

Sri lakshmi sahasram
chitra stabakam

(stabakam 22)

Source: maNipravALa articles in Sri ranganaAtha pAduka by
Prof. KaNNan svAmy)



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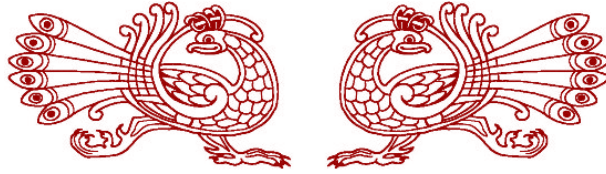
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NOTE:

tAyAr in cover picture is the vimAna lakshmi giving darSanam atop the vimAnAm of SrI Perundevi tAyAr at tirukkacchi divya deSam. Picture courtesy SrI Kausik Sarathy.

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श्रीः ॥

श्री पद्मावति समेत श्रीनिवास परब्रह्मणे नमः ॥

श्रीमते रामानुजाय नमः ॥

श्रीमते निगमान्त महादेशिकाय नमः ॥

श्री वेङ्कटाध्वरि स्वामिने नमः ॥

लक्ष्मीसहस्रम्

(श्रीवेङ्कटाध्वरिकृतम्)

lakshmi sahasram

चित्रस्तवकः citra stabakam



INTRODUCTION BY SRI. V. SADAGOPAN:

The twenty second stabakam of Sri Lakshmi sahasram is named Citra stabakam. It has 59 Slokams.

Sri VenkaTadhvari was an expert in creating Slokams with Yamaka Sabda citrams (Please see the 14th chapter of Sri Lakshmi sahasram <http://www.alamelumanga.org/sls14.html>)

Because of his expertise in handling Yamaka Sabda citrams (usage of the same word with different meaning in another section of the same Slokam), He adorned a Birudu (title) called "yamaka Cakravarti". Besides the different prayogams of Yamakam, viz. pAdAnta Yamakam, pada madhya Yamakam, pAdAti Yamakam, anuloma pratiloma Yamakam and MahA Yamakam -- Sri VenkaTadhvari Kavi as a great poet and author of the MahA kavyam of Sri Lakshmi sahasram used other Sabda, ardha citrams and bandhams with entries (gati-s) and returns (Agati-s) of words in novel combinations to bring out different meanings.

As one of the greatest admirer of Swamy Desikan, he followed the path laid out by the Kavi Simham in the 30th paddhati (citra paddhati) of Sri RanganAtha

pAduka sahasram and created Slokams for his citra stabakam with a variety of citra bandhams like:

1. gomUtrika,
2. ardha bhramakam,
3. cara,
4. muraja,
5. caturangaturanga,
6. sarvatobhadra,
7. gavAksha and other bandhams.

In a special bandham like gomUtrika, he displayed his sense of invention and daring by creating difficult gomUtrika variations such as bhinnavrtaAnuloma and pratiloma gomUtrikas. In the cakra bandham category, he handled with ease new derivatives such as:

1. dviSrngATaka cakra bandham,
2. dvicatushka cakra bandham,
3. caturara cakra bandham,
4. garuDa gati cakra bandham,
5. ashTara cakra bandham and
6. kavi-kavya nAmAngita mahA cakra bandham.

It has been pointed out that there is no poet who has created so many variations of cakra bandham in Sanskrit poetry like SrI VenkaTAdhvari kavi. One can also see other citralankAras like trisvaram, dvisvaram, ekasvaram, trivyanjanam, divyanjanam and ekavyanjanam et al. Whatever the Kavi handled, he showed a flair to open new paths and delight every one with his extraordinary poetic skills. In the ashTa daLa padmam alone, He has created three geometric marvels based on the words used in the Slokam - "kavinAmAnkita ashTa daLa padmam and prabandha vishaya nAmAnkita ashTa daLa padma bandham". The ashTa daLa padma

cakram portrays ashTa Lakshmi-s and includes Kavi nAmam and prabandha vishaya nAmam. The unique creation of ashTa daLa padmam for ashTa Lakshmi-s brings to mind the creation of the rare SrI pAduka bandham in SrI RanganAtha pAduka sahasram by AcArya sArvabhaumar, Swamy Desikan.

U.Ve (Dr.) NaavalpAkkam KaNNan Swamy has covered extensively the Slokams of citra stabakam of SrI VenkaTAdhvani Kavi in great detail in the SrI RanganAtha pAduka (Dec. 2007 - Dec. 2009). His summary of this stabakam was presented in the December 2009 issue of SrI RanganAtha pAduka. aDiyEn will draw from the brilliant summary of Dr. KaNNan Swamy on the architecture of the individual citra stabakams:

1. The first Slokam is a citram (picture) of citra stabakam being held with reverence on the heads of devAs and serving as a jewel (*ciram vibudha sanmauli citrastabaka bhUshitam*) on their heads.
2. The second Slokam of citra stabakam carries the citram of *apaSabdAbhAsa citram* (appearance of an error in the word/fallacious reasoning/soRpizhai tORRam by reading two words together instead of separately). In Tamil, it is called *vazhi etukai vazhuppOli portuttc-cittiram*. The second Slokam of citra paddhati of pAduka sahasram has this *apaSabdAbhAsa (pOli poruL)* citram.
3. *gomUtriKA bandha citram* is found in the third Slokam.
4. The fourth Slokam has the *prathama pAda gUDha citram* (the hiding of the first pAdam).
5. The fifth Slokam has the *caturtha pAda gUDha citram* (the disappearance of the fourth pAdam).
6. The sixth Slokam has the *niroshTya citram*, where the lips do not touch each other during recitation.
7. The seventh Slokam has *kriyA vancana citram*, where "cheating" is done with the verb.

8. The eighth Slokam has **sapta vibhakti vancana citram** (deception with all the seven vibhaktis/vERRumaikaL)
9. The ninth Slokam includes **ardha pAdAnuloma pratiloma citram** (when one reads the second pAdam from right to left, it stays same as when one reads from left to right to left)

कालीनानन नालीका राधिता हि हिताधिरा ।

मायासाममसायामा कापि दीप्रप्रदीपिका ॥

kAlInAnana nAlIkA rAdhitA hi hitAdhirA |

mAyAsAmamasAyAmA kApi dIprapradIpikA ||

To play such jugglery with the word arrangements (<--->) and still maintain the meaning is a remarkable feat indeed .

10. The tenth Slokam has been woven with **ardha SlokAnuloma-pratiloma citram**. Here reading the first pAdam in reverse will yield the second pAdam and fourth pAdam is the reverse of third pAdam. The second pAdam has the **ardha pAdAnuloma pratiloma citram**:

सा रयादरिहाख्यासौ सौख्याहारि दयारसा ।

मेय काय धरा माता तामाराधय काय मे ॥

sA rayAdarihAkhyAsau saukhyAhAri dayArasA |

meya kAya dharA mAAtA tAmArAdhaya kAya me ||

11. **anuloma pratiloma citram** is woven here in the eleventh Slokam.

कारिताभिम्ता चित्ता वासे हारितमा रमा ।

मारमातरिहासेवात्ता चितामभितारिका ॥

kAritAbhimatA cittA vAse hAritamA ramA |

mAramAtarihAsevAttA citAmabhitArikA ||

12 & 13. Slokams 12 and 13 have Sloka dvaya anuloma pratiloma citram. The reading of the last line of Slokam 13 in reverse will give the first line of Slokam 12. One has to include Slokams 12 and 13 as one unit.

14. The 14th Slokam has the anatirikta pada-padartha anuloma-pratiloma citram.

15. The 15th Slokam has anAvrtta vyanjana citram.

16. The 16th Slokam incorporates dviSrngATaka cakra bandham.

17. The 17th Slokam is set in dvicatushka cakra bandham.

18. The 18th Slokam has both caturara cakra bandham and caturdala garbha dvAdaSa dala padma citram.

19. The 19th Slokam has the integration of four citrams:

- (a) gomUtrika bandham
- (b) shoDaSa dala padmam
- (c) dvicatushka cakra bandham and
- (d) ashTalakshmi cakra bandham.

20. The 20th Slokam is featured by ardhabhrama yamakam.

21. The 21st Slokam has Sara (arrow like) bandham.

22. The 22nd Slokam has Muraja (drum like) bandham.

23. The 23rd Slokam has the yamakam of sajAtIya nirantara yamakam.

24. The 24th Slokam has the GaruDa gati cakra bandham.

25. The 25th Slokam has the caturanga-turanga bandham.

26. The 26th Slokam has turanga padoddhata cakram; the 25th and the 26th Slokams have also been described as having pratipAda turanga bandham.

27. The 27th Slokam is illumined by sarvato bhadra and dvisvara cakrams.

28. The 28th Slokam has trisvaram - a type of svara citram.

29. The 29th Slokam has ekasavra citram -AkAra Citram.

30. The 30th Slokam has trivynajana citram.

31. The 31st Slokam has dvi vyanjana citram.

32 & 33. The 32nd and the 33rd Slokams have eka vyanjana citram:

ररोररेरररुरो ररूररुरुरोररे ।

रेरेररेररररे ररेरररररररिरा ॥

rarorarerararuro rurUrurururorare |

rererArerArarare rarerAririrArirA ||

--- 32nd Slokam is made up of variations of one aksharam: 'ra'

मामा ममा ममे माम्मा मामू मामे ममा ममे ।

मामा मेमि मिमे माम ममो मामा ममा मिमाम् ॥

mAmA mama mameE mAmma mAmU mAmE mamaa mame |

mAmA memi mime mAmA mamo mAmA mama mimAm ||

---33rd Slokam is made up of one aksharam: 'ma'

34. The 34th Slokam has the combination of sarvatobhadhram, dvayak sharam and ekavyanjanam:

मामान मामान मामा मान मान नमा नमा ।

नमा नमा मान मान मान मान नमा नमा ॥

mAmAna mAmAna mAma mAna mAna namA namA |

namA namA mAna mAna mAna mAna namA namA ||

---Sloka 34 is made up of 2 aksharams: 'ma' and 'na'

35. The 35th Slokam has dvayakshara citram:

माया माया माया माया माया माया माया माया ।

माया माया माया माया माया माया माया माया ॥

mAyA mAyA mAyA mAyA mAyA mAyA mAyA mAyA |

mAyA mAyA mAyA mAyA mAyA mAyA mAyA mAyA ||

----Sloka 35 made up of 2 aksharams: 'ma' and 'ya'

36. The 36th Slokam has the kavinAmAnkitakoNASprshTa karNika ashTa dala padma cakram.

37. The 37th Slokam has the kavi kAvya nAmAngita mahA cakra bandham.

38. The 38th Slokam has the ashTAra cakra bandham.

39. The 39th Slokam has gavAksha bandham and ratha bandham (madhyama vIthI gavAksha bandham).

40 & 41. The 40th and the 41st Slokams have binnavrIttAnuloma gomUtrika bandham.

