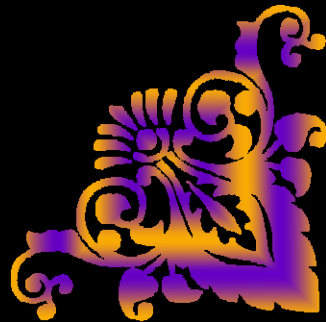
dAsan,

Oppiliappan Koil VardAchAri Sadagopan





Slokams and Commentaries





yaSasvinee! - SrI Anandavalli tAyAr, uttiramerUr (Thanks :SrI S SrIvatsan)

SLOKAM 1

यशस्विनीमुपासीय यदुनाथसधर्मिणीम् ।

यमकं कथयन्त्यार्या यत्पदं कल्पशाखिनः ॥

yaSasvinIm upAsIya yadunAtha sadharmiNIIm |

yamakam kathayanti AryA yat padam kalpaSAkhina: ||

Meaning:

I meditate always upon Lakshmi. The great ones consider Her lotus feet as the twin of the wish granting tree kalpaka vrksham. She is the consort of KrshNa and has infinite fame.

Comments:

PirATTi emerged from tiruppArkaDal along with Kaamadhenu, Kalpaka vrksham, candra and other auspicious things. Hence PirATTi is rightfully considered as the twin of the Kalpaka vrksham. Not only by Her co-emergence with Kalpaka vrksham but also by Her capacity to grant any wish, She can be considered to be Kalpaka vrksham's sister. In fact the kalpaka vrksham grants only what the seeker asks for, while PirATTi grants Herself to Her devotees.

The poet has used the term **sahadharmaNi** of YadunAthan - KrshnA to refer to PirATTi. **sahadharmaNi** is one who shares the same dharma. PirATTi and PerumAL are said to have eka lakshyam, the same resolution of rescuing jIvAs. Thus She is His **sahadharmaNi**. She participates in His yAgam of saving jIvAs. Her fame is unlimited as attested by the Vedic salutation '**yaSasA jvalantIm**'.

In this type of yamakam, all the four pAdams start with 'ya'. Sri VenkTAdhvari Kavi very cleverly indicated the name of **yamakam** in the third and fourth pAdams.

SLOKAM 2

दयासंपूर्णहृदया मया कृतमनामया ।

रमा गुणेन परमा स्तवं गृयंतु वास्तवम् ॥

dayA sampUrNa hrdayA

mayA krtamanAmayA |

ramA guNena paramA

stavam grhNAtu vAstavam ||

The prose order for this Slokam is:

dayA-sampUrNa-hrdayA anAmayA guNena paramA ramA mayA vAstavam stavam
grhNAtu

Meaning:

Oh Lakshmi, the delight for the Mind (manorame rame)! You have the hue like the rainy season cloud with lightning (ghanAghana Abhasya). You create always prIti for good things in Your Lord KaNNan, who is known for the destruction of fierce sins (ghanAghanASina:). You are firm of mind (sadArDhyadhI:) and are with Your servants, the AdiSesha and GaruDa, who serve as the bed and transport for You and Your Lord. May You bless me with happiness quickly (tvam me mudam aram Acara).

Comments:

The poet begs the great ramA known for Her limitless auspicious guNams (guNena paramA), heart filled with compassion (dayA sampUrNa hrdayA) and for Her power to drive away the samsArIC diseases of those who seek refuge in Her (anAmayA) to accept (grhNAtu) the true stotram (vAstavam stavam) created by him.

The yamakam in this Slokam, known as pAdAdtyanta yamakam is set in all the four pAdams in the beginning and ending padams - 'dayA-hrdayA', 'mayA-manAmayA', 'ramA-paramA' and 'stavam- vAstavam'.

SLOKAM 3

मातस्त्वदङ्घ्रौ मम देहि भक्तिं

माऽतः परस्मिन् हृदयं प्रसाङ्क्षीत् ।

सा कंसशत्रोर्दयिते शुभेन

साकं चरीकर्त्यशुभप्रशान्तिम् ॥

mAta: tvadanghrau mama dehi bhaktim

mAta: parasmin hrdayam prasAnkshIt |

sA kamsaSatro: dayite Subhena

sAkam carIkarti aSubhapraSAntim ||

Meaning:

Maata! Please grant me devotion to Your feet. Let my mind not think about anything else but Your sacred feet. Oh consort of the KamsA's enemy, KrshNa (kamsaSatro: dayite)! Your sacred feet repeatedly grants bhakti that is auspicious and destroys all that is inauspicious.

Comments:

PirATTi's lotus feet grants all that is Subham and removes all that is 'aSubham'. The poet calls PirATTi as the consort of Kamsa's enemy to bring to our attention that like Her Lord (KrshNa), She also removes all that is evil.

The same word 'mAta' is used in the beginning of the first two pAdams and the word 'sA' is used in beginning of the next two pAdams.



SLOKAM 4

रमाऽरमापत्तिमपास्यतां मे

दयोदयोपेक्षितभक्तमन्तुः ।

मुदामुदाराञ्च दिशेत्समृद्धिं

नतानतापान् कुरुते यदीक्षा ॥

ramAramApattimapaSyatAm me

dayodayopekshitabhaktamantu: |

mudAmudArAm ca diSet samrddhim

natAnatApAn kurute yadIkshA ||

Meaning:

Let ramA whose kaTAksham removes the tApams of Her devotees quickly remove my collective dangers called samsAram out of Her infinite mercy!

Comments:

The above meaning is given when the words are split as 'ramA Apattim aram apAsyatAt'. If the words are split as 'ramA aramApattim' then it means 'let Lakshmi remove the association with Her elder sister' (mUdeEvi- one who is inauspicious). 'alakshmi: me nasyatA' in an expression in SrI sUktam that prays to PirATTi to destroy alakshmi or mUdevi.

PirATTi removes the tApa trayam namely AdhyAtmikam, Adhibhautikam and Adhidaivikam that are difficulties due to one's constitution, natural calamities and anger of devAs. This is referred to by the term 'atApAn'. samsAram is said to be 'Apat' or danger. It is a danger as it makes us accumulate more karma and bury ourselves deeply into the cycle of births and deaths.

The yamakam here is of the sekAnuprAsam variety as revealed from the use of the same word twice right next to each other (ramA ramA, dayo dayo, mudA mudA, natA natA).

SLOKAM 5

रमे पदाब्जे तव ते मनोरमे

नमेयमुच्चैरितरा गतिर्न मे ।

सुरेश्वरो यद्भजनेन भासुरे

पदे पुना राजति दैत्यलोपदे ॥

rame padAbje tava te manorame
nameyam uccai: itarA gati: na me |
sureSvara: yadbhajanena bhAsure
pade punA rAjati daityalopade ||

Meaning:

ramE! I have no other recourse but the worship of Your lotus feet incessantly. Indra worshipped them to regain his lost position. You gladden Your devotees' hearts.

Comments:

Indra lost his position due to sage DurvAsA's curse. To regain his position, he prayed to PirATTi. PirATTi answered Indra's prayers and is thus 'manorame'. The poet says he will sing Her praise many times (uccai: nameyam) in the spirit of the expression 'bhUyishThAm te na ukttim vidhema'. The poet displays his 'ananya gatitvam' through the term 'na me itarA gati'.

In this type of yamakam, each pAdam the first and the last word of each of the four pAadams are the same (rame, name, sure, pade).



SLOKAM 6

उदारविभवा भवामयहरा

हरादिमहिता हिताय कमला ।

सुधौघसदृशा दृशा शुभदया

दयालुरधुना धुनातु दुरितम् ॥

udAravibhavA bhavAmayaharA

harAdimahitA hitAya kamalA |

sudhaughasadrSA drSA SubhadayA

dayALuradhunA dhunAtu duritam ||

Meaning:

Let Lakshmi who has infinite riches, who removes the disease called samsAram, who is worshipped by Rudra and other devAs for many benefits and who has limitless mercy remove my pApam now with Her glances that are like the flood of nectar and grant all benefits.

Comments:

PirATTi is the abode of riches (udArA vibhavA) and She removes bhavam or samsAram. Rudra and other devAs worshipped Her for their 'hitam'. She gives them what is good for them and not always what they asked for. She is the dayALu who resides on the lotus (KamalA). Her glances are 'sadrSA' auspicious and with sattva guNam. The poet wants Her to remove his pApam very quickly. The yamkam in this Slokam is known as grhItamuktayamakam. The yamakams here are two fold: 1) The last word of the first pAdam becomes the first word of the second pAdam. The last word of the third pAdam becomes the first word of the fourth pAdam and 2) Inside each of the pAdams, alliterations are witnessed: "vibhavA-bhavA, mahitA-hitA, sadruSA-druSA and adhunA-dhunAtu"

SLOKAM 7

घनाघनाभस्य घनाघनाशिनः

सदा सदाशारसदा सदाढ्यधीः ।

हिताहिताक्षर्या रहिताहिता मनो-

रमेऽरमेवाचर मे रमे मुदम् ॥

ghanAghanAbhasya ghanAghanASina:

sadA sadASArasadaA sadArDhyadhI: |

hitAhitArkshyA rahitAhitA mano-

ramearamevAcara me rame mudam ||

Prose order:

manorame rame, ghanAghana Abhasya, ghanAghanASina:, sadA sat ASArasa dA sadArDhyadhI:, hita ahitArkshya arahitA, tvam me mudam aram Acara.

Meaning:

Oh Lakshmi, the delight for the Mind (manorame rame)! You have the hue like the rainy season cloud with lightning (ghanAghana Abhasya). You create always prIti for good things in Your Lord KaNNan, who is known for the destruction of fierce sins (ghanAghanASina:). You are firm of mind (sadArDhyadhI:) and are with Your servants, the AdiSesha and GaruDa, who serve as the bed and transport for You and Your Lord. May You bless me with happiness quickly (tvam me mudam aram Acara).



SLOKAM 8

सरोरुहारामगृहां सुमल्लिका-

सरोरुहारां कमलां मधुद्विषः ।

भुजान्तरामोदकरीं नुमः क्षमा-

भुजां तरामोऽनुसृतिं व्यथाम्बुधिम् ॥

saroruha ArAmagrham su mallika

sara uru hArAm kamalAm madhudvisha: |

bhujAntara AmodakarIm numa: kshamA

bhujAm tarAma: anusrtim vyathAmbudhim ||

Meaning:

We salute Lakshmi 1) who makes the lotus that is EmperumAn's heart, fragrant by Her presence, 2) who lives in the forest of lotuses and 3) who wears a jasmine garland and a two stringed pearl necklace. Let us renounce serving the lowly kings, a task that is an ocean of misery.

Comments:

The padam **saroruhArAm** occurs at the beginning of the first and the second pAdams. The word **bhujAm** occurs at the beginning of the third and fourth pAdams. PirATTi who lives in the forest of lotus adds to the fragrance by wearing the jasmine garland. She is the reason for the fragrance of EmperumAn's heart. PirATTi by Her presence on EmperumAn's chest cools Him and reduces His anger towards us.

SLOKAM 9

नृपो निरास्थः सुमनोजने यो

मनोजनेयो न हि तेन मेऽर्थः ।

स्थितां प्रणम्यासमुरस्यहं तु

मुरस्य हन्तु स्वयमिन्दिरे त्वाम् ॥

nrpa: nirAsthA: sumanojane ya:

manoja neya: na hi tena me artha: |

sthitAm praNmyAsa murasya aham tu

murasya hantu svayam indire tvAm ||

Meaning:

Indire (Oh Lakshmi)! I do not benefit from any king who is a slave to his heart (desire) or who is not appreciated by good people. I worship You who is willingly present on the chest of EmperumAn who destroyed the asurA Muran.

Comments:

The poet says it is futile serving kings who are slaves of their desires themselves. They are not praised by good people (sumano jana:). Hence he is worshipping PirATTi who is able to give him all the benefits and intercede with Her Lord on his behalf.

In this Slokam, a word in one pAdam is repeated in the next pAdam like manoja, murasya. The yamakam is same as in the previous Slokam.





dayaikAvani ! - SrI Anandavalli tAyAr, uttiramErUr (Thanks: SrI S Srivatsan)

SLOKAM 10

दृष्टिदैक्यावनि ते रमे नः

छिनत्तु विष्णोर्वनितेऽरमेनः ।

भवं तवास्येयमपीडनेन

कुतः क्षतिर्मे यमपीडनेन ॥

drshTirdayaikAvani te rame na:

chinattu vishNorvanite ramena: |

bhavam tavAsyeyamapIDanena

kuta: kshatirme yamapIDanena ||

Meaning:

dayaikAvani (Abode of mercy)! vishNo: vanite ramE (The consort of VishNu)! Let Your kaTAKsham destroy our sins quickly. By worshipping You, I am able to get rid of my samsAram. How can YamA trouble me?

