

Sri lakshmi sahasram citra caritra stabakam

(stabakam 16)



By

Dr. (Smt). Geetha Anand,
Naavalpakkam Prof. (Dr.) V. KaNNan Swamy
and

“Sri nrusimha sEvA rasikan”
Oppiliappan Koil Sri VaradAchAri SaThakopan

Sincere Thanks To:

1. SrI Srinivasan Narayanan swami for providing Sanskrit text and proof reading the document
2. Nedumtheru SrI Mukund Srinivasan and www.pbase.com/svami for images
3. Smt Jayashree Muralidharan for eBook assembly

CONTENTS

Introductory Note to sadma vaibhava stabakam by Sri. V. Sadagopan	1
Slokams and Commentaries	5
Slokam 1-5	7-15
Slokam 5-10	17-25
Slokam 11	26
Slokam 12	29





॥ श्रीः ॥

श्री पद्मावति समेत श्रीनिवास परब्रह्मणे नमः ॥

श्रीमते रामानुजाय नमः ॥

श्रीमते निगमान्त महादेशिकाय नमः ॥

श्री वेङ्कटाध्वरि स्वामिने नमः ॥

लक्ष्मीसहस्रम्

(श्रीवेङ्कटाध्वरिकृतम्)

lakshmi sahasram

स्तबकः १६ stabakam 16

चित्रचरित्र स्तबकः

citracaritra stabakam



INTRODUCTION BY SRI. V. SADAGOPAN:

The poet salutes the many insightful and wondrous episodes in the life of PirAtti during Her avatArams with Her Lord. The Kavi cites these episodes to instruct us on the Mahimai of PirAtti. When She incarnated as SitA PirAtti, She was abducted by RaavaNan and incarcerated in the aSoka Vanam in LankApuri. HanumAn came to Lanka as Raama dUtan and located Her in an unhappy state of separation from Her Lord. HanumAn was so angry about the mistreatment of PirAtti by RaavaNan that he set fire to the city of Lanka with the fire lit by the RaakshasAs on his tail. That fire from his tail burnt the city without scorching his tail. HanumAn stated at that time the fire lit on his tail was like cool dew, while it burnt the whole city (SiSirasyeva sampAto lAngUIAgre mama sthita:). He recognized that wondrous act was linked to the power of SitA PirAtti's prayer

(yadyasti pati SuSrUshA SIto bhava hanUmata). All acts of PirAtti (caritram) are mysterious (vicitram) and wonderous (citra). Through 12 slokams, the Kavi cites some of the instances of Her citra vicitrams in this stabakam.

In the first slokam, the poet prays to the sacred (pavitram) wife of the Lord (padmanAbhasya kaLatram) to free him of all sins and apacArams and cleanse all the cetanams (punAtu na:). The kavi states that Her vaibhavam is eulogized in all the three worlds (yasya vicitram caritram trishu lokeshu gIyate).

In the remaining 11 slokams of this short stabakam, the poet refers to some of the wonders associated with the caritram of PirAtti such as:

1. The avatAram of PirAtti as ayonijai from BhUmi as well as from the Milky Ocean
2. Her power to make the hot fire feel cool for HanumAn
3. Agni Pravesam and coming out of the Agni kuNDam in tact and with even more lustre than before entering the Agni
4. Protecting even those Raakshasis at aSoka vanam even when they had committed apacArams to Her
5. Protecting the offending crow and blessing JatAyu, the old eagle friend of sUrya Kulam to gain moksham through the power of Her kaTAKsham
6. The miracle of staying on the chest of Her Lord perennially
7. Being borne lovingly inside the lotus soft eye of Her Lord
8. Protecting even those sinners, who do not even know how to bow before Her
9. Making even dumb ones become composers of great poetry
10. Making arcai of Her Lord become Vibhava-kAryakaran
11. Becoming the special Mother (tani tAyAr) for him (the poet) although She is

the Mother of all in the Universe.

These are some of the wonders revealed by MahA Lakshmi, the divine consort of Sriman nArAyaNa.