42 & 43. The 42nd and the 43rd Slokams also set in the above bandham.

44. The 44th is featured by prabandha vishaya nAmankitamashTa dala padmam (also known as vAkyAntara garbhita ashTa dala padma bandham.)

45. The 45th Slokam has the Yamaka pUrNa pAda dvaya cakram.

46. The 46th Slokam has PratipAda Yamaka citram.

47 & 48 & 49. The 47th , 48th and the 49th Slokams have binna-vrttAnuloma-pratiloma gomUtrika bandham.

50. The 50th Slokam has three citra aspects:

(1) anuloma-pratilomam,

(2) dvi svaram and

(3) caturvyanjanam.

51. The 51st Slokam has pAdAti prAsa citram (the beginning of each pAdam has the same beginning):

पद्मे वासोऽप्यहह सुमनः कोमळं क्लान्तिकृत्ते

पद्मेवासोऽप्यतिमृदुतनोः साहसेनेति सिद्धे ।

आयासि त्वं न कथमधुना चित्रकूटाश्मचारात्

आयासित्वं तदिह कृपया सह्यतां साहसं मे ॥

padme vAsoapyahaha sumana: komaLam klAntikrtte

padmevAsoapyatimrdutano: sAhaseneti siddhe |

AyAsi tvam na kathamadhunA citrakUTASmacArAt

AyAsitvam tadiha krpayA sahyatAm sAhasam me ||

52 & 54. The 52nd and the 54th Slokams have pAdAnta prAsam:

हयरूपधरो य आसमस्ते

श्रितलोकः कलयाऽमुना समस्ते ।

जुषते धिषणाविकासमस्ते

दुरिते देवि भवद् दृशा समस्ते ॥

hayarUpadharo ya Asamaste

Sritaloka: kalayA amunA samaste |

jushate dhishaNAvikAsamaste

durite devi bhavad drSA samaste ||

---Slokam 54

53. The 53rd Slokam has pAda madhya prAsam:

भयानकमलालयं अतिभयेन जिह्वामिमां

स्तवैर्न कमलालयं हुतभुगुष्णया तृष्णया ।

भजेय कमलालयं त्वहमितः परं तन्महो

धुताधि कमलालयं नहि भजन्ति यत्संश्रिताः ॥

bhayAnakamalAlayam atibhayena jihvAmimAm

stavairna kamalAlayam hutabhugushNayA trshNayA |

bhajeya kamalAlayam tvahamita: param tanmaho

dhutAdhi kamalAlayam nahi bhajanti yatsamSrita: ||

55 & 59. The last five Slokams from the 55th to the 59th are set in SrnkalA

Yamakam; Srnkalam is a belt worn around the waist and it is a kind of Yamakam seen in the 15th chapter of KirAtArjunIyam:

जननि तटित्प्रभवपुषे

प्रभवपुषे संपदां नमस्तुभ्यम् ।

वशित वृषाचलविभवे

चलविभवे मा स्म मां प्रवर्तयेथाः ॥

janani taTit prabhavapushe

prabhavapushe sampadAm namstubhyam |

vaSita vrshAcalavibhave

calavibhave mA sma mAm pravartayethA: ||

---Slokam 55

जनमनुकम्पारम्या कं पारम्याद्रमे न मोदयसि ।

कृतहितयाचित्राणा या चित्राणां निधिस्त्वमखिलानाम् ॥

janamanukampAramyA kam pAramyAdrame na modayasi |

krtahitayAcitraNA yA citraNAM nidhistvam akhilAnAm ||

---Slokam 59

The detailed studies of the inspirations that SrI VenkaTAdhvani Kavi received from Swamy Desikan's Citra Paddhati are worthy topics of research. In view of the shortness of space, aDiyEn stops here and seek MahA Lakshmi's anugraham on every one of Her children.

SrI alamelumangA sameta SrI SrInivAsAya nama:

dAsan, Oppiliappan Koil VaradAchAri Sadagopan



Slokams and Commentaries





*"SrI Lakshmi is worshipped with flower bouquets"
SrI Perundevi tAyAr, tiukkacchi (Thanks: SrI Kausik Sarathy)*

SLOKAM 1

कमलायतनां चित्ते कलये यत्पदाम्बुजम् ।

चिरं विबुधसन्मौलि चित्रस्तवक भूषितम् ॥

kamalAyatanAm citte kalaye yatpadAmbujam |

ciram vibudhasanmauLi citrastabaka bhUshitam ||

Meaning 1:

I am contemplating on PirATTi who resides on the lotus and whose lotus feet are adorned by the devAs with reverence on their heads and worshipped with flower bouquets. I am composing this citra stabakam as a jewel resting on their heads.

Meaning 2:

The word stabakam is used very cleverly here. Stabakam means a specific composition and also a flower bouquet. The poet says that the devAs worshipped PirATTi by bowing their heads at Her lotus feet. The flowers that they wear on their head adorn Her feet thus. The poet is composing the citra stabakam held in high esteem by the poets and the wise as if they are supporting it on their heads. The citra stabakam is composed as an offering to PirATTi's lotus feet.

Comments:

In this Slokam, the words 'vibudha' and 'citra' are used in two contexts. 'vibudha' represents both the devAs and the paNDitAs. 'citra' means flower bouquet and the composition that contains many 'vicitram-s' or amusing and entertaining features. The word 'ambujam' is used in this Slokam to represent the lotus feet of PirATTi, that is resting on the lotus and that is adorned by flowers further.

In the term 'sanmauLI (sat mauLI)' the 'sat' indicates that the head that adorn the citra stabakam and the flowers that adorn PirATTi's feet are the best. 'bhUshitam' indicates that the Slokams contain beautiful words with exquisite meanings.

SLOKAM 2

वेदानि सर्वशास्त्राणि विभाव्य भवतीं रमे ।

दास्यं यस्यास्तवोपैति देवि साऽपि सरस्वती ॥

vedAni sarvaSAstrANi vibhAvya bhavatIm rame|

dAsyam yasyAstavopaiti devi sA api sarasvatI||

Meaning:

ramE! After careful examination of all the SAstrAs, I am worshipping You. Even the goddess of 'vak' (words/speech) SarasvatI is your liege.

Comments:

'sarva SAstrANi vibhAvya' - upon careful and repeated examination of SAstrAs, a person will firmly resolve that it is ramA Devi who is the subject of worship as all the SAstrAs indicate that She is the ParadevatA.

Another interpretation is that 'bhavatIm vibhAvya sarva SAstrANi vedAni' - when I worship You, I become knowledgeable on what all the SAstrAs say. How is this possible? Even the goddess of knowledge, SarasvatI, is Your slave and hence all the knowledge are under Your control.

In the line of AcAryAs, PirATTi is next to PerumAL. Hence, She imparts knowledge just like a lokAcArya. PirATTi is the means for knowledge and the subject of knowledge.

Citram

In this Slokam, one wonders whether the term 'vedAni' is a verb or a noun. When considered along with the other term 'SAstrANi' it seems to be used as a noun. However, the sentence lacks a verb. Hence, the term 'vedAni' should be considered as a verb. This is not obvious at the outset. One is able to comprehend it only upon careful examination. This type of a structure is called 'apaSabdAbhAsam' or apparent verbal error.

SLOKAM 3

कमले देवदेवस्य महिषि त्वं स्तुतकमे ।

विमले देवि देह्यस्य महितत्वं नतस्य मे ॥

kamale! devadevasya mahishi! tvam stutakrame |

vimale! devi! dehyasya mahitatvam natasya me ||

Meaning:

Kamale! Vimale (blemishless One)! You are the consort of the devAdidevan. Everyone is praising the way You function. I, the lowly one, am also worshipping You, such an esteemed Devi. Please remove my lowliness and grant me eminence.

Comments:

The poet is saying that PirATTi will not earn dishonor if She lifts him up from his deplorable state as everyone is praising the special way in which She operates. She is the only means to rise above lowliness.

Citram:

This Slokam displays the gomUtrika bandham. If we take alternate letters (even numbered) in the first half, the order of letters are:

म दे दे स्य हि त्वं त मे

ma de de sya hi tvam ta me

The same above set of letters is repeated in the next half. This hard-to-follow pattern was used by the great poet 'daNDi'.

Please see anubandham for the citram.

SLOKAM 4

पाहि देवि कलशोदधेस्सुते

देहि पाप विलयं दयानिधे ।

शेषशायिदयिते तमोमुषं

शेमुषीं कलय नस्सुशोभनाम् ॥

pAhi devi! kalaSodadhe: sute!

dehi pApa vilayam dayAnidhe!|

SeshaSAyidayite! tamomusham

SemushIm kalaya na: suSobhanAm||

Meaning:

Devi! Daughter of TiruppArkaDal! Mercy incarnate! The consort of the one who reclines on AdiSesha! Please save us. Grant us annihilation of our sins. Please grant us auspicious mind that is free from evil habits.

Comments:

The poet is placing three requests in front of PirATTi: Please protect us, remove our sins and grant us a pure and auspicious mind free from any bad habits. In essence, the poet is requesting PirATTi's protection in all the three time periods, past - to remove his sins committed then, present - to protect him now, and future - to give him a pure mind that will not err.

Citram:

This Slokam has the 'prathama pAda gUDha citram' (the hiding of the first pAdam) usage.