Comments:

PirATTi removes our sins and ends our cycle of births and deaths due to Her mercy. She is the one who brings joy to EmperumAn. Hence the poet is addressing Her as the abode of mercy and one who is vishNo: vanite ramE. YamadUtAs are not allowed to get anywhere near a VishNu bhaktA. Thus the poet is not worried about the punishment that Yama would mete out to him.

In this Slokam, the expression in the first pAdam is repeated in the second (vanite ramena). The last word in the third and fourth pAdams are the same (yamapIDanena).

SLOKAM 11

कुभूभुजां सम्प्रति माननेन

फलं सुधांशुप्रतिमानने न ।

शुभं प्रयच्छाविकलं कलेश-

स्वसस्त्वहं स्यां विकलङ्कलेशः ॥

kubhUbhujAm samprati mAnanena

phalam sudhAmSupratimAnane na |

Subham prayacchAvikalam kaleSa-

svasastvaham syAm vikaLankaleSa: ||

Meaning:

kaleSasvasa: (Sister of Candra)! sudhAmSurpratimAnane (One with face like Candra)! There is no use praising lowly kings of this world. You please grant me complete wealth so that I will become free from all sins.

Comments:

Swami Desikan in his VaishNava dinasari states that we should never obtain material help for ourselves from bad people, not even for EmperumAn's ArAdhanam. Hence the poet is asking PirATTi to grant him the wealth so that he does not have to beg evil kings and thereby accumulate more sins.

This Slokam can also be interpreted as the poet seeking complete wealth, material as well as spiritual wealth from PirATTi. Only such a wealth is complete or all-inclusive in nature. Instead of seeking only the material wealth from the kings, the poet is seeking both material as well as non-material wealth from PirATTi.

The words "mAnanena" and "vikalam" occur in the subsequent sets of pAdams (mAnanena in the first and second pAdams, vikalam in the third and the fourth pAdams).

SLOKAM 12

करोतु मोदं कमला समुन्मिषत्

कलाविलासा रसिनी विभावसौ ।

कृपानिधौ वेङ्कटशैलनायके

कलाविला सारसिनी विभावसौ ॥

karotu modam kamalA samunmishat

kalAvilAsA rasinI vibhAvasau |

krpAnidhau venkaTaSailanAyake

kalAvilA sArasinI vibhAvasau ||

Meaning:

Let Lakshmi who is glorified by all the arts, who is the abode of mercy, whose husband, TiruvEnkaDamuDaiyAn is like the nourishing sun that makes the lotuses (people of Kali yugam) bloom. She is the dear consort of the ruler of TiruvEnkaDam hills. May this Lakshmi of many auspicious attributes grant us happiness!

Comments:

The expression "kalAvilAsArasinI vibhAvasau" occurs twice in this Slokam with two different meanings. The Yamakam is known as "sArtaka varNAvrtti", the twist in the meanings of the same word by appropriate splitting of the compound word - "kalAvilAsArasinI". This word takes on new meanings as it is split as: kalAvilAsA rasinIi or kalAvilA sArasinI.

"kalAvilAsArasinI": This word can be split as "kalAvilAsA rasinI" or as "kalau ilA sArasiNI". kalAvilAsA means the one who shines with the lustre of all the kalais (arts). rasinI means one has love for the Lord of VenkaTAdri (venkaTanAyake rasinI). When we split this word into "kalau ilA vilAsA rasinI" it refers to Her Lord, TiruvEnkaDamuDaiyAn, who during the Kali yugam is like the Sun for the lotus of the people of this earth.

SLOKAM 13

योगाय यो गायति भावुकेन

रामे वरामेव हरेस्तवाख्याम् ।

नालीक नालीक सवित्रि धाम

तेनाक्षतेनाक्षयमाप्यते तत् ॥

yogAya yo gAyati bhAvukena
rAme varAmeva harestavAkhyAm |
nALika nALika savitri dhAma
tenAkshatenAkshayamApyate tat ||

Meaning:

nALika savitri (Mother of Manmatha who has flower arrows)! harE ramE (Consort of Hari)! One who chants Your name incessantly will get all the riches in this world. Such a person will get the supreme position (i.e.), a place in Your paramapadam.

Comments:

In this Slokam, adjacent words are repetition of the same word - yogAya yogAya, rAmeva rAmeva, nALika nALika, tenAksha tenAksha. This is called 'pAdAdi bhAga Avrutti'

The poet addresses PirATTi as the mother of Manmatha in this Slokam. By PirATTi's nAma smaraNam all our desires will be fulfilled and we will get the ultimate goal of life (paramapurushArtham) - Paramapada vAsam. nAma sankIrtanam is said to be the best form of worship in this Kali yugam.

The yamakam in this Slokam is known as pAdAdibhAga Avrtti.

SLOKAM 14

नृणां दृशः सार्थयितुं तवाभूद्

रमे यदेहा नरमेयदेहा ।

प्राप्ता तदा त्वं फणिराजशैल-

वनाळिकेरां नवनाळिकेराम् ॥

nrNAm drSa: sArthayitum tavAbhUd

rame yadehA narameyadehA |

prAptA tadA tvam phaNirAjaSaila-

vanALikerAm navanALikerAm ||

Meaning:

ramE! When You decided to make people's eyes worthy of their existence, You took Your arcA form that could be seen by all and reached the SeshAdri hills that has coconut groves, forests and many water sources.

Comments:

PirATTi reached TiruvEnkaDam to make our eyes worthy of their existence. She need not come to TiruvEnkaDam to protect us. She can easily do that by Her mere sankalpam from Paramapadam.

IlangO aDigaL in tolKappiyam sings 'kariyavanai kANAda kaN enna kaNNe'. The main purpose of us having eyes is to feast on the beautiful form of Sriya:pati. The poet expresses the same idea regarding MahA Lakshmi in this Slokam.

This Slokam reminds us of Gajendra moksham episode. EmperumAn came quickly to Gajendra's rescue when a crocodile attacked him. The real reason for EmperumAn's presence was not to protect the elephant from the crocodile as EmperumAn can do it by His mere sankalpam from SrI VaikuNTham. He came in

person to accept the flower that GajendrAzhvAn wanted to offer at EmperumAn's lotus feet.

This Slokam has virodAbhAsa Yamakam as seen through the split of words as rameyadehA/narameyadehA, vanALikeLAm/navanALikeLAm. "nara meya dehA" means the arcA vigraham to be enjoyed by the humans; "rameya dehA" means the one with the beautiful body. "nava nArikeLAm (phaNirAja Saila)" means the SeshAdri hills surrounded by many coconut groves. "VanALi kam irAm (phaNirAja Saila:)" means the SeshAdri hills containing forests (vanALi) and water resources (irAm).



SLOKAM 15

त्वयाश्रितस्यात्र परत्र चोच्चकै-

रकारि रामे नरकारिरामे ।

गोपालकं त्वं नयसे रसं या

गवा समेतं नगवासमेतम् ॥

tvaya ASritasya atra paratra ca uccakai:

akAri rAme narakArirAme |

gopAlakam tvam nayase rasam yA

gavA sametam nagavAsametam ||

Meaning:

narakAri rAme (Consort of KrshNa, the enemy of NarakAsuran)! You turned KrshNA who was an ignorant cowherd into a rasika and one who resides on the Supreme hills of TiruvEnkaDam. It is You with such a power has showered me, your saraNagatan, with such an abundance of wealth both here and in the after life.

Comments:

PirATTi displayed Her aghaTita gaTanA sAmarthyam by transforming KrshNa a cowherd into a connoisseur. Hence the poet says that it is an easy task for PirATTi who had such a great capacity to create all the riches that She rewards Her devotees.

In the second and fourth lines, the words are repeated with different meanings.

'akAri rAme narakAri rAme' present in the second line could be explained as follows: narakAri rAme! (dayA) tvayA ASritasya me atra paratra ca uccakai: rA: akAri - consort of KrshNa! You created the highest wealth for Your devotees that

they could enjoy in this world and the next.

The fourth line 'gavA sametam nagavAsametam' could be explained as follows:

gavA sametam gopAlakam - GopAlan, who herds the cows or one who is united with BhU devi

rasam nayase - made him a rasika,

naga vAsam etam - made Him a resident of the top of the hill (TiruvEnkaDam)

The Yamakam in this Slokam is VirodhAbhAsam. Here, the poet praises the agaTita gaTanA sakti of MahA Lakshmi, which makes arasikAs like cowherds into great connoisseurs (rasikan) enjoying mountain top residence. For One like You displaying such power, it is not impossible to shower Your karuNA kaTAKsham on us.



SLOKAM 16

शुद्धया त्वदभिधासहस्रकं

यो गिरा जपति ना समन्ततः ।

त्वं विदुर्हरिसखि त्रयीविदो

योगिराजपतिना समं ततः ॥

SuddhayA tvadabhidhAsahasrakam

yo girA japati nA samantata: |

tvam vidurharisakhi trayIvido

yogirAjapatinA samam tata: ||

Meaning:

Hari sakhi (Friend of Hari)! Experts of VedAs consider the person who quietly chants Your sahasranAmam without any distraction to be equal to VyAsa who composed VishNu sahasranAmam or SanatkumAara who composed Lakshmi sahasranAmam.

Comments:

From this Slokam, we understand that Lakshmi sahasranAmam should be chanted almost inaudibly and without any distraction. Any one who chants so will get the highest honor of being considered to be equal to VyAsa or SanatkumAara.

The expression 'yogirAjapatinA samantata:' occurs in the second and fourth pAdam that could be split as follows to create the Yamakam that the same group of words can give different meanings on re-arrangement:

ya: nA girA (SuddhayA) japati samantata: - That human being who recites with his vAk your sahasra nAmams without distractions becomes equal to Veda vits like Sage VyAsa and others.



SrI Anandavalli tAyAr, uttiramerUr (Thanks : SrI S Srivatsan)

yogirAja patinA samantata: vidu: - Such a person is recognized as equivalent in sacredness to the great yogis like Sage VyAsa and SanatkumArar, both of whom composed sahasra nAmams for VishNu and MahA Lakshmi respectively.



SLOKAM 17

दानश्रिया विहसितामरसालये तां

तापापहां जननि तामरसालये ताम् ।

पादद्वयीं स हि भजेद्रुचिरागमां ते

यस्यास्ति निर्मलधियो रुचिरागमान्ते ॥

dAnaSriyA vihasitAmarasAlaye tAm

tApApahAm janani tAmarasAlaye! tAm |

pAdadvayIm sa hi bhajet rucirAgamAm te

yasya asti nirmaladhiyo rucirAgamAnte ||

Meaning:

Janani tAmarasAlaye (Mother who resides on the lotus)! Those with clear mind and interest in VedAntam will develop interest in Your lotus feet. Your lotus feet are as philanthropic as the Kalpa vrksham. They remove all the sins. They have a beautiful gait.

Comments:

At the end of the first and second lines, the words 'tAmarasAlaye tAm' is repeated while in the third and fourth lines, the words 'rucirAgamAm te' is repeated. PirATTi who is our mother, Janani, lives on the tAmarasAlayam the lotus. Her lotus feet are 'vihasita amarasAlayam' the fully spread out Kalpa vrksham and have a beautiful gait 'rucirAgamAm'. Anyone who has clarity of mind and interest in VedAnta - AgamAnte ruci, will worship Her lotus feet- sa hi bhajet. At the end of each pAdam occur the words (tamarAsAlayam and rucirAgamam), which have different meanings.

SLOKAM 18

वशितसर्वजगत्पतिरक्षया

दृगशुभं तव लुम्पति रक्षया ।

हृदयमुज्झतु देवि न मामकं

त्वदिनमन्यमितो विनमाम कम् ॥

vaSitasarva jagatpati rakshayaA

drk aSubham tava lumpati rakshayaA |

hrdayam ujjhatu devi na mAmakam

tvadinam anyam ita: vinamAma kam ||

Meaning:

Devi ! Let Your protective kaTAKsham that envelopes EmperumAn, the Jagatrakshakan grant us our wishes and destroy our obstacles. Who else will my mind worship other than both of You?

Comments:

In this Slokam, the poet says that PirATTi's kaTAKsham is our soul refuge. Even EmperumAn is under its influence. Her kaTAKsham can not only grant our wishes but also remove our obstacles. Hence it is sufficient to pray for PirATTi's kaTAKsham only and not go after any other devatAntaram. Hence the poet says my heart will always worship Sriya:pati (mAmakam hrdayam tvadinam na ujjhatu), who else do we worship (ita: anyam kam vinamAma)? ananyArha Seshatvam and ananya gatitvam are two of the five requisites for successful prapatti. This Slokam reminds us of those requisites.

The words 'pati rakshayaA' are found at the end of the first and second lines while the words 'vinamAmakam' is found in the third and fourth lines. As in the previous

SlokaM, the same words yield different meanings, when split differently. For instance the word "vinamAmakam" can be split as "kam vinamAma:" (Who else shall we salute) or "mAmakam (hrdayam ita: anyam) vinamAma" (Whom else will my heart worship except You) ?