Slokams and Commentaries





SrI allimAmlar tAyAr - tiru semponsei koil
(Thanks :SrI B Senthil)

SLOKAM 1

पवित्रं पद्मनाभस्य कळत्रं तत्पुनातु नः ।

विचित्रं त्रिषु लोकेषु चरित्रं यस्य गीयते ॥

pavitram padmanAbhasya kaLatram tat punAtu na: |

vicitram trishu lokeshu caritram yasya gIyate ||

MEANING:

Let the consort of PadmanAbha whose pristine glory is sung in all the three worlds purify us.

COMMENTS:

PadmanAbhan's consort is pure (amalatvam) and will purify us. The nAmam "suci" in Lakshmi ashTottaram means this quality. Great poets sing many interesting episodes related to Her.

In this slokam we can see the use of rhyming words such as pavitram, kaLatram, vicitram and caritram at the beginning of each pAdam to create a pleasurable sonorous effect.





SrI padmavati tAyAr - Choolaimedu (Thanks :SrI Vijay)

SLOKAM 2

अप्राकृतेपि भगवानवतारूपे

प्रायः प्रजानुगुणमेव करोति जन्म ।

मातस्त्वया विमतिते प्रथमे हि भूते

चित्रं पुरा जनिरकारि तथा द्वितीये ॥

aprAkrtEpi bhagavanavatArUpe

prAya: prajAnuguNameva karoti janma |

mAtastvayA vimatite prathame hi bhUte

citram purA janirakAri tathA dviTiye ||

MEANING:

Even though EmperumAn takes aprAkruta SarIram, all His incarnations are similar to the life forms we see in this world. You, on the other hand emerged when the earth, the first bhUtam among the five bhUtams, was stirred and when the second bhUtam water was churned also.

COMMENTS:

People are born from human wombs. When EmperumAn incarnates, His SarIram is not made up of matter (bhaudikam/prAkrtam) but is aprAkrtam in nature (janma karma ca me divyam- Bhagavad Gita 4-6). However, He incarnates as familiar life forms (humans) such as Raama and KrshNa. PirAtti on the other hand emerged from Janaka's yAgasAlai when he ploughed the earth. Thus She emerged from Her mother who is BhUmi but not from her womb (ayonijai). Similarly, She emerged from TirupArkkaDal when it was churned by the devAs and the asurAs. Thus She emerged from two of the five forms of matter, earth and water, but not directly from them. This is indeed vicitra caritram compared to Her Lord's incarnations from the womb of KauSalya and Devaki.

The poet has used the word "prAya:" which means mostly. This is used to convey that though EmperumAn incarnates in a familiar form. His incarnation are mostly similar to the forms we are aware of; He has however no karma sambandham while all that is born is due to their karmic connection. EmperumAn incarnates as and when He wishes to do so (iccAdInam and not karmAdInam).



SLOKAM 3

ख्यातो भुवि ज्वलनशीतलिमानुमानं

बाधानुविद्धमिति तार्किकसम्प्रदायः ।

बालानले कमलवासिनि वायुसूनोः

चित्रं चकर्त्त कृपया शिशिरं त्वमेव ॥

khyAto bhuvi jvalana SItaLimA anumAnam

bAdhAnuvidham iti tArkika sampradAya: |

bAlAnale kamalavAsini vAyusUno:

citram cakartha krpayA SiSiram tvameva ||

MEANING:

Logicians (tArkikAs) will not accept the assumption that fire is cool as it is against what is observed (pratyaksham). However You, out of Your mercy, made the fire that was lit on HanumAn's tail feel cool to him. What a wonder!

COMMENTS:

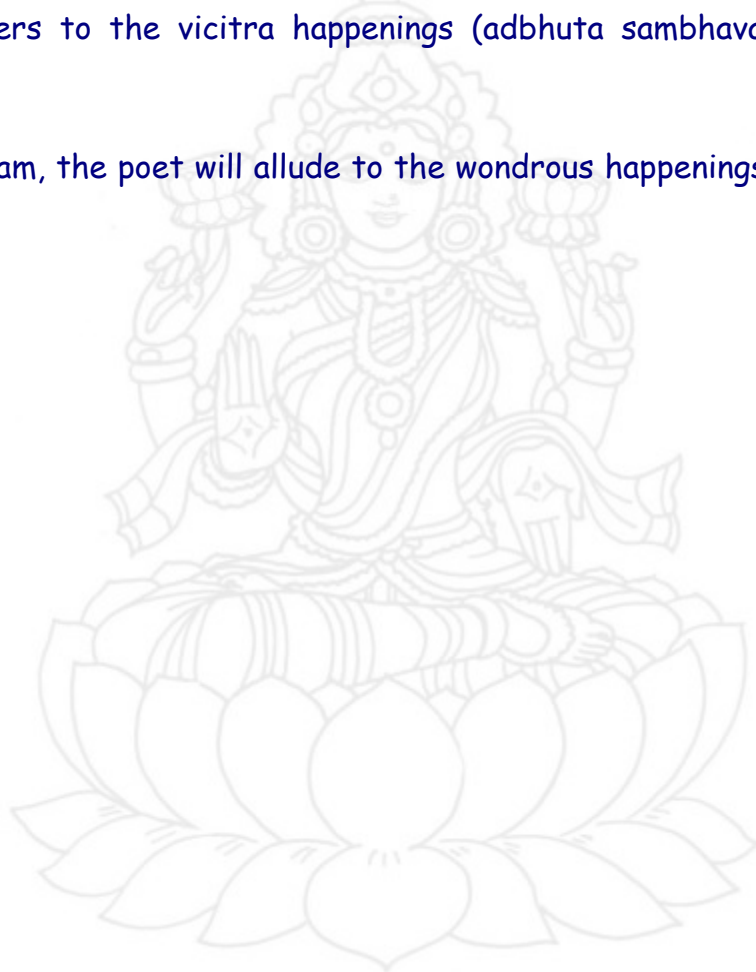
The word 'citram' could be interpreted in three ways. 'citram' alone means surprise. It was a wonder that PirAtti made the usually hot fire feel cool. It could be interpreted as She made the fire surprisingly cool. It also means that the fire was strangely cool for HanumAn who remarked that it felt like a lump of ice. Thus the fire that was hot to others changed its nature and was felt as cool by HanumAn (jvalana SItaLimA anumAnam). The third interpretation is that PirAtti turned fire cool by Her strange bid. She said "if it is true that I am a chaste woman and I am the only wife of Sri Rama, then Oh agni, you turn cool". Thus She performed an incredible act of bidding agni to turn cool (vAyusUno: vAlAnale SiSiratvameva krpayA cakartha).

The term "eva" was included to mean that PirAtti made the fire cool only to HanumAn and She made what was not possible by inference an observable fact.

PirAtti's immense kindness, dayA, was displayed when She removed potential harm to HanumAn.

The previous slokam referred to the wondrous incidents in bAla kANDAm while this slokam refers to the vicitra happenings (adbhuta sambhavam) in Sundara kANDAm.

In the next slokam, the poet will allude to the wondrous happenings in the Yuddha kANDAm.



SLOKAM 4

नमग्ममग्नौ किल वस्तु भूयो-

ऽपुन्मज्जतीति क्व नु देवि दृष्टम् ।

वपुर्विचित्रं तव वह्निमग्न-

मुन्मज्जनम् मज्जननि प्रपेदे ॥

nimagnamagnau kila vastu bhUyo api

unmajjatIti kva nu devi drshTam |

vapu: vicitram tava vahnimagnam

unmajjanam majjanani prapede ||

MEANING:

Devi! My Mother (majjanani) when something falls into the fire it will never emerge from it in tact. It was amazing that when You immersed into the fire and came out of it, Your body was unscathed and had a golden glow.

COMMENTS:

Vaalmiki says that when Sita entered the fire, Her body was glowing like molten gold. He calls this "vapu:" or amazing body. Sita underwent this Agnipravesam to prove to the world that She was pure and never thought of anyone but Sri Rama. The witness to the happenings in the world (loka sAkshi), the fire god offered Her back to Rama with all Her glory. She was clothed in a red sari, bejeweled, garlanded and with beautiful curly hair. Sri VenkatAdhvari calls this "unmajjanam". The word "bhUya:" means repeatedly and in excess. Sita walked into the fire and emerged again. Her entire body was in the fire and yet came out with dazzling beauty. The poet asks: "Has anybody seen such a wondrous thing?" (kva nanu drshTtam?).