The eleven aksharams in the first pAdam is repeated in other pAdams. 'pAhi de' in the first pAdam is reversed as 'dehi pA' in the second second pAdam. The rest of the aksharams are interspersed in other pAdams.

SLOKAM 5

संश्रितानवितुमास्थया दया

सारिणीह दिग्धीशसेविता ।

स्वप्रियस्य कलयन्त्युरः पदं

सम्पदं दिशतु सा हरिप्रिया ॥

samSritAnavitumAsthayA dayA

sAriNIha digadhISasevitA |

svapriyasya kalayantyyura: padam

sampadam diSatu sA haripriyA ||

Meaning:

Let the beloved of Hari, one who is worshiped by the gods of the eight directions, one who showers grace and the one who decorates TirumAl's chest, grant us all the riches. She is eager to protect Her devotees.

Comments:

PirATTi is the storehouse of all the riches, so She can easily grant all our wishes. As the gods of the directions including the god of wealth, Kubera, worships Her, as She is the beloved of Sriman nArAyaNa and also as She has immense love and mercy towards us, May She grant us all the riches (sampadam diSatu)!

Citram:

This Slokam has the caturtha pAda gUDha citram (the disappearance of the fourth pAdam). The eleven letters in the fourth pAdam are spread throughout the other three pAdams as illustrated below.

sa-mSritAn avitumAsythayA dayA

sA-riNIha digadhISasevitA

svapriyasya kalayantyyura: pa-dam

SLOKAM 6

श्रीरशेषजगदार्तिहारिणी

शेषशैलतटशेखरायिता ।

राजसे जननि रक्षणाय नः

सागरेन्द्र तनये सदातनी ॥

SrI:! aSesha jagat Arti hAriNI

SeshaSailataTa SekharAyitA |

rAjase janani! rakshaNAya na:

sAgarendra tanaye! sadAtanI ||

Meaning:

sAgarendra tanaye (Daughter of the King of Oceans)! SrI! Mother! You remove miseries of everyone in this world, You are eternal. You remain as the crest jewel of the SeshAcalam for our protection.

Comments:

Does PirATTi remove everyone's miseries? Will She not take care of Her devotees? The term 'aSesha' could be split as 'a + Sesha' to mean the SeshabhUtar of the 'akAra sabdha vAcyan - VishNu' or as 'aSesha' to mean everyone in this world. PirATTi emerged from the ocean that houses many gemstones and jewels, She lives on the SeshAcalam hill, She is like the crest jewel/Sun, who protects everyone. The purpose of Her staying on SeshAcalam hill is only to care for us.

Citram:

In this Slokam, none of the aksharams from the 'म ma' vargam is present. The letters, 'उ u', 'ऊ U', 'व va' etc and anusvaram are also not present. Hence, the entire Slokam can be recited without the lips touching each other. This type of citram is called 'niroshTyam'.

SLOKAM 7

हरेः प्रिये भगवतो हृतसंश्रितसाध्वसा ।

अन्वहं क्रियमाणानां अंहसां संहतीरयात् ॥

hare: priye! bhagavatO hrta samSrita sAdhvasA|

anvham kriyamANAnAm amhasAm samhatIrayAt||

Meaning:

The beloved of BhagavAn! You remove the anxiety of those who surrender to You. Please remove quickly the heaps of sins that I am committing daily.

Comments:

Why should PirATTi remove our sins quickly? We are busy committing sins without any break. They are accumulating very quickly. Hence, She has to remove them quickly also.

Citram:

This Slokam has *kriyA vancana citram*, where "cheating" is done with the verb.

The word 'hare:' seems to be a noun that has the sixth case ending (*shashTiyantam*). In actuality, it is the verb parading as a noun. We see a similar situation with the last padam is 'samhatIrayAt'; it is in the form similar to 'iyAt' 'bhUyAt' and as there is only one verb 'ayAt' it causes the delusion that it may be the verb. Actually, it is the noun 'rayAt' with the fifth case (ablative) ending. In reality, 'hare:' is the verb just like 'kacche', 'pibe'. As verb 'cheats' the reader, it is called '*kriya vancakA*'.



SLOKAM 8

पायान्मामुरसावितश्रियमुमाराध्यां प्रपद्येतमां

को वा न स्थिरमश्नुते शमधनोऽप्यालोकितो जातुचित् ।

वेदान्तैर्विनुताङ्घ्रये न किमुत श्रेयोनतिं तन्वतां

सेवामो रचयामि मानस सदा भक्त्यावहावादरम् ॥

pAyAt mA m u: asau ita Sriyam um ArAdhyAm prapadyetamAm

ka: vA na sthiram aSnute Samadhana: api Alokita: jAtucit|

ve dAntai: vinuta anghraye na kim uta: Sreyo natim tanvatAm

sevAm o: racayAmi mAnasa sadA bhaktyA vaha au Adaram||

Meaning:

I sincerely worship this Lakshmi who is praise-worthy. Let Her save me. Who does not have eternal bliss if blessed by Her at any time? Is there anything lacking with Her, one who is worshipped by those who have control of their senses? I am performing acts that are services to Her. Oh my Mind (mAnasa)! Always have respect and devotion towards Lakshmi.

Comments:

The aksharam '% u' represents Lakshmi. When this aksharam assumes various case endings, it transforms into different letters as seen below:

Lakshmi

उः u:

urasA

Of Lakshmi

उं um

umArAdhyAm

By Lakshmi

वा vA

kovA

For the sake of Laskshmi

वे ve

vedAntai:

From Lakshmi

उत uta

kimuta Sreya:

Lakshmi's

ओः o:

sevAmoracayAmi

At Lakshmi

औ au

vahAvAdaram

This Slokam has **sapta vibhakti vancana citram** (deception with all the seven vibhaktis/case endings/declensions). Each of the seven vibhaktis used in the Slokam for a feminine aksharam "उ u" representing MahA Lakshmi (noun) looks different and thus "cheats" (**vancanam**). The seven vibhaktis are nominative (**kAraka**), accusative (**karma**), instrumental (**kAraNa**), dative (**sampradAna**), ablative (**apAdAna**), possessive (**sambandha**) and locative (**adhikaraNa**) vibhaktis. The skillful way in which the noun is presented in the pAdams of the Slokam introduces a little deception (**vancanam**) to correctly identify the true vibhakti of the feminine noun.



SLOKAM 9

कालीनानन नालीका राधिता हि हिताधिरा ।

मायासाममसायामा कापि दीप्रदीपिका ॥

kAlInAnana nAlIkA rAdhitA hi hitAdhirA |

mA yA sA mama sAyAmA kApi dIpradIpika ||

Meaning:

Lakshmi who is worshipped by Umapati (Siva) through verbal praises and offering of lotus flowers is the possessor of immense wealth and is the indescribable lamp (jyoti) that glows; May Laskhmi of such vaibhavam remain with me forever!

Comments:

PirATTi is worshipped by Siva. She is the Goddess of wealth. She is the lamp whose light banishes the darkness (tamas) of ignorance. Let such a Lakshmi remain with me eternally.

Citram:

This Slokam includes *ardha pAdAnuloma pratiloma citram* (when one reads the half of the pAdams from left to right, it stays same as when one reads from right to left).

'kAlInAnana nAlIkA ' when reversed reads the same. Similarly, in the second pAdam 'rAdhitA hi hitAdhirA' when reversed becomes same. For this usage to be valid, certain special meanings should be assigned to different words.

There are several interpretations to this Slokam. 'ka' means BrahmA. Hence 'kAlIna' means of BrahmA. The beauty of PirATTi's face is seen to a small extent in Her son BrahmA and hence She is called 'kAlInAnana nAlIkA'.

'ka' also means water. All the lotuses disappear in water. The only lotus that will not disappear is PirATTi's face that is like a lotus. Thus, She is 'ka aIIna Anana nAIika'.

'rA' means one who gives. As PirATTi is the granter of immense goodness She is called 'hitAdhirA'.

'ahihitA' is the consort of 'One, who has AdiSeshan as His bed'. He is EmperumAn who is SessaSAyi. He is worshipped by PirATTi who holds His feet. Hence, She is 'rAdhitA-hi-hitA'.

'hita' means kept. As Lakshmi 'keeps a lot of wealth with Her devotees, She is 'hitAdhirA'.

In the third pAdam 'mA yA sA mama sAyAmA" - 'sA mAyA' or 'sAma AyA' means one who speaks pleasant words. Lakshmi comes to those who speak sweet words. 'sA mAyA' means She is 'mAyA' or prakrti.

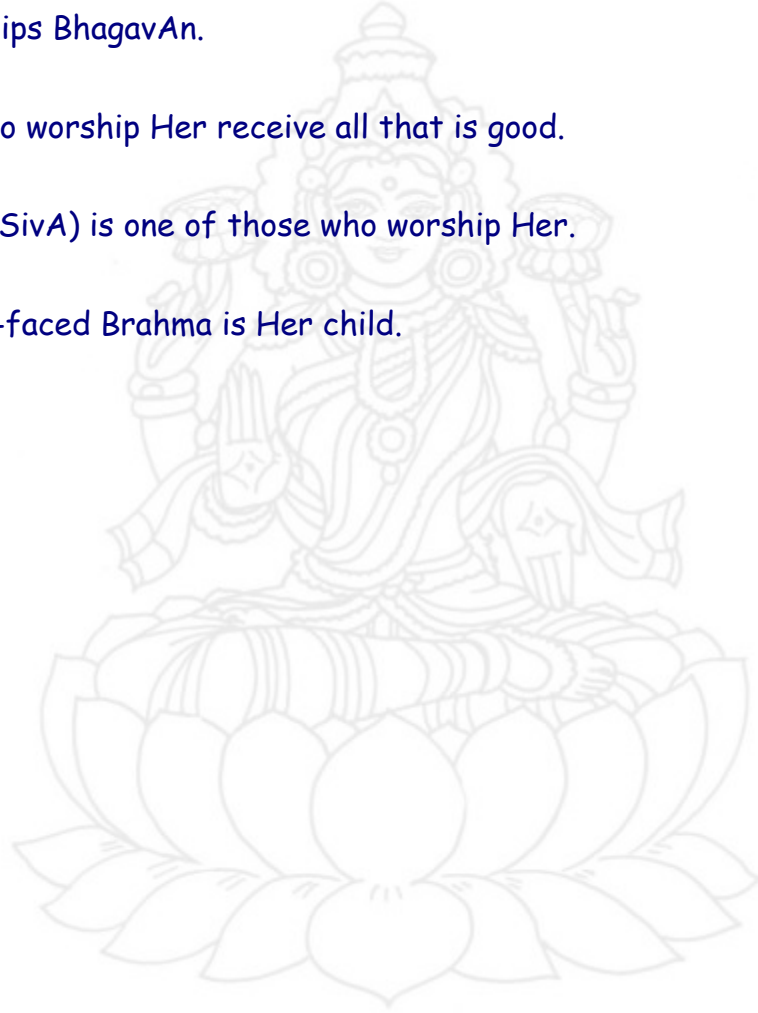
sA amAyA means one who is not deceitful. It can also be interpreted as 'one who reaches 'samA' and explain it as She is the incarnation of peace.