SrI Anandavalli tAyAr - uttiramerUr (Thanks: SrI S Srivatsan)

SLOKAM 19

त्यजति यच्छुभलाभवती न तान्

जननि मत्प्रभृतीन् भवती नतान् ।

मिलति मे न यथा मतिरंहसा

मम तथा दयतामतिरंहसा ॥

tyajati yacchubhalAbhavatI na tAn

janani matprabhrtIn bhavatI natAn |

milati me na yathA mati: amhasA

mama tathA dayatAm atiramhasA ||

Prose Order and extended meaning:

jananI! abhalAbhavatI bhavatI tAn matprabhrtIn natAn tasmAt me mati yathA amhasA na milati, atiramhasA tathA mama dayatAm.

"abhalAbhavati" is One who considers as Her highest gain the well being of those who seek Her protection. You are such a noble One and we are sinners. Oh Mother! Out of Your infinite affection for us, the sinners, please bless us to have a state of mind, which will disunite us from sins quickly (atiramhasA dayatAm).

Comments:

We accumulate karma through our actions that involve manas, vAk and kAyam. Among these three, it is the manas that is the perpetrator of all actions. Hence the poet prays to PirATTi for a mind that is free from thoughts and desires that will make him accumulate more karmic sins. Not only evil action but evil intentions will also earn us bad karma. This Slokam has the words 'bhavatI na tAn' repeated in the first and second lines and the term 'yathA matiramhasA' repeated in the third and fourth lines. In the first line, PirATTi is said to be 'abhalA bhavatI' one whose main aim is the welfare of devotees. 'tAn natAn' represents sinful souls who worship Her. The poet prays to PirATTi to make his mind not to associate with sins (amhasA na milati).

SLOKAM 20

पद्मेऽस्तु तुभ्यं प्रथमा नमस्या

स्थिरं फलं हि प्रथमानमस्याः ।

विधाय मान्यामहतामहं तां

हराम्यरीणां महतामहन्ताम् ॥

padme astu tubhyam prathamA namasyA

sthiram phalam hi prathamAnamasyA: |

vidhAya mAnyAmahatAmaham tAm

harAmyarINAm mahatAmahantAm ||

Meaning:

Padme! Let my primary salutations be to You. The benefit of such worship is so great and everlasting. Let me destroy my vanity that arises due to desire and enmity by performing Your pUjA that great souls revere.

Comments:

The poet says that his foremost prayer is to PirATTi. The benefit one gets from such a worship is the first or the best in its class. Saints praise that worshipping PirATTi will make one win over his anger and hatred that are very hard to fight.

From this Slokam, we understand that worshipping PirATTi precedes even worshipping EmperumAn.

One should worship PirATTi first (prathamA namasyA). Such a prayer (asyA) will grant benefits that are great and everlasting (prathamAnam). Great souls (mahatAm) recommend it to win over relentless (mahatAm) ahamkAram (ahantAm).

PirATTi plays the three roles (AkAram) namely purushAkAram (mediatrix), upAyam (means for moksham) and upeyam (goal to be reached). In this Slokam, worshipping PirATTi is said to be the prathamopAyam for a prapanna who is interested in paramapadam. We accumulate sins through our actions that are results of our anger and hatred. When we worship PirATTi, She removes these destructive qualities in us and helps us proceed in the path of seeking moksham.

The Yamakam employed here invokes different meanings for the end words of the four pAdams: "prathamAnamasyA" and "mahatAmahantAm".

The word "prathamAnamasyA" can mean "(tubhyam) prathamA-namsyA astu" (May the first pUjA be for You) or it can be "asyA: phalam prathamAnam" (the phalam for this ArAdhanam for You is grand and eternal). In one way, "mahatAmahantAm" can be split up as mahatAm + ahantAm meaning the mighty hauteur and a prayer for its destruction. In another way, it can be linked to the worship of MahA lakshmi by mahatAm (the great ones).



SLOKAM 21

भवत्यजेयं तनुतेऽजसेव्या

जनाय लोकं दययैव तं श्रीः ।

भवत्यजे यं तनुतेजसे व्या-

ध्यघोज्झितं मे कुह्रदेऽपि दत्ते ।

bhavatyajeyam tanutejasevyA

janAya lokam dayayaiva tam SrI: |

bhavatyaje yam tanutejase vyAdhi

aghojjhitam me kuhrde api datte |

Meaning:

SrI! You grant the nitya vibhUti to the Yogis who remain detached from everything and worship You. Out of Your mercy, You grant the same world also to people like me who have evil hearts and are incapable of performing any action as means to moksham.

Comments:

Great yogis and saints perform the severe austerity, bhakti yogam, severing all their ties to this world to gain a place in the nitya vibhUti. Due to PirATTi's dayA, we also gain entry to such a revered place when we do not have any qualifications to earn it. The primary reason for this is PirATTi's mercy towards us, the incapable souls.

The expression 'bhavatyajeyam tanutejasevyA' is found in the first and the third line. The first part of the Slokam can be read as 'aja sevyA bhavatI bhavatyaje janAya yam lokam tanute' - You, who is worshipped by Rudra and Brahma grant the Paramapadam to yogis who have left all worldly attachments. These same words occurring in the third pAdam can also be read as "bhavatI tanutejase ajeyam me tam dayaya datte" (You grant for paupers like us also the Paramapadam that cannot be easily attained).



Hari Purandhri! - SrI Sundaravarada PerumAl in nAcciyAr tirukkOlam -
uttiramerUr (Thanks : SrI S Srivatsan)

SLOKAM 22

निधाय भवती दृशं नवसरोजपत्रायतां

श्रितं हरिपुरन्धि मां हृतनमद्विपत् त्रायताम् ।

न मां किल विना त्वयापदि तमः कदम्बादयः

कठोरहृदयो हरिःखलजनेऽस्मदम्बादयः ॥

nidhAya bhavatI drSam navasaroja patrAyatAm

Sritam haripurandhri mAm hrtanamadvipat trAyatAm |

na mAm kila vinA tvayApadi tama: kadambAdaya:

kaThorahrdaya: hari: khalajane asmadambAdaya: ||

Meaning:

Hari Purandhri (Consort of Hari)! asmat amba (Our Mother)! By directing Your kaTAKsham that is like a just-blossomed lotus, You snatch away Your devotees' mishaps. Please protect me.! Hari whose heart turns leaden when He sees our sins will not be merciful towards us unless You speak to Him on our behalf. He will not rescue us from our misery. You know this very well.

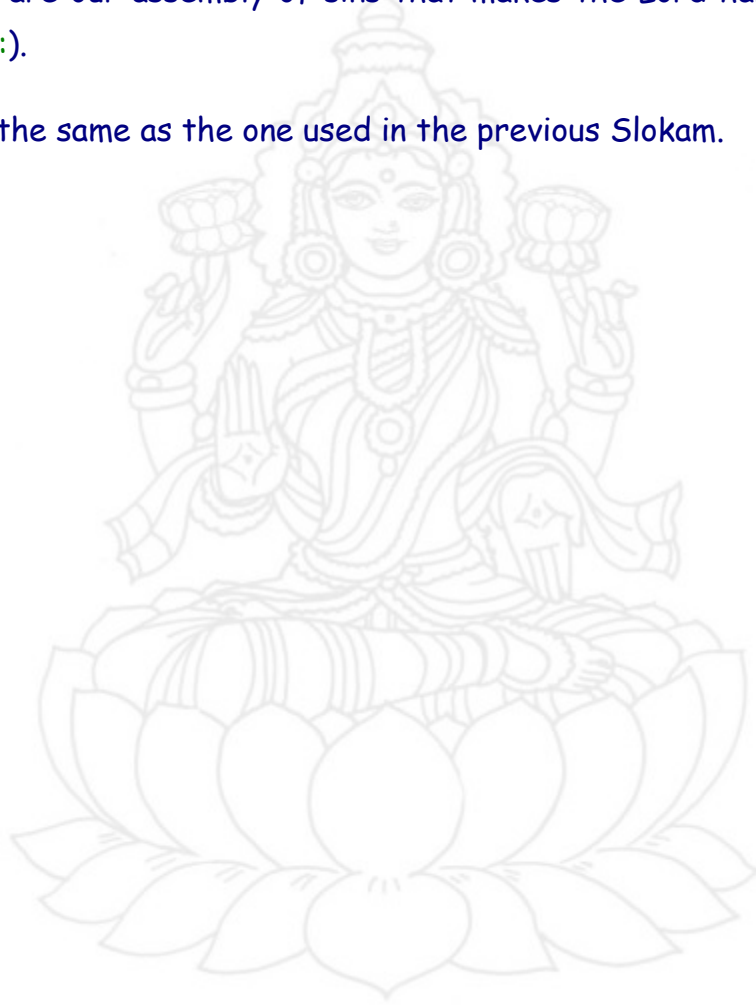
Comments:

In the Guru ParamparA sAra pAsuram "en uyir tandu aLittavarai SaraNam pukku", Swami Desikan says 'innamuda tirumagaLenRivarai munniTTu emperumAn tiruvaDigaLai aDaiginrEnE'. We approach EmperumAn only through PirATTi. If She does not mediate on our behalf, EmperumAn will reject us as our loads of sin anger Him.

This Slokam highlights PirATTi's purushAkAratvam. In the first two lines the expression patrAyatAm occurs. In the first line it is part of the term 'saroja patrAyatAm'- lotus flower, while in the second line it should be read as 'mAm

trAyatAm' - protect aDiyEn. In the third line the expression 'tama: kadambAdaya:' means that Hari will not rescue us from our loads of sins, and in the fourth line 'khalajaneasmadambAdaya' means he will be merciless towards evil people (khala jane) like me. He has a heart harder than iron (aya: kaThora hrdaya:). The choice of the word kadambam to refer to the pApa rAsis is instructive. Miscellaneous and huge indeed are our assembly of sins that makes the Lord hard hearted and merciless (adaya:).

The yamakam is the same as the one used in the previous Slokam.



SLOKAM 23

न स माधवस्तव गुणानसमा-

यतनेत्र एव कमलायतने ।

क्षमतेऽभिधातु मतिदक्षमते

स्तवनाय कः पटुमतिस्तव ना ॥

na sa mAdhavastava guNAn asama

Ayatanetra eva kamalAyatane |

kshamate abhidhAtum atidakshamate

stavanAya ka: paTumati: tava nA ||

Meaning:

One with incomparably long eyes and the One who resides on the lotus! Even Your consort Maadhavan is incapable of measuring all Your kalyANa guNam-s. No one is capable of worshipping Your brilliance fittingly.

Comments:

Even EmperumAn who is sarvaj~nyan and sarva Saktan is incapable of measuring PirATTi's kalyANa guNam-s. This idea is similar to SrI ParASara BhaTTar' exclamation in SrI GuNaratna koSam that EmperumAn is incapable of measuring PirATTi's kalyANa guNam-s as it is only a sarvaj~nyan who knows that Her kalyANa guNam-s are immeasurable. If EmperumAn Himself is incapable of recounting all Her glory, how can mere mortals praise Her sufficiently?

'sa mAdhava' - Maadhavan who is sarvaj~nyan,

'na stava gunA' - will not know all of Your kalyAnN gunA-s that are 'asama' incomparable.

In the second line 'Aya ta netra' means long eyes and in the end 'yatane' is seen as part of the expression 'kamalAyatane'. The word in the third line 'kshamate' occurs as part of the expression 'abhidhAtum na kshamate' incapable of saying to be so much. In the end, it is part of the word 'atidakshamate' - very sharp mind.

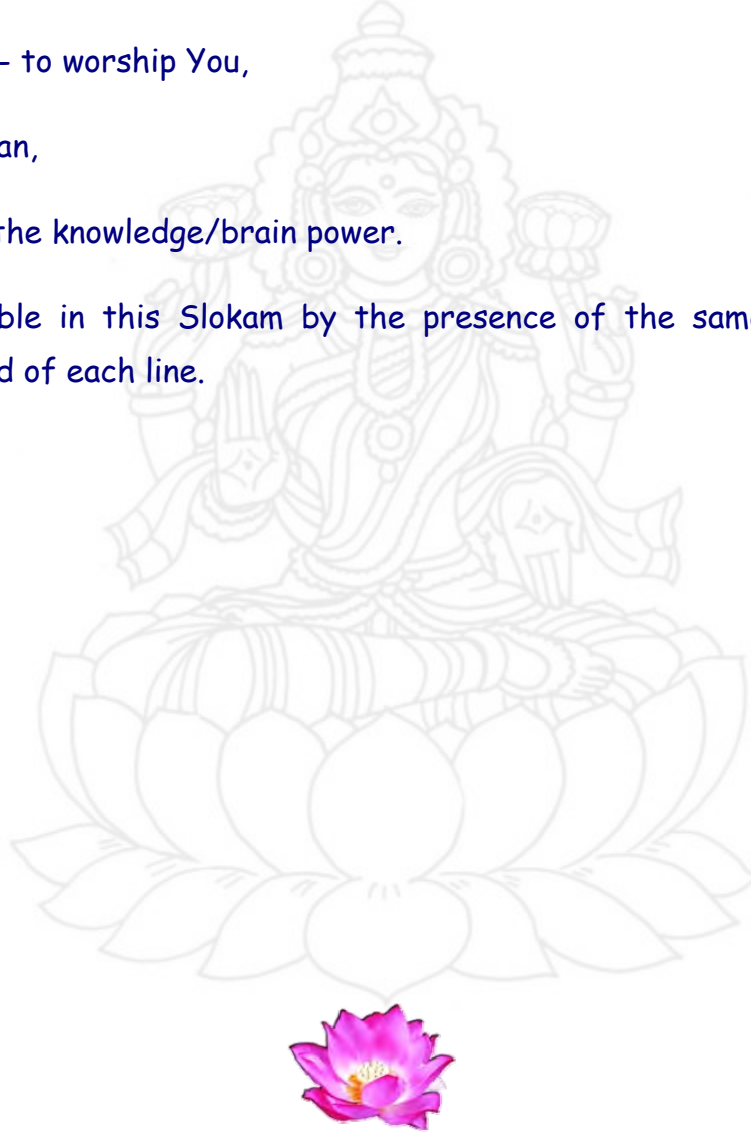
In the fourth pAdam:

'tava stavanAya' - to worship You,

ka: nA - which man,

paTumati: - has the knowledge/brain power.