SrI mahalakshmi tAyAr - tiruninRavur

SLOKAM 5

स्वबाधकान् साधुजनोऽपि शक्तौ

बाधेत पाथोधिसुते जगत्याम् ।

बाधाविधात्रीर्भवती ररक्ष

रक्षःस्त्रियः प्रत्युत वायुपुत्रात् ॥

svapAdhakAn sAdhujanopi Saktau

bAdheta pAthodhisutE jagatyAm |

bAdhAL vidhAtrI: bhavatI raraksha

raksha:striya: pratyuta vAyuputrAt ||

MEANING:

pAthodisute! Daughter of the Ocean, even those who are generally good-natured will hurt others if they have the capacity and strength. You on the other hand protected from HanumAn's anger the rAkshasis who had hurt You before.

COMMENTS:

It is normally seen that evil people hurt everyone while good-natured people will hurt only those who hurt them. Even the good-natured people will refrain from their action if they find that they cannot exert their power towards their enemies. The rAkshasis of aSoka vana subjected PirAtti to harsh torture by teasing Her and scaring Her that She even contemplated suicide. After the war was over HanumAn asked PirAtti if he could punish the rAkshasis. Sita out of Her immense mercy argued that the rAshasis were only carrying out their king's order, it was PirAtti's past sins that made them torture Her, and that there is no one in this world who has not committed a sin.

PirAtti is the quintessence of patience and kindness. She protected even those, who displayed cruelty towards Her. This is one more evidence of Her vicitra caritram.



SrI mahalakshmi tAyAr - SrImaTham, Chembur

SLOKAM 6

शेकादपेतः स तवावलोकात्

पाकारिपाकः किल काक एकः ।

लोकाननेकान् लभते स्म चित्रं

नाकाधिपार्थ्यानपि वृद्धगृध्रः ॥

SokAdapeta: sa tavAvalokAt

pAkAripAKa: kila kAKa eka: |

lokAnanekAn labhate sma citram

nAkAdhipArthyAnapi vrddha grdhra: ||

MEANING:

This slokam talks about the kAKAsura episode and jaTayu moksham. When Indra's son KAKAsura wounded PirAtti's chest, Sri Rama directed a blade of grass to kill him. After roaming around all the worlds and not finding a refuge, kAKAsura fell at Rama's feet. PirAtti turned his head in such a way that it looked as if he surrendered to Rama. This act earned him a mild punishment of just losing one eye instead of his life.

COMMENTS:

The second part of the slokam talks about JaTayu's story. JaTayu an old eagle, fought with RavaNa when he was taking Sita forcibly to Lanka. During the fight RavaNa mortally wounded JaTayu. He was holding on to his dear life waiting for Rama so that he could tell him where Sita was. This great act of JaTayu earned him the highest honour of Rama performing his last rites. JaTayu was granted moksham by Rama. Even great souls like Indra did not get this honour as they had to be satisfied living in indralokam only.

It is interesting to note that even Rama's father DaSaratha did not get the honour that was conferred on JaTayu. KAKAsura got the benefit of living in the prakrti lokam longer while JaTayu got the benefit of living in Paramapadam forever. Both of them got this honour only because of PirAtti sambandham. Even though Rama brought Vaali's life to an end Vaali did not get this honour as he did not have PirAtti's katAksham.

In the total 44 aksharms constituting this slokam, the क ka aksharam (kakaram) appears eleven times and the poet's skills in invoking prAsam (alliteration) as an alankAram for his poetry.



SLOKAM 7

प्रायः स्त्रिय पत्युरतिप्रियाश्चेत्
पद्मे सदा पार्श्वमुपाश्रयन्ते ।
निरन्तरं त्वं तु निधीयसेऽहो
भुजान्तरे भोगिनगेश्वरेण ॥

prAya: striya: patyu: atipriyaScet
padme sadA pArSvam upAsSrayante |
nirantaram tvam tu nidhIyase aho
bhujAntare bhoginageSvareNa ||

MEANING:

PadmE! An adoring husband keeps his wife by his side always. SeshAdri nAthana went one step further and has kept You on His chest! This is wonderful!