All learned scholars give the same interpretation for the last pAdam. PirATTi is called a lamp. 'kApi dIprapradIpika' - She is the enigmatic lamp.

The following are the twelve meanings found in this Slokam:

1. Lakshmi is auspicious. She removes delusion and darkness.
2. She is beyond description.
3. She is the incarnation of matter (Prakrti) .
4. She is guileless.
5. She remains with those who speak pleasant words.

6. We should seek Her eternal presence with us.
7. She grants in great measures what is good for us.
8. She is the goddess of wealth.
9. She worships BhagavAn.
10. Those who worship Her receive all that is good.
11. Umapati (SivA) is one of those who worship Her.
12. The four-faced Brahma is Her child.



SLOKAM 10

सा रयादरिहाख्यासौ सौख्याहारि दयारसा ।

मेय काय धरा माता तामाराधय काय मे ॥

sA rayAdarihAkhyAsau saukhyAhAri dayArasA |

meya kAya dharA mAtA tAmArAdhaya kAya me ||

Meaning:

My body (me kAya) ! Worship Her, the one whose name destroys enemies very quickly and brings us ease and comfort, the one whose famous form is visible. She is the Mother.

Comments:

PirATTi's tirunAmam will drive away our enemies (kAma, krodha etc.). Her flood of grace will bring us welfare. Her beautiful form is visible in the VedAs and in temples. She is the subject of worship by our body and senses.

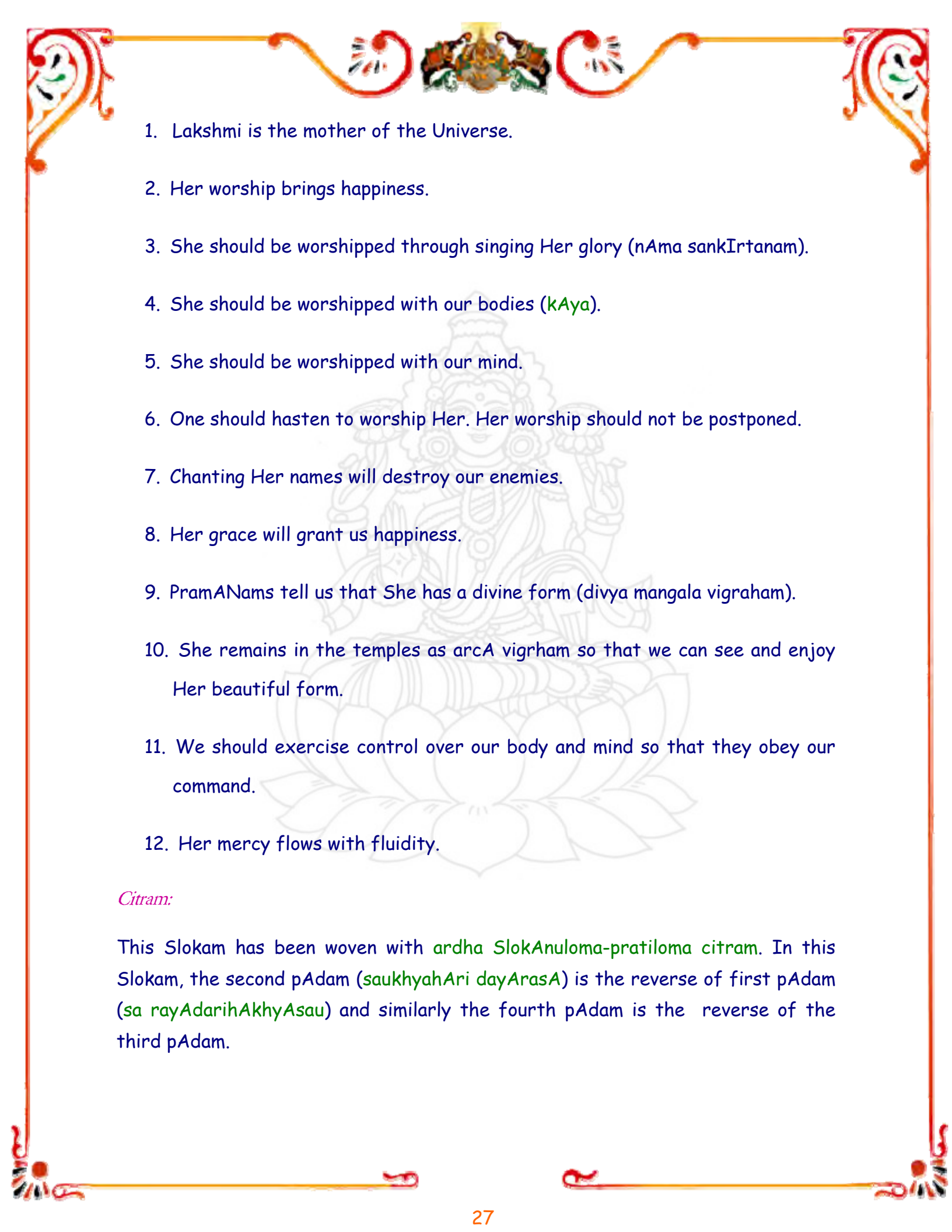
The word 'rayAt' can be associated closely (ekadeSa anvayam) with 'arihA' and with 'ArAdhaya' in distant association (dUrAnvayam). In the first case, we are told to hurry and worship PirATTi as our bodies are perishable. In the second case, our sins are said to be driven away quickly to show the greatness of chanting PirATTi's name (nAma sankIrtanam).

The term 'kAya me' that generally means 'my body' can be interpreted in a different way. 'मे me' means knowledge. 'kAya' can be interpreted as 'for ka or bliss'. The last pAdam tells us who should be worshipped for bliss, why should She be worshipped and how should She be worshipped.

The Slokam tells the following twelve points:



*SrI lakshmi is the Mother of the Universe
SrI Perundevi tAyAr , tirukkacchi (Thanks: SrI Kausik Sarathy)*

- 
1. Lakshmi is the mother of the Universe.
 2. Her worship brings happiness.
 3. She should be worshipped through singing Her glory (nAma sankIrtanam).
 4. She should be worshipped with our bodies (kAya).
 5. She should be worshipped with our mind.
 6. One should hasten to worship Her. Her worship should not be postponed.
 7. Chanting Her names will destroy our enemies.
 8. Her grace will grant us happiness.
 9. PramANams tell us that She has a divine form (divya mangala vigraham).
 10. She remains in the temples as arCA vigrham so that we can see and enjoy Her beautiful form.
 11. We should exercise control over our body and mind so that they obey our command.
 12. Her mercy flows with fluidity.

Citram:

This Slokam has been woven with **ardha SlokAnuloma-pratiloma citram**. In this Slokam, the second pAdam (**saukhyahAri dayArasA**) is the reverse of first pAdam (**sa rayAdarihAkhyAsau**) and similarly the fourth pAdam is the reverse of the third pAdam.

SLOKAM 11

कारिताभिमता चित्ता वासे हारितमा रमा ।

मारमातरिहासेवात्ता चितामभितारिका ॥

kAritAbhimatA cittA vAse hAritamA ramA |

mAramAtarihAsevAttA citAmabhitarika ||

Meaning:

The most enchanted Lakshmi will make every wish come true. It is surprising that the service we perform for Her, the Mother of the god of love -Manmatha, will grant us liberation.

Comments:

Lakshmi, our Mother attracts us toward Her with Her love and affection. She makes all our wishes fruitful. Even though She is the Mother of Manmatha, Her worship does not make us drown further in samsAra but grants us liberation.

Lakshmi makes our wishes come true in three ways:

She grants all that we wish to attain.

She makes us wish only what She would like to grant us.

Her thoughts are always on what we would wish.

The term 'cittAvAse' means 'the place where the cittam (mind) resides' can also be interpreted as 'cittA AvAse'. 'cittA' means 'caitanyam'.

'cittA AvAsam' means the locus of consciousness, caitanyam or the cetana vastu. Hence, PirATTi is the 'sarvAbhIshta phalapradai' or the one who grants the wishes of all the living.

If the term 'cittAvAse' is used as an address then it calls Her 'the one who sits in our minds when we contemplate up Her'.

The term 'mAra-mAtari- hA-seva' can be split as 'mARamAta:-iha-A-sevA' which means 'Mother of Manmatha. It is a wonder that such a small service (to You) grants us such a great benefit.

hA - means surprise. The reason for the surprise is two fold. Commonly, those who serve Manmatha, who are slaves of their desire, will sink further in worldly life. However, service to Manmatha's Mother (Lakshmi) is producing the opposite effect, they get liberation. The other reason for the surprise is that while PirATTi fulfills our worldly desires, She also makes us cross the ocean of worldly life even if that was not what we wished for.