Yamakam is visible in this Slokam by the presence of the same words in the beginning and end of each line.



SLOKAM 24

भवती जगदम्ब कृतार्तभवो-

परमा परमा परमाप रमा

कुहदोऽद्रितटीमवनाय कृपा-

महिता महिता महिता महिता ॥

bhavatI jagadamba krtaArtabhavo-

paramA paramA paramApa ramA

kuhrdoadritaTImavanAya krpA-

mahitA mahitA mahitA mahitA ||

Prose Order and Meaning :

jagadamba (Oh Mother of the Universe)! krpA mahi (the birth place of dayA)!
krta Arta bhava uparamA (Oh banisher of the ocean of samsAram for those who
sought Your refuge)! paramA paramA (Oh most lofty One)! a-hitA (Oh the Dear
One to Your Lord)! ramA (Oh playful One)! bhavatI (You), ahitA mahitAm tAm
(have reached the foothills of the famous mountain named SeshAdri, kuhrda:
avanAya Apa: (to protect us, who have impure minds).

Comments:

This Slokam has an expression repeated many times in a line. In the second
pAdam, the word 'paramA' is repeated four times while the term 'mahitA' is
repeated four times in the fourth line. This Slokam is composed in 'toDaka
vrttam'.



SLOKAM 25

रमा रमा रमा रमाध्युपासितं यमर्णवात् ।

धियो हरिं वृषाचलोत्तमेतमेतमेत मे ॥

ramA ramA ramA ramAdhyupAsitam yamarNavAt |

dhiya: harim vrshAcalottametametameta me ||

Padavi bhAgam of this Slokam is:

ramA, aram, Ara mAramAdhyupAsitam, yam arNavAt, dhiya: harim, vrshAcalottametam, etam, eta, me

Meaning:

mE dhiya (Oh my mind)! Quickly reach the EmperumAn who resides on the VrshAcalam. SrI MahAlakshmi who emerged from the ocean quickly and reached Him. She is worshipped by Rudra and other devAs.

Comments:

In this Slokam the word ramA is repeated in the first pAdam and the word 'meta' is repeated in the last pAdam.

The expression 'me dhiya:' means both 'my mind' and 'my ladies'.

ramA - Lakshmi,

mAra mAdhi upAsitam - worshipped by Rudra and other devas,

yam aram arNavAt Ara - that BhagavAn whom She reached quickly when She emerged from the ocean,

vrushAcalottametam - that BhagavAn who is at VrshAcalam,

etam - that BhagavAn,

eta - reach.

The poet tells us to go quickly to SrInivAsan whom PirATTi reached quickly after arising from the milky ocean during amrta mathanam.

SLOKAM 26

त्रातुमप्रच्युता वारिजातेक्षणा-

त्वं नतान् ध्वस्तदेवारिजातेक्षणात् ।

पातकादिन्दिरे पाहि मां शोभित-

श्रीरघध्वान्तलोपाहिमांशोऽभितः ॥

trAtumapracyutA vArijAtekshaNA-

tvam natAn dhvastadevArijAtekshaNAt |

pAtakAdindire pAhi mAm Sobhita-

SrIraghadvAntalopAhimAmSobhita: ||

Meaning:

Indire! SrI! You have both nitya and leela vibhUti as Your wealth; You are the Sun who removes the darkness of our sins; You are the One who does not refrain from Your duty of protecting Your devotees even for second. Please release me Your devotee, from all my sins.

Comments:

Another kind of yamakam, where the term 'vArijAtekshaNA' is repeated at the end of the first and second pAdams, while the expression 'pAhi mAm Sobhita:' is repeated at the end of the third and fourth lines.

PirATTi has the fame of destroying the enemies of devAs (asurAs). She is therefore saluted here as "dhvasta devArijAte". Her role as the Mistress of the nitya and leela vibhUtis is saluted further with the address as "Sobhita SrI". The poet seeks refuge in Her (pAhi mAm), who is the sun 'ahimso' who destroys the darkness that is our sins 'agha dhvAnta lopam'.

SLOKAM 27

मन्दारा मन्दारा मन्दारा मन्दारात्

व्याधिघ्ना दैत्यारैः शेषाद्रिं तं प्राप्ताः ।

सारावा सारावा सारावा सारावा-

गालीढा शृङ्गालीः यस्यार्तान् सन्त्रातुम् ॥

mandArA mandArA mandArA mandArAt

vyAdhighnA daityArAi: SeshAdrim tam prAptA: |

sArAvA sArAvA sArAvA sArAvA

aga AlIDhA SrngAlI: yasyArtAn santrAtum ||

Meaning:

Sri MahAlakshmi has reached TiruvEnkaDam hills whose peaks protect the four life forms, that contains the auspicious AkASa Ganga, that has the gardens where the deva dAru MandAram trees that house chirping birds are present in plenty. She has reached TiruvEnkaDam to protect suffering souls who are experiencing mental torture due to the influence of dushTa grahams such as Sani.

Comments:

In this Slokam the word 'mandArA' is repeated in the first line and the word 'sArAvA' is repeated in the third line. The peaks of TiruvEnkaDam hills protect the devA, manushya, stAvarA (immobile) and jangamA (mobile), the four types of life forms (sArAvA). It contains pure (sAra), waterfalls (apAm AsAra:) such as AkASa Ganga. It has trees (aga), where birds chirp (sArAvA), is the site of (AlIDha), the tree mandAram is present in deva lokam. TiruvEnkaDam has the MandAra trees where the birds chirp. It has gardens (ArAmam) where the deva loka tree mandAram is present in excess (amanda). PirATTi has reached such a SeshAdri hill to protect devotees who have minds troubled (mandAra vyAdhigna ArtAn) by Sani (mandan), angArahan (ara) and other evil planets (Adi).

SLOKAM 28

शमदमौ मदमौढ्यहरौ वहन्

मधुरिपुं धुरि पुण्यकृतां स्थितः ।

विनमतीनमतीव तवार्चको

निजगदं जगदम्ब जहाति च ॥

Samadamau madamauDhya harau vahan
madhuripum dhuri puNyakrtAm sthita: |
vinamatInamatIva tavArcako
nijagadam jagadamba jahAti ca ||

Meaning:

Jagadamba! Those who worship You will be free from bad qualities such as anger and hatred. They will have mental equanimity and serve as examples of good souls. They will worship Your consort nArAyaNA. They will overcome their disease of samsAra completely.

Comments:

PirATTi will transform those who worship Her into souls worthy of moksham. Her devotees will be free from qualities that will cause them to accumulate more sins. They will realize that nArAyaNA is the Supreme Deity who can grant them paramapadam. They will have the 'Sama dama' or equanimity of mind that will help them act without hatred and anger. All these will free them from samsAra, the worst disease.

SrngalA yamakam is used in this Slokam. Here words are used in such a way that they form interconnected rings in a chain (Srngala). This is seen in the following example: 'Sama damau madamau', 'ma dhuripum dhuripu', 'vinamatI namatI', 'gadam jagadamba'.



Janani! - SrI Anandavalli tAyAr - uttiramerUr (Thanks: SrI S Srivatsan)

SLOKAM 29

जननि त्वया परिचरत्

सुरकिन्नरकान्तया नयजुषा स्तुतया ।

हृदि मे विना किमपि क्लृप्तनम-

न्नरकान्तया न यजुषा स्तुतया ॥

janani tvayA paricarat

surakinnarakAntayA nayajushA stutayA|

hrdi me vinA kimapi klptanaman

narakAntayA na yajushA stutayA||

Meaning:

Janani (Mother)! Deva and Kinnara maidens serve You. Yajur Veda vAkyams elaborate on Your glory. Your devotees would have seen the end of hell (they will never see hell again). Let my heart never think of anything else but You and Your glory.

Comments:

This Slokam talks about PirATTi's paratvam. She is the ISvari served by celestial maidens. She is the essence of Yajur vedam. Her devotees will have all their sins removed and hence will never see hell. The poet prays that his heart should only think of Her. The poet displays his 'ananyArha Sehatvam' and 'ananya SaraNatvam' in this Slokam.

The second pAdam is repeated as the fourth pAdam in this Slokam. The word play is between yajushA (Yajur Vedam) and nayajushA (straight forwardness, a kalyANa guNam of PirATTi).



Her glances make EmperumAn sarva Saktan! - SrI Anandavalli tAyAr and SrI Sundaravarada perumAL - uttiramerUr (Thanks: SrI S Srivatsan)

SLOKAM 30

त्वमेव सेव्याऽसि दृशैव ते स्थिरं

रमे यतो यादवनायके बलम् ।

उरो हि शौरैरुदधेस्त्वमग्रही-

रमेय तोयादवनाय केवलम् ॥

tvameva sevyA asi drSaiva te sthiram

rame yata: yAdavanAyake balam |

ura: hi SaurerudadhestvamagrahI-

rameya toyAdavanAya kevalam ||

Meaning:

ramE! I worship You for the following reasons:

EmperumAn's powers are firmly established in Him due to Your glances. You emerged from the ocean and reached EmperumAn's chest to protect Your devotees such as Indra.

Comments:

In this Slokam, the poet says that he is saluting PirATTi for the following two reasons.

It is Her glances that make EmperumAn sarva Saktan. Sruti says "SraddhayA deva: devatvam aSnute". DevAs have their devatvam only due to PirATTi. Here SrI VenkaTAdhvari Kavi says even EmperumAn's Sakti is due to PirATTi. EmperumAn's capacity to grant any wish is due to Her. Even when one has the power or capacity to give something he should actually have the heart to do so. To ensure that PerumAL will grant the devotees their wishes and protect them, PirATTi reached His chest so that He will not change His mind looking at their

sins. This is seen in the case of DevAs who sought eternal life and prayed to EmperumAn for the amrtam (nectar).

The poet adduces an additional reason for stating PirATTi alone is the fittest One for worship (tvameva sevyA asi). The reason is that the power of Her glances alone results in the gain of enduring omnipotence by Her Lord (te drSaiva balam sthiram hi).

Additional Notes:

In the second and fourth lines of this Slokam, one enjoys a word play centered around the word, "yAdavanAyake". In the second line, the PirATTi is recognized as causing sarva Sakti to the Lord through Her glances and in the fourth line, She is saluted as the One who reached the vakshassthalam of the BhagavAn to save Indra and others who got themselves into trouble. In the first and the second line the poet says: "he rame yato yAdava- nAyake balam te druSaiva sthiram"; in the third and fourth lines, the poet suggests that she rose out of the limitless waters of the Milky Ocean and positioned Herself on the chest of Her Lord to protect IndrA and others (ameya toyAt Saure: ura: avanAya kevalam agrahI). "va" (व) and "ba" (ब) are interchangeable (vabayorabhedha:). In the second line, the formation is: yAdava nAyake balam; in the fourth line, the word formation is: ameya toyAdavanAya kevalam.



SLOKAM 31

सारसं श्रितवतीं ससारसं-

माननां हिमकरोपमाननाम् ।

देवतां प्रणमतो मुदेव तां

वेदनादमहितां न वेदना ॥

sArasam SritavatIm sasArasam-
mAnanAm himakaropamAnanAm |
devatAm praNamato mudeva tAm
vedanAdamahitAm na vedanA ||

Meaning:

For the one who worships the supreme DevatA (Lakshmi) who is honored by Her consort, who has a face resembling the moon in its coolness, who is glorified by VedAs and who resides on the lotus, there will be no sorrow. He will get the blissful moksham.

Comments:

PirATTi's paratvam is described in this Slokam. In this Slokam the yamakam is displayed by the following words: sArasam sa-sArasam-mAnanAm, upa-mAnanAm, devatAm-mudevatAm, vedanA-na vedanA.

sa sArasammAnanAm - respected by Her consort,

upama AnanAm - comparable to or like the face (of candran - himakara),

tAm devatAm - incomparable devatA,

mudeva - (will get) blissful moksham,

vedanA - worshipped by Vedam and

na vedanA means no vedanai or misery.