COMMENTS:

No husband will let his wife sit on his chest how much ever he likes her. SrInArAyaNA however lets PirAtti stay on His chest permanently. Along with the jewel Kaustubha and His life force (SrIvatsam), emperumAn supports PirAtti on His chest. She is inseparable from Him (anapAyini) and proclaims to everyone that He is the Sriya:pati and hence the Paratatvam.

PirAtti could be found on the mUla vighraha of TiruvEnkaDamuDdayiAn. It is said that Sri RamAnuja established that the deity on Tirumala was not Siva but nArAyaNA only by the presence of PirAtti on His chest. Not only PirAtti performs the role of being emperumAn's identity in Para and vyuha forms, She helped establish His identity in the arca form as well. She is positioned on Her Lord's chest permanently and for all times (padme! tvam tu tava patyu: bhujAntare nirantaram nidhIyase).



SrI poRRAmariyaL tAyAr - tiruppuLLambhUtankuDi

SLOKAM 8

कान्तः प्रियां वहति कामवशातदृशीति

वाङ्मात्रमेव भुवि शुश्रुम वार्धिकन्ये ।

आश्चर्यमब्जनयनो हरिरब्जगा त्वं

युक्तं ततो दृशि बिभर्ति तव प्रियस्त्वाम् ॥

kAnta: priyAm vahati kAmavaSA+ drSI+ti

vAngmA+trameva bhuvi SuS+ruma vArdhikanye |

A+Scaryam abjanayano hari: abjagA tvam

yuktam tato drSi bibharti tava priyastvAm ||

MEANING:

When a person considers his most beloved as very precious, he calls that person as the apple of his eye. vArdhi kanye! Daughter of the Ocean! Lord Hari not only considers You as the apple of His eye, but also really supports You in His eye. He is said to be lotus eyed and You reside on the lotus.

COMMENTS:

EmperumAn is called PuNDarIkAkshan, aravindalocanan. PirAtti is called PadmAlaya, KamalavAsini. When emperumAn is said to be lotus eyed, it means both His eyes resemble the lotus and that He has the lotus for His eye. The poet has played with the word lotus-eyed by saying that He has the lotus on which PirAtti resides as His eye (tava priya: tvAm yuktam druSi bibharti).





SrI lakshmi - mannArkuDi

SLOKAM 9

सर्वे किञ्चित्कुर्वतः स्वानुकूलान्

संरक्षन्तः प्रेक्षिताः सिन्धुकन्ये ।

अञ्जल्यज्ञानार्जितागःप्रपञ्चान्

अस्मादृक्षानप्यहो रक्षसि त्वम् ॥

sarve kincit kurvata: svAnukUAn

samrakshanta: prekshita: sindhukanye |

anjalyaj~nAn ArjitAga:prapancAn

asmAdrukshAn api ahO rakshasi tvam ||

MEANING:

sindhu kanye! Even those who have helping nature will only help those who are their friends. You on the contrary save people like us who do not even know how to worship with anajali mudra- with folded palms (anjalyajn~An) and who have accumulated loads of sin (Arjitaga:prapancAn). It is indeed marvelous!

COMMENTS:

It is a natural tendency to help those who listen to us and are helpful to us. One does not help those who oppose him or who do not follow his instructions. EmperumAn has stipulated what we should do and what we should avoid. However, we do not obey His command and not only that we do not respect Him also. PirAtti shows us Her greatness by rescuing even such souls who have done nothing to deserve Her mercy.





SrI nilamangai tAyAr - tirukkaDalmallai

(Thanks: SrI B Senthil)

SLOKAM 10

दृष्टा वेणुं जडमपि जना देवि वाचालयन्तः

कृष्णोऽप्येनं मुखरयति चेत्किं पुनस्तत्र चित्रम् ।

श्लोकान् मूकानपि च भवती वादयत्यप्रयत्नात्

चित्रं शौरैः सखि वयममी तत्र दृष्टान्तभूताः ॥

drshTA veNum jaDamapi janA devi vAcAlayanta:

krshNopi enam mukharayati cet kim puna: tatra citram |

SlokAn mUKAnapi ca bhavatI vAdayati aprayatnAt

citram Saure: sakhi vayamamI tatra drshTAntabhUtA: ||

MEANING:

Devi! We have seen many mere mortals play the flute well and so it is no wonder that Lord KrshNA played the flute so mellifluously. You on the other hand make us dumb people sing wonderful songs effortlessly. This is great!