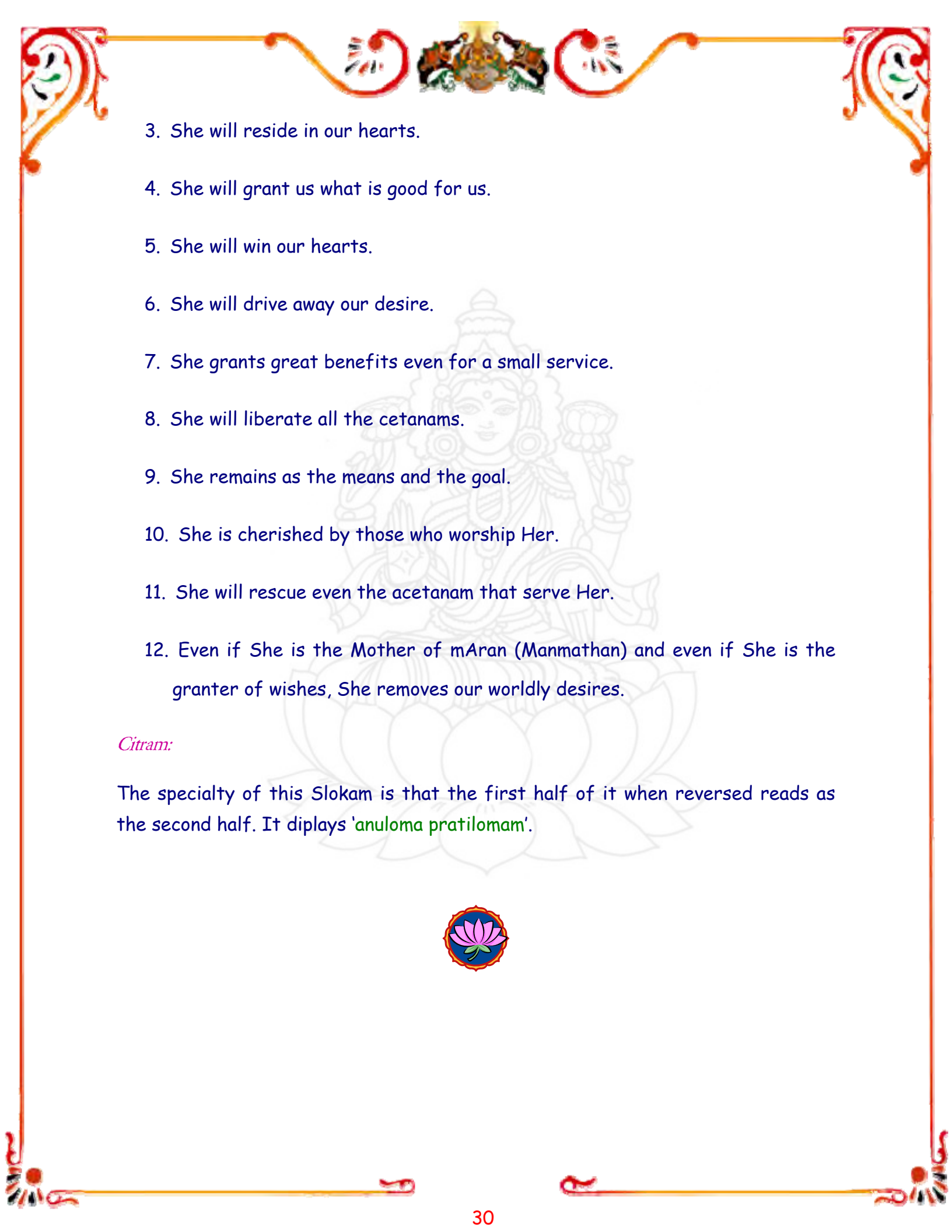
AttA - which serves as the adjective for 'sevA' and thus mean the service that is obtained can be used as an adjective for Lakshmi and interpreted as 'the Lakshmi who is obtained through service will liberate us'. The benefit that one derives from serving Lakshmi is the opportunity to serve Her in future also. Lakshmi's service is the means and the goal for a cetana.

'hAri-tama ramA' can be split as 'hArita-mAra-mA' to mean that even though PirATTi is the mother of Manmatha, She drives away Manmatha from us.

AttAcitAm when split as AttA acitAm which means even the non-sentient acetanam that is serving Her will benefit from it. All the parts of Her temple - the steps, the maNDapams, all that belongs to Her - are subjects of our worship. KulaSekhara AzhvAr meant this when he sang 'paDiyAyi kiDantu un pavaLa vAi kANpEnE'.

The following twelve points are gleaned through this Slokam:

1. PirATTi grants our wishes.
2. She makes us think what She wishes for us.

- 
3. She will reside in our hearts.
 4. She will grant us what is good for us.
 5. She will win our hearts.
 6. She will drive away our desire.
 7. She grants great benefits even for a small service.
 8. She will liberate all the cetanams.
 9. She remains as the means and the goal.
 10. She is cherished by those who worship Her.
 11. She will rescue even the acetanam that serve Her.
 12. Even if She is the Mother of mAran (Manmathan) and even if She is the granter of wishes, She removes our worldly desires.

Citram:

The specialty of this Slokam is that the first half of it when reversed reads as the second half. It displays 'anuloma pratilomam'.



SLOKAM 12

कापिमा सरसा सा त्राभिलापाकरनामका ।

कायिनारिहरासेव्याग्र्य नावास्तुतिवाचया ॥

kApi mA sarasA sA trAbhilApAkaranAmakA |

kAyinAriharA sevyAgrya nAvA stutivAcayA ||

Meaning:

Lakshmi is beyond description and overflows with mercy and fame. The magnificent group of Her laudatory names proclaim Her glory. She is like a boat. She is the subject of worship by all the embodied. She destroys enemies.

Comments:

Lakshmi has many names of adulation. 'Akaram' means a mine, a heap and all that is good. Her fame is like a rich mine, it is never depleted even when excavated for a long time. Only the experts know how to extract it.

Her fame that is like an immeasurable mound is revealed by Her adulatory names. This composition, Lakshmi sahasram has revealed many new names for Lakshmi that are not present even in Sanatkumara's Lakshmi sahasranamam.

Among all the words, only those that praise Lakshmi are precious, others are not worthy.

Lakshmi is called 'sarasA' as She is overflowing with mercy, love and compassion.

Praising Her serves like a boat and help us cross us the ocean of worldly life. This Slokam of Lakshmi sahasram which is Her praise can be considered as a boat that will help us cross samsara. If one does not worship Her even when the Slokam that sing Her praise is available and the physical capacity to worship Her is

existing, then he is like a person struggling in the waters of the ocean when a boat to save himself is available close at hand.

She is 'ariharA' - One who removes our enemies namely desire, hatred etc.

'sevyA' is used to indicate that it is Lakshmi who is worthy of service. This is because of Her greatness, Her willingness to help others, Her relationship with us that warrants such a help and the immense benefit that we would receive if She decides to help us.

The summary of this Slokam is as below:

- (1) The sole aim of having a body is to worship Lakshmi.
- (2) Lakshmi stotram is the supreme boat that helps us cross samsAra.
- (3) Lakshmi is the only one fit for worship.
- (4) One of the reasons is that She is 'sarasA', one who is replete with auspicious qualities.
- (5) One can never praise Her sufficiently as Her glory is beyond description. One has to give up as soon as he realizes this.
- (6) Her laudatory names are a plenty.
- (7) The best words are those of Her nAmAs.
- (8) Enemies cannot get anywhere near Her devotees.
- (9) Some of Her names are 'mA' 'sA' and 'kA'.
- (10) She can be worshipped anywhere by nAma sankIrtanam. One need not seek special places such as temples for Her worship.

Citram:

This Slokam 'Sloka dvaya anuloma pratiloma citram'. When this Slokam is read in reverse, a new Slokam (Slokam 13) emerges that is also a praise of Lakshmi .



SLOKAM 13

याच वाति स्तुवानाग्र्य व्यासेरा हरिनायिका ।

कामनारकपालाभि त्रासासार समापिका ॥

yAca vAti stuvAnAgrya vyAserA harinAyika |

kAmanArakapAlAbhi trAsAsAra samApika ||

Meaning:

One who ends the fear that occurs from all sides due to desire, the harbinger of hell! One who is the consort of Hari! You display the fragrance of the words of VyAsa, the best among those who praise You.

Comments:

ItihAsAs and PurANAs primarily describe the glory of Lakshmi. She destroys our fears that we harbor due to our many worldly pursuits. The desire is equated to the guards of hell as it is the desire that makes us fall in hell, samsAra. PirATTi removes these worthless desires and thus destroys our fear. The fear may be due to our anxiety on whether our desires will be fulfilled. Even if they are fulfilled, we still fear the loss of the objects of our desire.

In the padam vyAserA (vyAsa irA) 'irA' means words, vAk.

This Slokam offers us a chance to enjoy some rare words and expressions.

'vAtan' (vAti) means 'vAYu bhagavAn'. Sita who praised Hanuman, son of vAYu is called 'vAti stuvAnA'. VyAsa is the best among those who praise Maruti. As he also praised BhImasena, the son of vAYu, he is called 'vAtistuvAnAgrya'.

The wealth 'rA' that VyAsa possesses are the VedAs. VedAs are nothing but MahaLakshmi. Thus Lakshmi becomes 'vyAse rA' the wealth of VyAsa.

'nAraka pAla' is Yama. People fear both Yama, the god of death and Manmatha, the god of desire as both cause their destruction. Thus, they have fear from all sides 'abhi trAsa'. Lakshmi is the one who puts an end to this fear. She prevents Yama and Manmatha torturing me. She helps in this world and in the next.

The summary of this Slokam is:

- (1) It is Lakshmi who brings glory to the words of VyAsa.
- (2) She is the wealth, Veda, that VyAsa possesses.
- (3) She is the one who praises HanUman, the Hari-SreshTa.
- (4) She is one who removes our fear of death.
- (5) She is the one who destroys our desire that leads us to hell.
- (6) She is the one who destroys all our fears just like how She removes our fear of death and fear of hell.
- (7) Lakshmi is the consort of Hari (harinAyika).
- (8) She is the one who removes our fear of 'kAma pAla' - Hari and from 'naraka pAla' - Yama.

Citram:

The specialty of this Slokam is that when it is read in reverse, the words turn out to be those of the previous Slokam. It displays 'Sloka dvaya anuloma pratiloma citram'.