SLOKAM 32

सा मयि देयादीक्षां

रमार्त रक्षार्थमाददे या दीक्षाम्।

यत्पदजलजनतानां

अपि सुगमं दिव्यधाम जलजनतानाम्॥

sA mayi deyAdIkshAm

ramArta rakshArthamAdade yA dIkshAm |

yatpadajalajanatAnAm

api sugamam divyadhAma jalajanatAnAm ||

Meaning:

Let ramA who has resolved to protect Her devotees, whose lotus feet offers moksham easily to even the ignorant ones, when they worship them, bestow Her glances towards me.

Comments:

PirATTi's vAatsalyam and saulabhyam are highlighted in this Slokam. It is due to Her vAatsalyam and love for us that in spite of our sins, She decides to protect us. Her sarva Saktitvam and mokshapradAyitvam are highlighted by the fact that She grants moksham easily even to the undeserving. It is Her lotus feet that have the power to do so. This Slokam has repetition of words that give different meanings : In the first pAdam, the expression 'sA mayi deyAdIkshAm (deyAt IkshAm)' means 'let Her grant me Her kaTAKsham'. At the end of the second pAdam the word 'dIkshAm' means resolution or vratam. The padam 'jalajanatAnAm' is repeated in the third and fourth lines. In the third line 'yat pada jalaja natAnAm' means the lotus feet that were worshipped. In the fourth line the same term should be read as 'jaDa janatAnAm' instead 'jala janatAnAm' which means ignorant people. "la" (ल) and "Da" (ड) are interchangeable (Dalayobhedha:).

SLOKAM 33

कमले राजीवानां कुले स्थिता त्वं गतिः परा जीवानाम्।

जगदाराध्या यन्ति श्रेयस्त्वां ये कृतादरा ध्यायन्ति ॥

kamale rAjIvAnAm kule sthItA tvam gati: parA jIvAnAm |

jagadArAdhyA yanti SreyastvAm ye krtAdarA dhyAyanti ||

Meaning:

Kamale! You are the ultimate goal that every living being should strive to reach. You who are so great has condescended to come to earth and reside among the lotus community. Those who worship You with devotion reach moksham.

Comments:

In this Slokam, PirATTi's upeyatvam is highlighted. She is the ultimate goal for us. It is Her service that is the parama purushArtham. When we perform prapatti, we surrender to both EmperumAn and PirATTi as seen in the dvaya mantram 'Sriman nArAyaNa caraNau SaraNam prapatye'. This Slokam describes the first part of the dvaya mahA mantram. PirATTi is addressed as Kamale in this Slokam. She resides on both EmperumAn's hrdaya kamalam and the lotus that we can all see. We surrender to Her pAda kamalam, lotus feet for moksham.

In the first two pAdams the word 'rAjIvAnAm' is repeated. It is PirATTi's, lotus feet that grant moksham to all (parA jIvAnAm). You are seated in the midst of the assembly of lotuses (rAjIvAnAm kule sthItA). Those who worship Her with bhakti (krtAdarA dhyAyanti), will reach Her, who is worshipped by all and everyone (jagadArAdhyA yanti).





The wish granting kalpaka vrksham - SrI Anandavalli tAyAr - uttiramerUr
(Thanks : SrI S Srivatsan)

SLOKAM 34

किमपि महोदारेषु प्रथमं मधुवैरिणो महो दारेषु ।

जयति सपर्या यस्य स्थिरफलदात्री सुरद्रुपर्यायस्य ॥

kimapi mahodAreshu prathamam madhuvairiNo maho dAreshu|

jayati saparya yasya sthiraphaladAtrI suradruparyAyasya||

Meaning:

The light that is Lakshmi is the best among EmperumAn's consorts. The worship of that light which is like the wish granting tree - Kalpaka vrksham - grants the everlasting benefit, namely moksham.

Comments:

SrI MahAlakshmi is considered to be the most important consort of EmperumAn. All other consorts such as Bhu devi and nILa devi are considered as Her amSam.

In this Slokam, the poet compares Sri MahAlakshmi to the light or effulgence or Jyoti. EmperumAn is called Paramjyoti. It is apt that His primary consort is also referred to as light.

EmperumAn's consorts are incomparable in their qualities (mahodAreshu). Among them, PirATTi is the prathamam. She is the light (kimapimaha), The worship of that light (yasya saparya), is as beneficial as worship of the kalpaka tree (sUradru paryAyasya).

Similar words have been woven in the first two pAdams and the last two pAdams.



SLOKAM 35

विधृतां हरिणाङ्केन

त्वां प्रतिवददाननां हि हरिणाङ्केन ।

प्रणमन् जननि बिडौजाः

जनो भुवस्स्यात् स्वबन्धुजननिबिडौजाः ॥

vidhrtAm hariNAnkena

tvAm prativadadAnanAm hi hariNAnkena |

praNaman janani biDaujA:

jano bhuva: syAt svabandhujananibiDaujA: ||

Meaning:

Janani (Mother)! EmperumAn adorns You on His chest along with the SrIvatsa mole. Your face competes with the moon in its beauty. Anyone who worships You will have his house filled with all the riches and relatives and will be the Emperor of this world.

Comments:

This Slokam tells us that PirATTi grants all the riches in this world. The riches referred to here are the material wealth that includes friends and relatives. A devotee of SrI MahAlakshmi will have his house filled with all these riches including his near and dear ones and will be the ruler of this world. Indra prayed to PirATTi to regain his position as devAtipati. When PirATTi could grant him such an elevated post it is very easy for Her to grant one the position of narAdipati. The word 'hariNAnkene' is repeated at the end of the first and second pAdams while the term 'janani biDaujA:' is repeated in the third and fourth lines. hariNAnkena could be split as hariNA + ankena to mean on the body of BhagavAn, Hari. hariNAnkena also means moon. When one worships PirATTi his house will be filled with wealth and relatives (svabandhujananibiDa). He, jana:, will have such a house (ojA:), and will be considered to be the ruler of the world (bhuva: biDaujA:).

SLOKAM 36

कलशोदधिकन्या यं

पश्यति विद्यात् स तावदधिकन्यायम् ।

जितकथकवितानेन

त्रयीविदा लभ्यते च कवितानेन ॥

kalaSodadhikanyA yam

paSyati vidyAt sa tAvadadhikanyAyam |

jitakathakavitAnena

trayIvidA labhyate ca kavitaAnena ||

Meaning:

When the Daughter of the Ocean graces one, he will become an expert in nyAya SAstram. He will be associated with a group of expert debaters. Such a man who is an expert in VedAs and their meaning will have the capacity to compose great poetry.

Comments:

This Slokam tells us that PirATTi is to be worshipped to receive VidyA lakshmi. When She decides to bless one, the person becomes the most knowledgeable and respected poet. SrI VenkaTAdhvani kavi may be referring to himself or to Swami Desikan in this poem. People usually pray to Sarasvati, the consort of Brahma, to become knowledgeable. From this Slokam, we understand that it is actually PirATTi who is the niyantA of Sarasvati. It is She who grants us sadvidyA.

Similar to the previous Slokam, the first two lines share the same ending words while the third and the fourth lines share the same words. When PirATTi who is kalaSodadhi kanyA, Daughter of the Ocean blesses one, he becomes an expert in

nyAyam. He will be present in the group of successful debaters (jita kathaka vitAnena). He will acquire the skills to compose poems (labhyate kavitaAnena).



SrI Anandavalli tAyAr - uttiramerUr (Thanks : SrI S Srivatsan)

anugamam section of nyAya SAstram is the loftiest of nyAya sAstram. It contains many meanings and is in the sUtram format. adhikam nyAyam refers to the nyAya SAstram housing the anugamam section. Maha Lakshmi's glances will empower one to become an expert in adhikam nyAyam (yam kalaSodadhi kanya paSyati, sa tAvat adhikam nyAyam vidyAt).



SLOKAM 37

श्रीः सेवानरकेषु

त्वयार्थ्यतां हरिरिताढ्यवानरकेषु ।

मां विनिपात्य न घोराः

शुचो यथा नयति किन्तु पात्यनघोराः

SrI: sevAnarakeshu

tvayArthyatAm hariritADhyavAnarakeshu |

mAm vinipAtya na ghorA:

Suco yathA nayati kintu pAtyanaghorA: ||

Meaning:

SrI: (Lakshmi)! Please pray to EmperumAn in such a way that He will not push me into the hell of serving evil people who are like monkeys. Please pray to Him who is the wealth of devotees.

Comments:

In this Slokam, the poet has compared to rich yet evil people to monkeys. Monkeys have a horrible facial expression when they see someone or something that they do not like. Similarly evil people with a facial expression clearly expresses their distaste when they see anyone approaching them for favors. Monkey is said to quite unstable, it jumps from one place to another all the time. An evil person will have someone as his favorite at one time and will quickly change his preference to another like a monkey. They will not have 'sthita praj~nA'. They may suddenly decide to act unfavorably towards one they have been patronizing all along.

The last word 'anaghorA:' when split as anagha: + rA: which means everlasting

wealth.

PirATTi is addressed as **SrI**. The word '**SrI**' has six etymological meanings as below:

SrIyate - one who is reached by all the souls who want to go by the right path,

Srayate - She reaches out to EmperumAn to help the souls that reached Her,

SrNoti - one who listens to our words,

SrAvayati - She makes EmperumAn listen to the pleas of the jivas, She makes the jIvAs listen to the words of EmperumAn. She makes those who oppose EmperumAn also listen to His words,

SrNAti - one who removes the fruits of karma that obstruct Her devotees from reaching Her,

SrINAti - She blesses jIvAs with good qualities so that they become fit to serve EmperumAn.

It is PirATTi who intercedes on our behalf and makes EmperumAn accept us.



SLOKAM 38

सततविकाराकल्पं

प्राप्तोऽहं देहमम्ब काराकल्पम् ।

कुभवादाशु भवत्या

स्वयमुद्धार्यो रमे सदा शुभवत्या ॥

satatavikArAkalpam

prApta: aham deham amba kArAkalpam |

kubhavAdASu bhavatyA

svayamuddhAryo rame sadA SubhavatyA ||

Meaning:

amba! You should voluntarily rescue me, one who is going through countless births and deaths and supports a body that is like a jail. You are the embodiment of all the auspicious qualities.

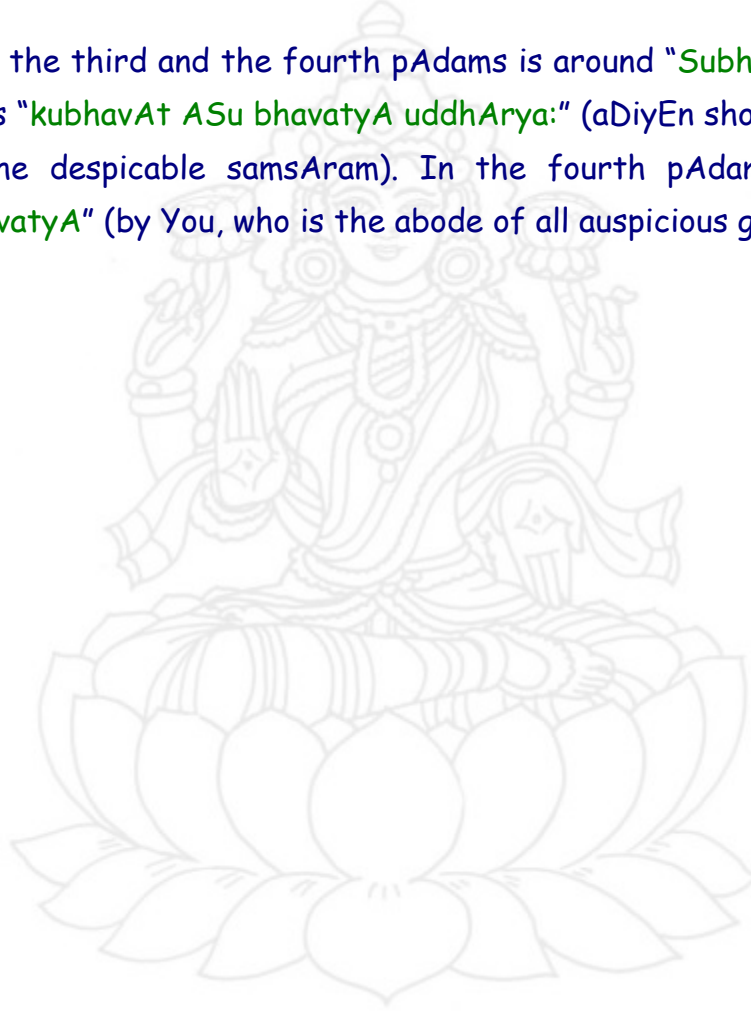
Comments:

The body is equated to a jail. One cannot leave a jail until the stipulated time is over. We cannot leave this body till our janmA comes to an end. Chains and other restraints bind one in a jail. The poet says our desires and anger are the chains that bind us to samsAram. One suffers isolation from his family and friends in a jail. Similarly we are isolated from our original home, nityamaNDalam and our relatives, AcAryAs and nityasUris when we are born in this world. One suffers countless miseries in a jail. This body is also the cause of diseases and sufferings. Only the jailer decides when we should be released. Similarly it is only PirATTi who is our controller decides when to relieve us from the misery of repeated cycles of births and deaths. The poet says that he has no qualifications that would warrant his release. PirATTi who is an abode of all the supreme qualities

should take pity on him and relieve him on Her own accord. In this Slokam, the poet has highlighted his Akincanyam and ananya gatitvam.