COMMENTS:

PirAtti plays us like a flute and creates beautiful music through us. We do not have the capacity to find the correct words, avoid mistakes and introduce interesting concepts ourselves.



SLOKAM 11

मादृक्षरक्षणकृते मकराङ्कमातः

बाहान्तरे करुणया भवती निविष्टा ।

अर्चात्मना ध्रुवमवस्थितमञ्जनाद्रौ

विश्वम्भरं विभवकार्यकरं करोति ॥

mAdrksha rakshaNa krte makarAnkamAta:

bAhAntare karuNaya bhavatI nivishTA |

arcAtmanA dhruvam avasthitam anjanAdrau

viSvambharam vibhavakAryakaram karoti ||

MEANING:

Mother of ManmathA! To save people like me You stay on the chest of Lord SrInivAsa who resides on the anjanAdri hills in the arca form and out of Your mercy You make Him the one who supports the Universe perform actions in the Vibhava form (viSvambharam vibhavakAryakaram karoti).

COMMENTS:

EmperumAn stays in the divya mangaLa mUla bhera vighraha form in the divya desams (arcAtmanA dhruvam avasthitam). In the arca form His primary functions are accepting the offerings of devotees and grant them His grace. In the Vibhava form, He incarnates as Rama or KrshNa and destroys enemies and protects sAdhus. TiruvEnkaDamuDaiyan performs both these functions in the arca form. The poet says that it is PirAtti who makes Him perform these actions.

The term "vibhava kAryam" also means wealth, aiSvaryam. EmperumAn attracts millions of people to His temple and the temple coffers are eternally full. The poet implies that this is also due to PirAtti's kaTAKsham.

bhavam means samsAram. **Vibhavam** means removal of samsAram. TiruvEnkaDamudaiyan turns deserving jivas into muktAs and grants them moksham. Thus He becomes the upAyam and upeyam for moksha prApti. This action does not happen without PirAtti's help.

bhavan refers to Siva. Bhava kAryam relates to Siva pUja kAryam. Some saivites long time back thought that the Lord on TirumalA as Siva and tried to perform worship appropriate for Siva. PirAtti unequivocally established through Her presence on the vaksha:sthalam of TiruvenkaDamudaiyan that it is Sriman nArAyaNan, Her Lord that is residing at TirumalA in arca form. Thus she converted bhava kAryam into vibhava kAryam.

Lakshmi stays only with those who are active and work hard. Only such people become rich. So one wonders how She stays with SrinivAsA in the arca form that is immobile. The poet gives an interesting interpretation by saying that She turns one who is immobile (arca) in to mobile (vibhava).

The word **kAryakaran** means worker. Lakshmi turns viSvambharan into her kAryakaran for Her vibhavam.





SrI ranganAcchiyAr - SrIrangam
(Thanks: SrI N.Santhanakrishnan)

SLOKAM 12

विश्वम्प्रसूरपि त्वं विचित्रमुरगेन्द्रशैलपतिकान्ते ।

मन्मात्रासाधारणमातेव विशिष्य पुष्यसि रमे माम् ॥

viSvaprasUrapi tvam vicitram uragendra SailapatikAntE |

manmAtrAsAdhAraNa mAteva viSishya pushyasi rame mAm ||

MEANING:

SeshaSaila Pati kAnte! Lakshmi it is amazing that though You are the mother of the Universe You nurture me specially as if I am Your only son (viSvaprasUrapi, manmAtrAsAdhAraNamAteva mAm viSishya pushyasi).

॥ इति श्रीमद्वेङ्कटाध्वरिविरचिते श्रीलक्ष्मीसहस्रे चित्रचरित्रस्तबकः ॥

|| iti SrImad venkaTAdhvari viracite SrIlakshmi sahasre
citra caritra stabaka: ||