SLOKAM 14

अच्छभावा फणिशये जगन्नाथे झषाङ्कदा ।

आरूढाघखलापीडो चाटाऋद्धिं हि सौति मा ॥

acchabhAvA phaNiSaye jagannAthe jhashAnkada |

ArUDha agha khala ApIDA uccATA rddhim hi sauti mA ||

Meaning:

It is Lakshmi who has clear thoughts, who stirs desire in Jagannathan, the SeshasAyi and who removes the misery from undesirable elements and who gives us immense good fortune, isn't it?

Comments:

The term 'phaNiSaye' can be interpreted as 'with the one reclining on the snake bed (Adi Sesha)' and also as the 'in the snake bed'. PirATTi destroys evil people who trouble others. This is shown by the term 'khala ApIDa'. Lakshmi has the three qualities SAnti rasam, SrngAra rasam and raudra rasam. She displays the first quality towards Her devotees, second quality towards EmperumAn and the third quality towards bad people. All these three qualities confer wealth to us.

The summary of this Slokam:

- (1) Lakshmi has clear opinion, that never wavers,
- (2) She confers leela rasam to EmperumAn,
- (3) She removes troubles that evil people cause us,
- (4) She decimates evil doers,
- (5) She has clear faith in EmperumAn unlike us,

(6) Riches originate from Her,

(7) She stirs desire in EmperumAn, She is the mother of their child, kAma
(Manmathan),

(8) She displays clarity of thought, love towards EmperumAn and intolerance
towards evil doers and thus grants all the good.

Citram:

The specialty of this Slokam is that the thirty two aksharams in the Slokam appear only once. They are never repeated. Among the thirty three consonants, thirty only are present in this Slokam. This Slokam has the **anatirikta pada-padArtha anuloma-pratiloma citram**.



SLOKAM 15

दाढर्यदा मम हे देहे सात्रासा लल मेऽन्ति मे ।

खेदिखेहहयानेया ताक्षर्येताद्यद्यतामिता ॥

dArDhyadA mama he dehe sAtrAsA lala me anti me |

khedikhehaha yAne yA tArkshyetAdya dya tAmitA (tAntatAm) ||

Meaning:

Lakshmi! Do you know what all You should do for me? You should grant me a strong body, You should provide me refuge with Your abhaya hastam, You should cherish me (as your child), You should come quickly on GaruDa when I am dying and remove my fear of death and now You should cut asunder my sadness.

Comments:

The poet places a list of requests at PirATTi's lotus feet. First, he asks for a strong body. 'vajraSarIra siddhirastu' is an expression of blessing. This is a worthwhile request as a healthy body houses a healthy mind.

One may wonder 'how is it that the poet asks PirATTi for a strong body? Isn't it to be obtained from sUrya as per the Slokam "Arogyam bhAskarAt icchet'. The VishNu PurANa Slokam 'SarIrArogyam aiSvaryam' tells us that Indra requested a strong body from Lakshmi.

However, just because one has a healthy body he is not free from fears. There are so many situations beyond our control. He is not sure what other terrible miseries are awaiting him. He prays to PirATTi to remove those miseries that he is aware of and those that he does not even envisage. He wants PirATTi to grant him security and display Her hands as a sign of Her protection, abhaya hastam.

Once PirATTi displays Her abhaya hastam to the poet, he realizes that he is Her child. Hence, he wishes PirATTi to caress him as if he is a child. When all his

senses enjoy Her love, he remembers that all the senses have to suffer one day, the day of his death. He then asks PirATTi to come quickly on GaruDa to provide him solace when he is in his deathbed and when his senses are suffering. This is similar to PeriAzhvar's expression 'appodaikkippOdE solli vaittEn'.

He suddenly realizes that he is not that close to dying and quickly asks PirATTi to remove all his miseries immediately. The word 'ahaha' indicates the sorry state that the poet feels when he thinks of his impending death. It may also represent his wonderment when he thinks of PirATTi's mercy.

Citram:

The specialty of this Slokam is that when read from the last aksharam in reverse to the beginning, it will be another Slokam as below:

तामिताद्यद्य ताक्षर्येता यानेया हह खेदिखे ।

मेऽन्ति मे लल सात्रासा हे देहे मम दाढर्यदा ॥

tAmItA dya dya tArkshyeta yAne yA haha khedikhe |

me anti me lala sAtrAsA he dehe mama dArDhyadA ||

The words in the above Slokam and this Slokam 15 (dArDhyadA...) mean the same.

In some Slokams like the 'rAghava yAdavIyam' when read in reverse they have a different meaning. Here even when the read in reverse, it has the same meaning. The poet has wisely used some two and three letter words and combined in such a way that when reversed they read the same. The Slokam displays 'anAvrutta vyanjanam'.



SLOKAM 16

मयि ते पदभक्तेऽस्मिन् प्रसीद कमले हिते ।

तेजसा दह शक्तेऽद्य क्षिप्रमुद्यदघं मम ॥

mayi te padabhakte asmin prasIda kamale! hite! |

tejasA daha Sakte adya kshipramudyadagham mama ||

Meaning:

Kamale! One who is the incarnation of Sakti! One who grants what is good for me! Fresh sins are springing from me eternally. Please burn them with your effulgence.

Comments:

PirATTi is Sakti svarUpi. She can easily burn sins.

'pada bhakte' means, I am a sincere devotee of Your lotus feet. I do not have any other qualification that would warrant Your help in ridding my sins.

'asmin' means 'one who is near You now'. The poet indicates to PirATTi that he has already reached Her presence and that he is not seeking the help from any other devata. Hence, he beseeches Her to burn his sins. The term 'hite' can be interpreted in two ways. It means PirATTi is the one who grants what is 'hitam' for us. It also means the poet, the one who receives the benefit from PirATTi. 'tejasA' means fire and prowess. The poet wants PirATTi to burn his sins quickly (kshipram). As sins are springing up every second PirATTi has to burn them quickly, as soon as they arise as otherwise, they may become a huge heap.

Citram:

This Slokam incorporates dviSrngATaka cakra bandham. In this type of cakra bandham, the second half (third pAdam, uttarArtham) should start with the same aksharam with which the first half (pUrvArtham, second pAdam) concludes and vice versa.

Please see anubandham for Citram of this Slokam



*'SrI Lakshmi showers Her grace on us!'
SrI Perundevi tAyAr, tirukkacchi (Thanks: SrI Kausik Sarathy)*

SLOKAM 17

भजेमहि हरेः कान्तां कारुण्यरसपूरिताम् ।

भवामयहरां कामं कार्पण्य त्रासहारिणीम् ॥

bhajemahi hare: kAntAm kAruNyarasapUritAm |

bhavAmayaharAm kAmam kArpaNya trAsahAriNIIm ||

Meaning:

Let us worship Lakshmi who is the beloved of Hari, who is filled with mercy, who removes the disease, samsAra and who destroys the fear that occurs due to our sad state.

Comments:

The poet lists three reasons why Lakshmi should be worshipped: (1) She showers Her grace on us and does not ignore us. (2) She removes our chronic disease, the cycle of births and deaths, (3) She gives us hope and destroys our fears.

The poet uses the term 'bhajemahi' in plural to indicate that Lakshmi should be worshipped by all of us collectively. 'kArpaNya trAsa' means the fear that occurs due to our deplorable state. It can also be interpreted as deplorable state and fear. As dairya Lakshmi, PirATTi removes our pitiful state and as vIrya Lakshmi, She removes our fears. 'kAmam' can be interpreted as 'too much fear', 'too much of worries' and as 'we worship Her to a great extent'.

Citram:

This Slokam is set in **dvicatushka cakra bandham**. This Slokam is similar to Slokam 3 (kamala devadevasya with gomUtrika bandham). The only difference between them is that in this Slokam odd numbered askharams (starting from the first letter 'bha') are repeated while in Slokam 3 even numbered letters are repeated.

Please see anubandham for Citram of this Slokam

SLOKAM 18

मावतादत्र परमा मारपस्वाक्षिकाळिमा ।

मालिकाभिस्समेतामा माता मे विधुतावमा ॥

mAvatAdatra paramA mArapasvAkshikaLimA |

mAlikAbhi: sameta mA mAAtA me vidhutAvamA ||

Meaning:

I seek the protection of Lakshmi who has supreme wealth, who has black eyes that protect the god of love, Manmatha, who adorns garlands, who is my Mother and who shuns evil people.

Comments:

Even though the poet fears that he is not worthy of Lakshmi's protection as She shuns unworthy people, he gains hope when he recalls that She protects Manmatha, the god of desire and that She is his Mother. The garlands that She adorns indicate that She has resolved to protect people like him. Hence, he requests Her protection.

This Slokam uses many terms that are similar to those found in SrI sUktam.

suvarNa rajata srajAm, padmamAlinIm = mAlikAbhis sameta mA

abhUtimasamrddhim ca sarvAn NirNuta = vidhutAvamA

me kule mAAtaram = me mAAtA

rAshTresmin = atra

ISvarIm sarvabhUtAnAm = paramA

The term 'mArA-pa-svAkshi-kALimA' (on PirATTi's balck eyes) has four interpretations.

47. How does PirATTi nurture Manmatha? He is Her child (RukmiNI's). When She looks at him lovingly, the darkness of Her eyes protect Manmatha.
48. The beauty of PirATTi's eyes is such that it makes one wonder if the god of love Manmatha is hiding there as the eyes stir desire in EmperumAn. It is ironic that Manmatha is hiding in brightness of PirATTi's eyes, the blackness makes Her eyes bright and glisten. Thus Manmatha is protected there without any fear.
49. The term 'mArapa' represents VishNu who is also referred to as kAmadeva kAmapAla: in SrI VishNu sahasranamam. svam means property. PirATTi's eyes are the property of 'mArapa'. EmperumAn gains glory by following the instructions from PirATTi's eyes as in the expression 'apAngA bhUyAmso yadupari param brahma samabhUt'.
50. The blackness of PirATTi's eyes nourishes the black hue of EmperumAn's body. Swamy Desikan remarks this as 'lakshmi netrotpala SrI satata paricayAdeSa samvarttamAna'.

Citram:

This Slokam has both caturara cakra bandham and caturdala garbha dvAdaSa dala padma citram.