The last words in each of the lines are repeated in the adjacent lines in this Slokam. In the first line, the word 'vikAra Akalpam' means the changes that we go through. The word 'kArAkalpam' in the second line means jail.

The word play in the third and the fourth pAdams is around "SubhavatyA". In the third pAdam it is "kubhavAt ASu bhavatyA uddhArya:" (aDiyEn should be lifted up by You from the despicable samsAram). In the fourth pAdam, it is: "sadA SubhavatyA bhavatyA" (by You, who is the abode of all auspicious guNams).



SLOKAM 39

सारासाराज्ञान-

स्थानेन किमस्ततेजसा राज्ञा नः ।

श्रीस्त्वयि मानसमेतद्

न्ययस्येम विमुक्तयेऽभिमानसमेतम् ॥

sArAsArAj~nAna-

sthAnena kim asta tejasA rAj~nA na: |

SrI: tvayi mAnasametad

nyasyema vimuktaye abhimAnasametam ||

Meaning:

SrI! My mind strongly feels that there is no use for the company of petty kings for one who desires moksham since they (the kings) are ignorant and lack any good qualities. This is so because I am only interested in moksham. I place such a mind of mine at Your sacred feet, as thy Feet are omnipotent to provide escape from samsAram.

Comments:

For a mumukshu the company of anyone but Sriya:pati is not enticing. The poet who had previously served many lowly kings for material comforts says that he does not want to seek favors from them anymore. He is only interested in gaining moksham and not any material comforts. Hence he wants to think only about PirATTi who has the capacity to grant all his wishes.

The word 'sArasArAj~nAna' is in both pAdams. 'sArAsArA aj~nAnasthA anena' means the kings lacking the capacity to differentiate between good and bad and hence are ignorant. The same word occurs in the second pAdam as a part of the

expression 'asta tejasA rAj~nA na: kim' which means 'what is the use of such kings who have no glory for those like me, mumukshus'. In the third and fourth pAdams, 'etad mAnasam tvayi nyasyema' means, I place this mind as Your responsibility.

'abhimAna sametam' in the fourth pAdam means mind that is proud (ahamkAram).



SrI Anandavalli tAyAr, uttiramerUr (Thanks: SrI S Srivatsan)



SLOKAM 40

व्यक्तिं विन्देमहि तां

इन्द्रादिसुरैर्नवारविन्दे महिताम् ।

मध्यमतारकवर्णा-

भिहिता या नखजितोरुतारकवर्णा ॥

vyaktim vindemahi tAm

indrAdisurai: navAravinde mahitAm |

madhyama tAraka varNA

abhihitA yA nakhajita urutAraka varNA ||

Meaning:

I wish to reach Lakshmi who is represented by the middle letter of the PraNavam, who has glowing nails that beat the stars in their radiance, who was worshipped by Indra and other devAs as residing on newly bloomed lotus.

Comments:

PraNavam is made up of the three letters अ (a) + उ (u) + म (ma). Of these 'u' is said to represent PirATTi while 'a' represents EmperumAn and 'ma' the jIvAtmA. PirATTi serves as a bridge between ParamAtma and jIvAtmA. She is effulgent. Indra and other devAs contemplate on Her as residing on the just bloomed lotus flower. The poet wishes to reach Her.

The poet says let me reach Lakshmi (vyaktim vindemahi) who is worshiped by Indra as residing on the lotus (nava aravinde mahitAm). Her nails are similar to the color of stars (urutAraka varNA), She is represented by the middle letter of the PraNavam (madhyama tAraka varNA).

SLOKAM 41

हृतसदरिद्रव्याधिः

श्रितजनमुच्छिन्नदुर्दारिद्र्याधिः ।

अतुलकृपा या देव-

प्रणुता सा मां रमाऽत्र पायादेव ॥

hrta sadaridravyAdhi:

Sritajanamucchinna dur daridra vyAdhi: |

atulakrpA yA deva-

praNutA sA mAm ramA atra pAyAdeva||

Meaning:

Lakshmi who has the wealth of the enemies of good people, who has the disease of the poor souls namely poverty, who was worshipped by DevAs and who has incomparable mercy will definitely protect me in this birth itself. She will for sure protect this helpless VaishNavan during this birth itself.

Comments:

When one performs prapatti or complete surrender to Sriya:pati he will be relieved of samsAra at the end of this birth itself. He will not go through any more births and deaths. This great quality of prapatti is highlighted in this Slokam. This also shows that one should have mahAviSvAsam or unwavering faith that PirATTi will save us in this birth itself.

The poet says that PirATTi has the riches of the enemies of good souls. This is because such evil souls will lose all their wealth due to their bad karma and the wealth will eventually reach PirATTi. She is said to have the disease of the paupers called poverty. The major disease that a poor person suffers from is

poverty. All his miseries are only due to poverty. When such a person surrenders to PirATTi She will immediately take his poverty away and give him wealth. Thus his poverty will also reach PirATTi. It is interesting to note that the poet compares the riches of the evil people to the poverty of good souls. The riches cause misery to the evil souls as they make them brash and arrogant. The poverty causes misery to good souls, as they will resent their inability to perform material service to PirATTi.

The poet has added that PirATTi is worshipped by devAs. The devAs in their arrogance have opposed good souls and lost their riches. Their riches were removed for their own benefit, to prevent them from sinking further in their evil ways. They prayed to PirATTi to regain their wealth or position.

Some of the devAs have prayed to PirATTi to rid of their poverty of not having a particular sthAnam. PirATTi has granted them their wishes too. It is PirATTi's immense mercy that makes this happen. The poet is confident that it does not matter whether PirATTi equates him to the evil devAs or the good ones as She will rescue him anyway.

The word 'dravyAdhi' is present in the second pAdam to mean riches and in the third line as a part of 'dur daridra vyAdhi' to mean disease of poverty. The word 'pAyAt' is present in the third line as a part of 'krpA yA devapraNutA' and as a part of 'atra pAyAt' in the fourth line.



SLOKAM 42

शोषितभवनदयाग-

स्तन्येशः कचजितोत्प्रभवनदयागः ।

सोऽनभिभवनदयागः

सोद्ध्वाऽवति पद्मयाऽऽत्मभवनदयागः ॥

SoshitabhavanadayAga-

stanyeSa: kacajitotprabhavanadayAga: |

sa: anabhibhavanadayAga:

soDhvA avati padmaya Atma bhavanadayAga: ||

Meaning:

PadmA who controls the samsAra that is granted by EmperumAn, who has breasts as lofty as the mountains, whose dark-hued locks have won over the clouds in their color and beauty, who has immense mercy that flows towards us in spite of our sins saves us sinners, as She is the acceptor of the yAgam of prapatti that is performed to gain moksham.

Comments:

In this Slokam the same word "dayAga" occurs at the end of all the four lines.

This Slokam tells us clearly that Sriya:pati grants us moksham after our prapatti as a result of the intercession of His PirATTi. She is upeyam or the goal and the upAyam the means for moksham. She serves as the upAyam by accepting our small act of prapatti and shows us mercy in return. She is the upeyam also as it is towards Her that we perform prapatti.

SLOKAM 43

त्वां हि सुधी राजयति

स्तुतां स्तवैर्यः प्रमानिधी राजयतिः ।

भवती धी राजयति

श्रीस्तं भुवोऽत्र सोदधीरा जयति ॥

tvAm hi sudhI rAjayati

stutAm stavairya: pramAnidhI rAjayati: |

bhavatI dhI rAjayati

SrIstam bhuva: atra sodadhIrA jayati ||

padavi bhAgam:

tvAm hi sudhIra-aja-yati, stutAm stavairya: pramAnidhI rAjayati:, bhavatI dhIrAjayati, SrIstam bhuva: atra sodadhI: Ajayati.

Meaning:

Lakshmi! When one who has supreme knowledge worships You, who is praised by the best yatis/great souls such as Brahma and Rudra, You make him the best Guru or Brhaspati. A person who blessed thus will win over the entire world with his jn~Anam.

Comments:

In this Slokam, the word rAjayati is repeated in various combinations of words. In the first line of the Slokam, it says that it is PirATTi that the best yatis worship (tvAm hi sudhIra aja yati stutAm). In the second line, the poet says that one with expertise makes PirATTi happy by his praises (pramAnidhI tvAm stavairya: rAjayati). In the third line, he says that PirATTi makes such a person the supreme teacher (bhavatI tam dhIrAja). Such a paNDita will win the whole world (sodadhI: bhuva: Ajayati).



Her glances grant moksham! - SrI Anandavalli tAyAr - uttiramUr
(Thanks: SrI S Srivatsan)

SLOKAM 44

भक्ततमानायतया

दृक् तव कमले सुरोत्तमानायत या ।

विश्रुतमानायतया

शमय भवं श्रेयसेऽसमानाय तया ॥

bhaktatamAnAyatayA

drk tava kamale surottamAnAyata yA |

viSrutamAnAyatayA

Samaya bhavam Sreyase asamAnAya tayA ||

Meaning:

Kamale! Please remove the obstacles on my way to moksham by Your glances that have granted Indra his lost position and which are revered by srutis.

Comments:

PirATTi's bhaktA, Indra (surottaman), regained (AyatayA) his lost position. Her kaTAKsham (tava drk), attained the fame of granting Indra his kingdom (AyatayA Ayata). It is praised in the sruti (viSrutamAnA AyatayA). The poet seeks such a glance to remove his obstacles (tayA asamAnAya Sreyase bhavam samaya). We lost our position of paramapada vAsam when we were born as mortals in this world. Similar to Indra, we should pray to PirATTi to regain our position in Paramapadam.

In this Slokam the expression 'AyatayA' is repeated in all pAdams.



SLOKAM 45

श्रीः परभागवती य-

म्यभिष्टुता मां मुकुन्दभागवती यम् ।

फणिवृषभागवतीयं

पश्यति भजते पदं स भागवतीयम् ॥

SrI: parabhAgavatI yami

abhiShTutA mAm mukundabhAgavatI yam |

phaNivrshabhAgavatIyam

paSyati bhajate padam sa bhAgavatIyam ||

Meaning:

SrI who is praised by yogis and who resides on Mukunda's chest and hence has an extraordinary hue, protect me. When Lakshmi who is the ruler of VrshabAdri, SeshAdri hills blesses anyone, that person reaches paramapadam that is accessible only to parama bhAgavatAs.

Comments:

In this Slokam, the word bhAgavatI is repeated under various contexts. PirATTi is 'parabhAgavatI'. Mixing of two objects that have completely opposite hues is called parabhAgam. PirATTi is golden in hue while EmperumAn has dark blue hue. 'nIlatoyadamadhyasthA vidyullekheva bhAsvara' is the expression that describes the existence of the golden lightning like PirATTi on EmperumAn's chest that is like the dark rain cloud. The poet says that it is Lakshmi who is protecting him (mAm avati). She is the ruler of the VrshabhAdri and SeshAdri hills (paNi vrshabha agavatI). Her glances grant one paramapadam (bhAgavatIyam padam).

SLOKAM 46

तृड्यातनयाचार्यारहितेनान्तस्त्वयाब्धितनया चार्या ।

त्वं चित्त न याचार्याप्रभृतीरितरा नमच्छ्रुतनयाचार्याः ॥

trDyA tanayA acAryA rahitena anta: tvayA abdhitanayA cAryA |

tvam citta na yAca AryA prabhrti: itarA nama: SrutanayA cAryA: ||

Meaning:

Oh my Mind! It is the Daughter of the Ocean who stands firmly in Her resolve to protect us. It is She whom experts of Sruti worship. It is She that you should dwell upon. Do not beg for favors from demigods such as PaarvatI and others (AryA prabhrtI itarA: na yAca).

Comments:

This Slokam highlights devatAntra varjanam. We should not go after other demigods seeking benefits when we have PirATTi standing firmly with resolution to protect us. She is the object of worship of great saints.

In this Slokam, the word **AcAryA** is used in all the pAdams.

The jIvA's thirst for moksham is satiated by PirATTi (trDyAtanayA rahitena). She is firm (acAryA) in Her resolve to protect us. It is only the Daughter of the Ocean (abdhitanayA), who should be meditated upon and the reflection on the rest have to be abandoned (anta: cAryA itarA:). She is the one whom experts of Sruti worship (Srutanaya cAryA:).