Please see anubandham for the citram



SLOKAM 19

क्षमासमागमाभीमा रामाणामादिमासमा ।

क्षमा क्षेमा रमानामा प्रमासीमासुमातिमा ॥

kshamAsamAgamAbhImA rAmANAmAdimA asamA |

kshamA kshemA ramAnAmA pramAsImAsumAtimA ||

Meaning:

The One who has the name **ramA**, who due to Her patience is not fearsome, who is Supreme among women, who is impartial and who makes evil diminish, is beyond the boundaries of our knowledge (is beyond comprehension).

Comments:

PirATTi is patience incarnate. Devotees worship Her not out of fear but out of love. She is the crown jewel among women. She is impartial in Her outlook and blesses everyone. She is never conscious of our sins. She removes all evil. Such a PirATTi who is also adored by the name '**ramA**' is beyond comprehension.

The term '**kshamAsamAgamA**' can be interpreted as 'one who emerged from earth' i.e., Sita.

The term '**AdimAsamA**' when split as **Adi asamA** instead of **Adi samA** then '**asamA**' means 'one who is incomparable'.

'**kshamA kshemA**' means 'one who confers auspiciousness to kshama or earth.

'**mAdi**' also means 'indweller'. The term can be interpreted as 'one who is the indweller of tattva j~nAnam'.

The term '**sumAtimA**' can be split as '**suma + ati + mA**' to mean 'one whose beauty supersedes the flowers'.

'ramAnAmA' can be split as 'ramA anAmA'. anAmA can be interpreted in two ways. PirATTi is said to be free from 'anAmA'- She is sophisticated. It also means She confers health.

Summary of this Slokam:

1. She emerged from the earth
2. She incarnated in this world.
3. She has immense patience.
4. We do not have to fear Her.
5. She is the best among women.
6. She is Adilakshmi.
7. She is impartial.
8. She is incomparable.
9. All the dreadful are destroyed by Her.
10. She confers prosperity to the world.
11. Her names are 'ramA' and 'mA'.
12. She is the boundary of knowledge. She pervades tattvaj~nAnam.
13. She is beyond comprehension.
14. She is more beautiful than a flower.

15. She is very sophisticated. She makes us cultured. She is called 'anAmA' as
She is the enemy of sickness.

16. She has undisputable supremacy as indicated by the term 'anAmA'.

17. She is our magnificent mother 'sumAti'.

18. She is fearsome for Her enemies 'bhImA'.

Citram:

The letter 'ma' occurs sixteen times in this Slokam. Alternate letters in the Slokam are 'ma'. The Slokam can be represented as a lotus flower with sixteen petals and the letter 'ma' in the middle.

This Slokam has the integration of four citrams:

- (a) gomUtriKA bandham
- (b) shoDaSa dala padmam
- (c) dvicatushka cakra bandham and
- (d) ashTalakhmI cakra bandham.

Please see anubandham for the citram of this Slokam.



SLOKAM 20

दयासारासाहितासा याशु भामतिपालिता ।

साभाकारा भाव पाहि रामरामा विभाति सा ॥

dayAsArA sA ahitAsA yA SubhAmati pAlitA |

sAbhAkArA bhAva pA hi rAmarAmA vibhAti sA ||

Meaning:

Sita who was mercy incarnate, destroyer of enemies, who was guarded by the ignorant, remains as the one who is radiant, who protects all lives and She is the one who gladdens Raama.

Comments:

This Slokam is about Sita Devi. Even when She was in the aSokavanam surrounded by the demonesses, Sita PirATTi remained mercy incarnate. She protected the rAkshasis from Hanuman's wrath. She denounced RaavaNa who was an evil, ahita. She considered him as a blade of grass, not worthy of any attention. Her beauty was beyond any comparison. She is the Mother who protects all of us. She brings happiness to Lord Raama.

The term 'dayAsArA' indicates that PirATTi has mercy as Her wealth -sAram. She is also an ocean of mercy- dayA's AsAram.

When the word 'ahitAsA' is split as 'ahitA AsA' then it means, She denounces evil qualities. She makes us good by removing all the evil qualities in us.

'bhAva pA'- instead of ascribing the meaning 'all living beings' for 'bhAvam' it can be interpreted as 'mano bhAvam' or attitude. She protects our attitude to remain good. This is very important for spiritual advancement. If we read the expression 'amati pAlitA' as 'mati pAlitA' it means 'She is the one who is cherished during dhyAnam'.



'vibhAtisaa' - SrI Perundevi tAyAr (Thanks: SrI Kausik Sarathy)

Summary of this Slokam:

1. She is **dayA AsArA** - one who is overflowing with mercy.
2. She is the cause for the destruction of RaavaNa - **ahita-asA**.
3. She is auspicious. Hanuman praised Her as KalyaNI.
4. The rAkshasis who were ignorant (**amati**) guarded (**pAlitA**) Her.
5. She is **sAbhAKArA** - She has the radiance like the Sun - '**bhAskareNa prabhA yathA**'. Swami Desikan says that She is the radiance of EmperumAn '**prabhAvAn sItayA devyA**'.
6. She is '**bhAvapA**' one who was eternally contemplating on Raama. She, Herself mentions about this attitude.
7. She is '**rAma rama**' one who gladdens the heart of rAmA who himself gladdens others.
8. She is '**vibhAtisA**' one who is glowing.

The same expressions can eulogize the Sita whom we contemplate.

1. She is **dayA sArA** - one who has mercy as Her wealth.
2. She is **ahi tA AsA** - one who destroys evil qualities in us.
3. She is '**matipAlitA**' one who is contemplated by devotees.
4. She is **sAbhAKArA** - one who is effulgent as described in the expression '**candrAm prabhAsAm yasaA jvalantIm**'.
5. She helps us have the right attitude - '**bhAvapA**'
6. She is contemplated as the beloved of Raama.
7. She is the one who is present in our hearts '**vibhAti**'.

Citram:

This Slokam is composed in the most difficult **ardha bramaka Yamakam**.

SLOKAM 21

समुद्रजोन्नतान् कुर्यात् सा नः संसारतारिका ।

समुद्रजोन्वितान् क्रौर्यात् पुनस्त्रासान्वितारिका ॥

samudraja unnatAn kuryAt sA na: samsAra tAriKA |

samut rajonvitAn krauryAt puna: trAsa anvita ariKA ||

Meaning:

Let PirATTi who emerged from the ocean and who is famous for making us cross the ocean of samsAra gladly make us noble! Let Her decimate the evil souls and Her enemies who fear Her!

Comments:

PirATTi is the Daughter of the ocean. As She emerged from the ocean, She is capable of helping us cross it too.

If the word 'samut' is considered as an adjective, it means 'happily'. If it is taken as the action verb, it means 'let PirATTi raise us from samsAra with happiness'. She derives pleasure when She saves us from the repeated cycles of births and deaths.

'rajas' means the rajo guNam. The expression can be interpreted as PirATTi destroys those with rajo guNam .

PirATTi's nature as bliss is indicated in this Slokam by the term 'samut'. In Slokam 19, the poet referred to it as 'mAti mA' and as 'pramAsImA' (j~nAna mayam)

As the first half of the Slokam tells us that PirATTi protects the good and the second half that She decimates the evil, this is similar to EmperumAn's expression 'paritrANaya sAdhUnAm vinASaya ca dushkrtAm'.

Through the term '†ArikA', the poet indicates that as PirATTi who reached the shores of the ocean herself, She can also help us reach the shores of the ocean, samsAra.

The poet has used the term 'puna:' to indicate that while PirATTi saves some people , She destroys others (evil people).

Through the term 'trAsa', the poet tells us that PirATTi's enemies namely our evil qualities fear Her.

Citram:

This Slokam displays the 'Sara bandham' (arrow like)

The even letters present in the first half are present in the second half also. This Slokam also displays 'gomUtrikA bandham' also similar to Slokam 3. The first four letters (samudrajo) in the first half of the Slokam are present as the first four letters of the second half also. Similarly, the two halves conclude with the same three letters (†ArikA). The difference between the first and second half of the Slokam is seen only in the fifth, seventh, ninth, eleventh and thirteenth letters.

For citram of this Slokam, please see anubandham.



SLOKAM 22

इन्दिरा भासुरा पद्म मन्दिराप धरापहा ।

हापराधहरा दृष्ट्या सापराभासुरादृता ॥

indirA bhAsurA padma mandirApa dharApahA |

hAparAdhaharA drshTyA sAparAbhA surAdrtaA ||

Meaning:

Lakshmi who resides on the lotus remains radiant, destroys evil people, removes sins, is worshipped by the DevAs and is famous. What a wonder it is!

Comments:

She is Indira (Laskshmi). Her mere glance removes our sins. If we enjoy Her beautiful countenance, all our sins will be removed. 'parApA' means She has supreme radiance. It also means that She is the radiance of 'para', EmperumAn.

'surAdrtaA' means DevAs worship Her. It also means 'She protects the DevAs'.

Citram:

This Slokam has Muraja (drum like) bandham.



SLOKAM 23

काकाननदे देवि विपापाहह भूभू-

राराददरारा ममनानाममहेहे ।

यायाममखेखेदद नानाघघनाना

त्वं त्वं गगदादाववनीनीततमामा ॥

kAkAnanade devi vipApAhaha bhUbhU-

rArAdadarArA mamanAnAmamahehe |

yAyAmamakhekhedada nAnAghaghanAnA

tvam tvam gagadAdAvavanInItatamAmA ||

Meaning:

Oh Sita Devi! One who gave the life back to the crow (kAkAsura), One who is faultless, One interested in paying homage (to Raama), One who emerged from earth, One who is fearless of Her enemies, One who rejuvenates those who suffer from merciless sins, One who guards us from diseases, One who removes my ignorance, laziness (tamas) and One who is adored as a Mother, pervade my senses.

Comments:

'kAkAnanade', can either be 'kAka Anana de' or 'kAka anana de'. Anana means face and anana means life. 'kAka Anana de' literally means 'one who gave back the face to the crow' (instead of killing kAkAsuran, SrI Raama poked one of his eyes and thus She saved the life of the asura). If PirATTi had ignored him, kAkAsuran would have surely met his death. 'kAka anana de' means one who gave life to kAkasuran. It is only because of Sita PirATTi's intercession that Sri Raama took only one of his eyes and let him live.