Please refer to devatAntaraparisanakhyA stabakam where the poet has clearly shown the supremacy of PirATTi over other devatAs (e-book # 5, <http://www.alamelumanga.org>).



SLOKAM 47

मां हरिरामायतया दृशा पुनात्वेनसां विरामाय तया ।

प्रथिततरामायतया काकेऽप्यसुरे कृपां परामायतया ॥

mAm hari rAmA ayatayA drSA punAtu enasAm virAmAya tayA |

prathitatarA amAya tayA kAKe api asure krpAm parAm Ayata yA ||

Meaning:

Let the VishNupatni who is blemish-free, renowned and who showed mercy even to the evil KAKAsura who hurt Her, glance at me with Her merciful eyes to destroy my sins and to make me pure.

Comments:

During PirATTi's incarnation as Sita, KAKAsura hurt Her and thereby angered SrI Raama. Raama directed a blade of grass to kill him. After roaming all the three worlds and not finding any refuge, KAKAsura fell at Raama's feet. PirATTi interceded and made his fall at the Lord's feet appear as if he was surrendering to Raama's feet seeking forgiveness. KAKAsura would have been surely destroyed if PirATTi had not mediated on his behalf. The poet is confident that his sins do not exceed that of KAKAsura and even if they do so, he is sure that PirATTi will excuse them and save him. One's sins must be destroyed immediately as otherwise they will lead him to perform wrongful acts even if he has no intention to do so.

In this Slokam, the term rAmAyatayA is repeated in all the pAdams. PirATTi who is harirAmA, is amAyatayA (blemish free). With Her glances, She will destroy sins (tayA drSA enasAm virAmAya). She is renowned for Her mercy (prathitarA amAyatayA). She showed mercy to KAKAsura also (parAm krpAm Ayata).



SLOKAM 48

राशेर्वारामस्य श्रीस्त्वं दुहिताऽथ चोत्सवारामस्य ।

अवनिभवा रामस्य प्रिया धियं नः सदोषवारामस्य ॥

rASe: vArAm asya SrIstvam duhitA atha ca utsavArAmasya |

avanibhavA rAmasya priyA dhiyam na: sadoshavArAm asya ||

Meaning:

SrI! First You emerged as the Daughter of the Ocean that we can see. Then you incarnated as the Daughter of BhUmi devi and became RaamA's wife and helped Him fulfill His mission. You, such a Supreme Being, please remove our thoughts that is filled with piles of sin.

Comments:

The ocean and its good qualities such as coolness and stability are visible to us. PirATTi incarnated as the Daughter of such an ocean so that we can understand some of Her qualities by looking at the ocean. EmperumAn incarnated as Raama to destroy evil asurAs such as RaavaNa and KumbakarNA. PirATTi incarnated as Sita and helped Him accomplish this mission. If She can help Raama get rid of evilness then it is not a great effort for Her to help the poet get rid of his evil thoughts. Hence the poet seeks Her help in this mission.

In this Slokam. the term 'rAmasya' is repeated in all pAdams in different contexts.

PirATTi was born as the Daughter of the ocean that is visible (asya vArAm rASe: duhitA). She then became rAmasya priyA, the love of RaamA. She is the one who can destroy our loads of sin (sadoshavArAm).





hE lakshmI! - SrI Anandavalli tAyAr - uttiramerUr
(Thanks : SrI S Srivatsan)

SLOKAM 49

हरिसुरदारुण्ये नःस्थितिमुषि वल्लिवदभूद्यदारुण्येन ।

भृतवन्दारुण्येन त्वीडे दैवतमसङ्गि दारुण्येन ॥

harisuradAruNye na: sthitimushi vallivadabhUdyadAruNyena |

bhrtavandAruNyena tvIDe daivatam asangi dAruNyena ||

Meaning:

Lakshmi! One who has devotees whom You have rescued, One who does not let sins exist permanently, One who is associated with EmperumAn like a creeper associated with the Kalpavrksam, I worship Thee!

Comments:

EmperumAn is the wish granting Kalpavrksam. PirATTi is the creeper that is eternally associated with it. They are the divya dampatis who rescue their devotees from sins.

The word 'dAruNi' is repeated in this Slokam in all the pAdams. PirATTi is the 'bhrtavandAruNi' one who saves Her devotees. She is 'harisuradAruNi' one associated with Hari. She is very close to EmperumAn, has the svabhAvam that is always well-disposed towards all (dAruNyena asangi).



SLOKAM 50

श्रीर्हितकरवाणी यान् पश्यति तेभ्यो नमांसि करवाणीयान् ।

हृतशोकरवाणीयान् हातुमनर्थान् सुमप्रकरवाणीयान् ॥

SrI: hitakaravANI yAn paSyati tebhya: namAmsi karavANI yAn |

hrta SokaravA aNIyAn hAtum anarthAn sumaprakaravANI yAn ||

Meaning:

I worship the bhAgavatAs blessed by SrI who has pleasant words and accompanied by the sound of destruction of miseries (hrtaSokaravANI). This is an easy means to overcome the difficulties caused by Manmatha who has flower arrows.

Comments:

In this Slokam, the greatness of bhAgavata Seshathvam versus bhagavat Seshathvam is explained. PirATTi destroys all our miseries. So, She is connected to the sound that such destruction causes. She always speaks pleasant words. If She blesses anyone that person also will also acquire the capacity to utter pleasant words. Such bhAgavatAs, through their pleasant words will dispel our sorrows and give us hope that PirATTi will definitely save us. One is easily distracted by worldly desires. Manmatha is said to be the initiator of such desires. When he shoots his flower arrows at us, we lose ourselves in worldly pleasures. It is only the pleasant and sometimes strict words of bhAgavatAs that can bring us back to the right path. Unlike PirATTi whom we cannot see with our mortal eyes, we can see the bhAgavatAs, hear their words and correct ourselves. Hence the poet salutes bhAgavatAs in this Slokam and says that it is only with the help of their company that we can win over the tyranny of our worldly desires.

The expression 'karavANIyAn' is repeated in all the lines in this Slokam. The poet salutes (namAmsi karavANI), those who are blessed by Lakshmi who is linked to the sound of miseries that are destroyed (hrtaSokaravANI yAn paSyati) and

pleasant words (hitakara vANI). When Manmatha who has the group of flowers (sumaparakakara bANI yAn), as arrows shoots at us it is their (bhAgavtA's) company that is the savior (anarthAn hAtum aNIyAn upAya:). In the term 'sumaparakakara vANI yAn', the word bANI is used in stead of vANI. "va" (व) and "ba" (ब) are interchangeable (vabayorabhedha:).



SrI Anandavalli tAyAr - uttiramerUr (Thanks : SrI S Srivatsan)

SLOKAM 51

महोदयासारभुजात्वयातया

महोदया सारभुजा त्वया तया ।

विलोपकारातिशयास्तदे विभा-

विलोपकारातिशयास्त देवि भा ॥

mahodayAsArabhujaTvayaAtaya

mahodayA sArabhuja tvaya taya |

vilopakArAtiSayAstade vibhA-

vilopakArAtiSayAsta devi bhA ||

The words of the Slokam has to be split the following way:

mahodayAsArabhu + jAtu + ayAtaya + mahodayAsArabhuja + tvaya + taya +
vilopakArAtiSayAstade + vibhau + ilopakArAtiSayA + Asta + devi + bhA:

Word by word Meaning:

devi - Oh Consort of the Lord!

jAtu ayAtaya - You are never separated from Your Lord even for a moment

mahodaya AsAra bhuja - You generate and enjoy many kinds of wealth

taya tvaya maha: dayAsArabhu - Through Your fame and renown Your Lord of
divine jyoti becomes the essence of dayA and earns the name of dayALu

vilopAka arAti Saya asta te vibhau - To the Lord, who destroys the strength of
His enemies troubling the world

ilopakArAtiSaya ilau upakAra atiSaya bhA: - and helping thereby the world's
being, His jyotirmayatvam in that role

tvaya Asta - is caused by You

In this Slokam, the first two lines have identical words and the last two lines also
have same words.

SLOKAM 52

सुरक्षया देवहिता दृशावमा-

सुरक्षयादेव हि तादृशाव मा ।

मुदा रमे धेहि गिरा विहानता-

मुदारमेधेऽहिगिराविहानता ॥

surakshayA devahitA drSA avamA-

surakshayAt eva hi tAdrSA ava mA|

mudA rame dhehi girA vihAnatA-

mudAramedhe ahigirau iha AnatA||

Meaning:

ramE! Please protect me with Your kaTAKsham that is favourable to devAs as it destroyed their enemies, the asurAs. It is incomparable in glory. One with generous mind! Please make those who worship You in SeshAdri hills strong in Vedic scholarship!

Comments:

In this Slokam, the poet prays for the right knowledge from PirATTi. PirATTi, with Her watchful eyes, makes sure that no harm comes near us just as She has protected the DevAs from the asurAs. The source of harm is not always external. Wrong vision or kudrshTi vAdam is also harmful. We will fail to realize what is good for us and engage in evil acts and go after devatAntaram. Here the poet prays for the right knowledge that will help him stay in the SrI VaishNava mArgam.

In this Slokam also, the first and the second line have identical words (drSAvamA) while the third and the fourth lines share the same words (mudArame dhehi). Their meanings differ depending on how they are split.

SLOKAM 53

केवलं तुच्छविमता हरिणा क्षितवामताः ।

के वलन्तु च्छविमता हरिणाक्षि तवामताः ॥

kevalam tucchavimatA hariNA kshitavAmatA: |

ke valantu cchavimatA hariNAkshi tavAmatA: ||

The prose order is:

chavimatA hariNA akshita vAmatA ke valantu, he hariNAkshi tuccha vimatA tava
amatA kevalam

The word by word meaning is:

chavimatA hariNA - by Lord Hari with divya tejas

akshita vAmatA ke valanatu - May those human beings with vakra Buddhi, whose
nescience was not removed by the Lord, roam in the samsAram itself

tuccha: - These people are insignificant and do not amount to any thing

vimatA: - They have distorted views that are inconsistent with the Bhagavath
SAstrA-s

tava amatA: - They are not dear to You

kevalam - You have no interest in these worthless ones. Let them go round and
round in the samsAram.

Comments:

In this Slokam all the four lines are identical. This is called **samuddhaka yamakam**.



SLOKAM 54

वैरस्य हानिदानेन मान्यासाध्येन साद्य तु ।

वैरस्यहानिदानेन मान्या साध्येन सा द्यतु ॥

vairasya hAnidAnena mAnyAsAdhyena sAdya tu|

vairasyahAnidAnena mAnyA sAdhyena sA dyatu||

Meaning:

Lakshmi who is adored by Her consort, who destroys the quality of distaste in good things cannot neglect me due to the sins I have intentionally committed. As I have submitted myself to Her through bhara samarpaNam She has no ground for nigraha sankalpam/resolution to punish me.

Comments:

Bhara samarpaNam is where we lay the responsibility of our upkeep, our actions and the fruits of our actions at Sriya:pati's feet. When we do that the fruits of our actions will not accumulate any karma for us. After the bhara samarpaNam we should refrain from doing any evil act intentionally. Sometimes we may not have a choice but to do a sinful act. For example we may kill an animal to protect ourselves from it. Even though this is a valid act as we are expected to protect ourselves, we still accumulate bad karma for killing that animal. In this case EmperumAn gives us a very small punishment and excuses us. Hence the poet says that as he has already performed bhara samarpaNam, PirATTi cannot resolve to hurt him as all his actions intentional and non-intentional are Her responsibility to absolve. All the four pAdams in this Slokam have identical lines. It is interpreted as follows: PirATTi causes **vairasya hAnidA** (destruction of distaste for the good). She is held in high esteem by Her consort (**inena mAnyA**). Such a Lakshmi (**sA**), now (**adya tu**), as he has performed bhara samarpaNam (**nyAsAt**), has no avenue for nigraha sankalpam (**vairasya ha anidAnena asAdhyena**). She cannot push me away for the sins I have committed intentionally (**dhyenasA mAm na dyatu**).



Ambaa! - SrI Anandavalli tAyAr - uttiramerUr (Thanks: SrI S Srivatsan)

SLOKAM 55

वृषाचलेऽशङ्करतोद्यमान-

वृषाचले शङ्करतोद्यमा न ।

वृषाचलेशं करतोद्यमान-

याम्बात्यजो वष्टि दृशो गिरस्ते ॥

vrshAcale asankarata udyamAna-

vrshA cale sankarata udyamA na|

vrshAcaleSam karata udyamAna-

ya amba atyaja: vashTi drSa: gira: te||

Meaning:

amba (Mother)! You are firmly on the side of those who uphold dharma. You give the mental strength for those novices who are starting yogam. You will not bring inauspiciousness to people like me who have wavering mind. Please hold SrInivAsan by Your hand and bring Him to us as He covets Your kaTAKsham and sweet words.

Comments:

PirATTi stands firmly like a rock (**acalam**) on the side of those who follow dharma (**vrsha acala**). She will not hurt Her devotees who have wavering mind (**calam**). The poet requests Her to bring SrInivAsan from VrshAcalam by hand to him. The poet is not confident that he has the capacity to approach EmperumAn himself. He requests PirATTi to bring the Lord to him. Only She knows how to mediate on his behalf and mitigate EmperumAn's anger and make Him come to the poet. PirATTi is EmperumAn's mana:kAntA. He creates the whole universe and looks at Her for approval. SrI KUratazhvan in Sristavam says '**yasyA: vIkshya mukham tadingita parAdhIna: vidhatte akhilam**' the whole world is created looking at the eye movements or brow-bending of PirATTi. Swami Desikan says when PirATTi looks up, good souls (uttama) are created, when Her sight is leveled then average people (madhyama) are created and when She looks down, the lowly souls (adhama) are born. In this Slokam the first three lines have identical words centered around "**vrshAcale**".

SLOKAM 56

राजीवायतनापरत्रमहतीं कुर्यान्मुदं नः कृपा

राजीवायतनागबाहुरघहृत् कृष्णो न देवोऽपरः ।

राजीवाय तनाविहापि सुखदा शुद्धा तवैवाप्यते

राजीवायत नायकं फणिगिरियाऽसौ दयास्रोतसाम् ॥

rAjIvAyatanAparatramahatIm kuryAnmudam na: krpA

rAjIvAyatanAgabAhuraghahrt krshNo na deva: apara: |

rAjIvAya tanAvihApi sukhada SuddhA tavaivArpyate

rAjIvAyata nAyakam phaNigireryA asau dayAsrotasAm ||

The words of the Slokam have to be split in to:

rAjIvAyatanA + paratra + mahatIm + kuryAt + mudam + na: + krpArAjIvA +
AyatanAgabAhu: + aghahrt + krshNa: + na: + deva: + apara: + rA + jIvAya + tanau +
iha + api + sukhada + SuddhA + tavaiva + eva + arpyate + rAjIva + Ayata + nAyakam
+ phaNigire: + yA + asau + dayAsrotasAm

Meaning/Comments:

In this Slokam, the dayA svarUpam of Lakshmi (krpA rAjIva lakshmi) residing on the Lotus (rAjIva AyatanA) is saluted. Her long and round arms (AyatanAgabAhu) are visualized. She is recognized as the One who grants even to sinners, the BrahmAnandam of Moksham (paratra mahatIm mudam na: kuryAt). The Lord is indicated to be lower in status than Her (krshNa: apara:) in this matter. The devAs are recognized as incompetent in conferring this moksha Sukham (deva: na). By this divine Lakshmi (yAsau), who reached the Lord of SeshAdri hills in the form of the uninterrupted flood of dayA (yAsau dayA-srotasAm phaNigire: nAyakam prApa); She alone blesses Her saraNAgatAs with the untainted wealth used for bhagavat bhAgavata kaimkaryams in this world (tavaiva iha tanau SuddhA sukhada rA jIvAya arpyate). In this type of yamakam, the Slokam starts with the word rAjIvAyatanA in all the pAdams.

SLOKAM 57

कौमारमारचयतः सकलं तपोऽस्य

सा मारमारकनुतस्य वृषाचलेन्दोः ।

रामा रमा रहितकोपतया कृतास्मत्-

क्षेमामारविसुधांशु जयत्यवन्याम् ॥

kaumAramAracayata: sakalam (saphalam) tapa asya

sA mAramArakanutasya vrshAcalendo: |

rAmA ramA rahita kopatayA krtAsmat

kshemA ramA AravisudhAmSu jayatu avanyAm ||

Meaning:

Let the glory of Lakshmi who is the consort of SrInivAsan who was praised by Siva for making His son SubrahmaNyA's tapas fruitful, exist till the Sun and Moon exist in this world. Let Her auspicious existence bring us all that is good.

Comments:

VenkaTagiri mAhAtmiyam says EmperumAn incarnated on TiruvEnkaDam hills to bring SubrahmaNyA's tapas to fruition. This episode is referred to in this Slokam.

The expression mAramAra is repeated in this Slokam in all pAdams.

kaumAram Aracayata: - the tapas of SubrahmaNyA, was made fruitful by EmperumAn's incarnation. This was praised by Siva (mAramAraka). Lakshmi is the consort of such a SrInivAsan (rAmA ramA). She brings all the good qualities quickly (aram asmat kshemA). Let Her glory live till the sun and the moon live in this world (AravisudhAmSu avanyAm jayatu).



mahAlakshmi! - SrI Anandavalli tAyAr - uttiramerUr (Thanks: SrI S Srivatsan)

SLOKAM 58

सारसेनमहितापहारिका-

सारसेनमहितापहारिका ।

सारसेन महिताप हारिका-

नन्तगा जयति याऽनघा रमा ॥

sArasenamahitApahArika

sArasenamahitApahArika |

sArasena mahitApa hArika-

nantagA jayati yA anaghA rAmA

The prose order is:

ahita apahArika sArasena mahitA, Apa hAri kA anantam kA rAmA yA sArasA
anagham inam jayati yA rasena mahi tApa hArika

Meaning/Comments:

MahA Lakshmi worshipped by SubrahmaNyan (sArasena mahitA) is the destroyer of Her enemies (ahita apahArika). She is the One who has reached the peak of delightful SeshAdri hills sanctified by the waters of AkASa GangA and other tIrtham-s (Apa hAri anantam kA) and generates Anandam in Her devotees as the name rAmA indicates. She brings under Her influence Her blemishless Lord (yA sArasA anagham inam jayati). She removes the samsAric tApams of the people of the world out of Her desire and volition (yA rasena mahi tApa hArika).

Yamakam is seen in the first three lines of this Slokam by the repetition of the expression 'sArasenamahitApahArika' in the first three lines.



Janani! - SrI Anandavalli tAyAr - uttiramerUr (Thanks : SrI S Srivatsan)

SLOKAM 59

त्वां गतिं जननि यच्छ वैभवी

मा नयामितरसामहो दयाम् ।

मानयामि तरसामहोदया

मानयामितरसामहोदया ॥

tvAm gati janani yaccha vaibhavI

mA nayAmi tarasAmaho dayAm |

mAnayAmi tarasAmahodayA

mAnayAmitarasAmahodayA ||

Meaning:

Janani! You grant us parama purushArtham on Your own accord. You incarnated on Seshadri hills out of Your sanklapam. I hold on to You quickly as I am scared of samsAram. I seek Your refuge and worship You of such limitless kalyANa guNams.

Comments:

In this Slokam, the last three lines share the same expression 'mAnayAmitarasAmahodayA'.



SLOKAM 60

मारमातरणिमानमस्यतां

मा रमातरणिमानमस्यताम् ।

मारमातरणिमानमस्यतां

मारमातरणि मानमस्य ताम् ॥

mAramAtaraNimAnamasyatAm

mA ramAtaraNimAnamasyatAm |

mAramAtaraNimAnamasyatAm

mAramAtaraNi mAnamasya tAm ||

The split in sandhi-s are:

mAramAta: + aNimAnam + asyatAm + Aram + AtaraNimAnam + asyatAm + mA + ramAtaraNim + AnamasyatAm + Aram + Ata+ raNimAnam + asya + tAm.

Meaning:

Oh Mother of ManmathA (mAramAta:)! May You destroy for all kalpams the assembly of enemies of our AcAryAs, who have soundly established Your Vibhutvam (Lordship) in an unassailable manner (tava aNimAnam asyatAm Aram AtaraNimAnam asyatAm). The assembly of enemies of those who have sought the refuge of Yours as a boat to cross the samsArice ocean should not be the objects of mercy of Your Lord (ramAtaraNim AnamsyatAm Aram asya tAm mA Ata). They should not gain the honor received by those who are victorious in war (raNi mAnam mA Ata). They should be the recipients of the afflictions caused by the dushTa grahams like Sani and angArakan (Aram Ata).

Comments:

This Slokam is an example of the use of samuttama yamakam.

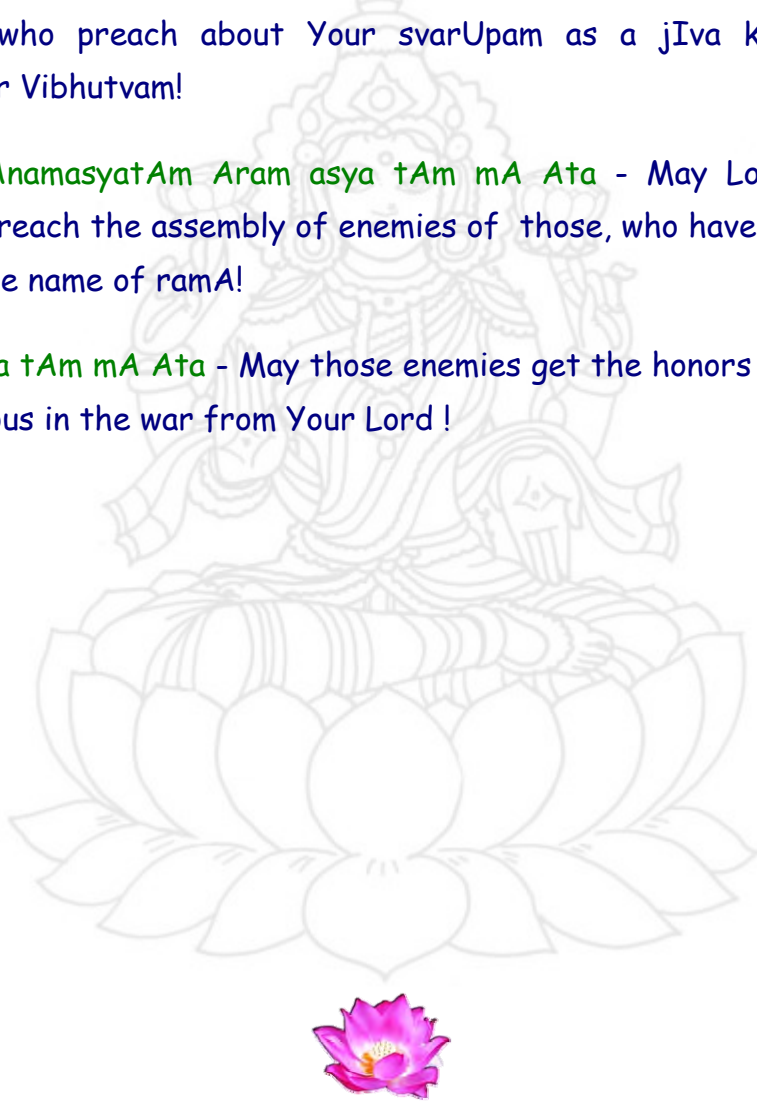
It is an amazing skill of word play displayed by the poet. Some examples are:

mAramAta: aNimAnam asyatAm - Oh the Mother of ManmathA! Let our AcAryA's work to chase away the aNuttvam theories about You and establish Your vibhutvam thrive!

Aram AtaraNimAnam asyatAm - May Thou destroy for all kalpams, the assembly of kudrshTis, who preach about Your svarUpam as a jIva koTi instead of recognizing Your Vibhutvam!

ramAtaraNim AnamasyatAm Aram asya tAm mA Ata - May Lord nArAyana's compassion not reach the assembly of enemies of those, who have taken refuge in the ship with the name of ramA!

raNimAnam asya tAm mA Ata - May those enemies get the honors gained by those who are victorious in the war from Your Lord !





rAmAnyam hitam na dhyAyAma!
SrI Anandavalli tAyAr - uttiramerUr (Thanks : SrI S Srivatsan)

SLOKAM 61

कलितमसारमनाशा-

ध्यायामहितं न रामरामान्यम् ।

कलितमसारमनाशा

ध्यायाम हि तं नरामरामान्यम्

kalitamasAramanASA-

dhyAyAmahitam na rAmarAmAnyam|

kalitamasAramanASA

dhyAyAma hi tam narAmarAmAnyam ||

The Slokam's padavi bhAgam is:

kalitam, asAram, anASAdhyAyAmahitam, narAmarAmAnyam, kalitamasA, aram, anASA:, dhyAyAma, hitam, na, rAmarAma, anyam

Meaning/Comments:

This final Slokam of this Stabakam is a thundering declaration of ParamaikAntitvam by SrI VenkaTAdhvari Kavi. He says that he will not seek any hitam (Parama PurushArtham/ultimate redeeming goal) other than MahA Lakshmi (rAmAnyam hitam na dhyAyAma). He identifies himself as one who has no interest in the pleasures of this world that are perishable and tasteless (anASA: asAram) as well as the cause for various illnesses of Kali Yugam (Adi ArAma hitam) that is spurned by vivekis and the devAs alike (nara-amara amAnyam). The poet swears that he will not be associated with anything that has even a trace of sins linked to Kali Purushan (kalitamasA aram kalitam).

॥ इति श्रीलक्ष्मीसहस्रे यमकस्तबकः ॥

|| iti SrI lakshmi sahasre yamaka stabaka: ||