PirATTi is 'vipApA'- one who is free from sins. This was proved by Sita's emergence from fire like a just-blossomed flower without even a speck of damage.

'bhUbhU:' means 'one who emerged from the earth'. Another meaning is King Janaka found Sita when he was ploughing the soil for the yAgam.

ArAt means 'speed' and 'group of sins'. PirATTi is 'a-darA' fearless. She derived Her strength from Her love for Her consort SrI Raama.

'nAmamahehe'- nAma means auspicious name. maha means celebration.

'nAnAmamahehe yAyAma' means let us go to the celebration of PirATTi's tirunAmam.

Another interpretation for this is 'mahehe' means great interest. nAmam means worship, salutation. PirATTi has great interest in bowing to SrI Raama, offering Her respects to Him. Yet another interpretation is that praising Her namAs is itself an austerity, a yAgam.

'nItatamAmA' - 'nIta' means 'something that is pushed out, discarded'. PirATTi who is 'mA' pushes out our ignorance, laziness and all other evil qualities. She also pushes out alakshmi or inauspiciousness.

yAyAmamakhe - kham means senses. The poets requests PirATTi to get to his senses. He wishes to experience Her with his senses, see Her with his eyes. It also means 'let us go repeatedly to the yAgam of celebration of Her namAs.'

Citram:

In this Slokam, each aksharam is repeated concurrently. Second letter is the same as the first, fourth letter is the same as the third and so on. This is called 'sajAtIya nirantara yamakam'.



SLOKAM 24

मारमाता हि भात्युग्र रविमाहित भाग्रमा ।

मानिता विधिभीतानां हतदुर्गत्युरुश्रमा ॥

mArAmAtA hi bhAti ugra ravimA hita bhAk ramA |

mAnitA vidhi bhItAnAm hrta durgati uruSramA ||

Meaning:

ramA who is the mother of Manmathan, god of love, is like the scorching sun to the evil. She is eulogized as the one conferring all that is good for us. She removes the poverty of those who suffer from fate. She is radiant, isn't She?

Comments:

PirATTi is addressed as both the scorching sun and the one who confers benefits. This is to indicate that the punishment She metes out to the evil doers is also for their benefit, to make them good. 'ugraravi' also refers to EmperumAn. PirATTi resides in Him and makes Him 'mA AhitA' i.e., SrInivAsa. Thus PirATTi is 'ugraravi mAhitA bhAk'

PirATTi removes 'durgati'. durgati means both unbearable misery and hell. PirATTi removes both the misery and prevents us from going to hell. She protects people from their fate (vidhi). Vidhi also means 'SAstra vidhi' or the effects of an action prescribed by the SAstrAs. PirATTi saves us from the fruits of our karmA and also the ill effects that occur to us due to refraining from our stipulated karmA.

Citram:

This Slokam is composed with the 'GaruDa gati cakra bandham'.

Please see anubandham for the citram



'chayApA' - Sri Perundevi tAyAr (Thanks: Sri Kausik Sarathy)

SLOKAM 25

पामराज्ञानतरिका च्छायापासंमतातुला ।

तापनोदनहासैका रमानतसुरावतात् ॥

pAmara aj~nAna tarika cchAyApA sammata atula |

tApa-nodana-hAsa eka ramA natasurA avatAt ||

Meaning:

Oh Lakshmi! Who is the boat for the ignorance of the simpletons, who is radiant, who everyone accepts to be incomparable in Her capacity to provide us shelter, whose smile dispels longings and who is the Supreme Deity worshipped by the DevAs, please protect me.

Comments:

aj~nAna tarika can be explained in two ways:

Lakshmi serves as the boat that rescues the ignorant from their lack of enlightenment. It also means that Lakshmi serves as the boat that takes away ignorance.

chayapA has two interpretations. It means Lakshmi has undiminished radiance. It also means Lakshmi protects us by providing shade for us. There is also a pAtha bheda as chAyAyA which means the moon. PirATTi provides us respite from our tApatrayam by cooling us like the moon.

natasurA - There is a pAtha bheda as natadhurA which means 'She lightens the load of those who worship Her'. She accepts the responsibility of those who perform bharanyAsam to Her.

Citram:

This Slokam displays 'pratipAta (caturanga) turanga bandam'. It is not complete turanga bandham but turanga pada bandham. The words are read in the way the horses move on a chessboard. When read this way, another Slokam emerges.

SLOKAM 26

पापसंहारिका रातु मनोज्ञाननसंमता ।

ज्ञानपामादयाज्ञाता च्छामापापापरादरा ॥

pApasamhAriKA rAtu manoj~nAnanasammata |

j~nAnapAmA dayAj~nAtA cchAmApApAparAdarA ||

Meaning:

Let Lakshmi who destroys sins, who steals our hearts, who protects our knowledge, who has prakrti as Her form, who is famous, faultless, without any disgrace, who is superlative, fearless and the Mother grant us Her mercy.

Comments:

pApasamhAriKA means one who decimates our sins. AzhvAr expressed this idea as 'pU mEl irruppAL vinai tIrkumE'. It also means One who destroys pApis or evil people. She destroyed evil people like RaavaNa through Her Lord.

manoj~nA na na sammata means 'one who is attractive'. It also means 'one who has a very attractive face' when it is split as manoj~na Anana sammata . There is also a third interpretation which means 'one who has adorned Her face with tilakam made out of manoj~nA'.

j~nAnapA means 'one who protects the knowledge' and also 'one who protects with knowledge'. Protecting knowledge means letting it not diminish. Protecting with knowledge means 'protecting us by granting us the right knowledge' as mentioned in the statement 'yam hi rakshitum icchanti buddhyA samyojayanti'.

dayAj~nAtA - one who is famous for Her mercy. As Swami Desikan mentioned 'aruL enum sIr Or arivaiyAnatu ena', She is recognized as mercy incarnate.

One cannot know Her without Her mercy.

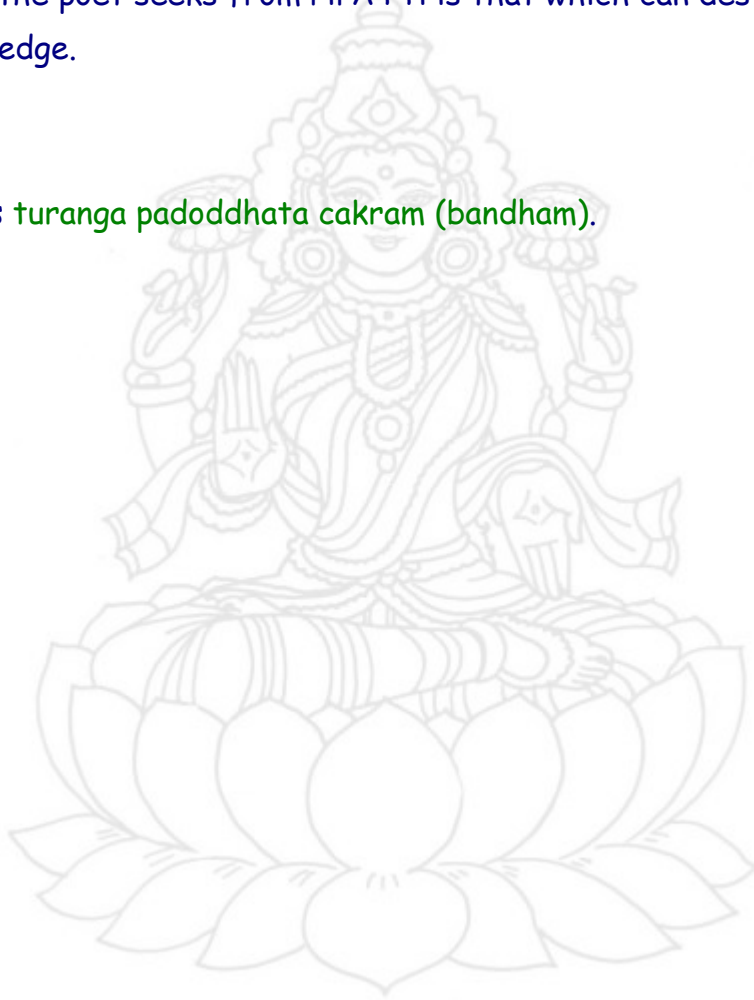
mA means prakrti, Mother and VidyAlakshmi.

parAdarA when split as parA + adarA means one who patronizes us. It also means 'one who supports Paran, EmperumAn'. The third interpretation is 'one is fearless of enemies'.

The grace that the poet seeks from PirATTi is that which can destroy his sins and offer him knowledge.

CitrAm:

This Slokam has turanga padoddhata cakram (bandham).



SLOKAM 27

रमासदादासमार मानदाननदानमा ।

सदाशयायाशदास दानयागगयानदा ॥

ramA sadA dAsamAra mAnadAnanadAnamA |

sadASayA yASadAsa dAnayAgagayAnadA ||

Meaning:

ramA Devi, One who grants the glory of Manmatha, One who offers us life-breath for a small salute, one who grants food for those with good thoughts and one who offers wealth associated with dAnam and yAgam.

Comments:

'dAsamAramAnadA' - PirATTi confers honor on Her son Manmatha who is also Her devotee - dAsa mAramAna dA. She let him roam all the three worlds freely. She offers us, Her devotees, love. She is the devatA for 'rati' which is manmatha bhogam. BhaTTar calls her 'ratirmati sarasvatI'. If the letter 'dA' is interpreted as splitting then it means PirATTi cuts asunder our short lived desires. One of Her nAmA is 'kAmabhanjanI'. If the expression is split as 'dAsam Ara mAna dA' then it means, She will turn Her devotees as generous as Herself.

'mAnadAnanadAnamA' - PirATTi is mAna dA one who rewards us. It is only Her worship that grants us existence - anana da AnamA. Instead of splitting as 'anana' if it is split as 'Anana' then it means 'She pleads with PerumAL on our behalf with a lot of reverence'. mAnada is EmperumAn. It is her Anamam (deference) that wins us the Ananam (attention) of mAnadan (tirumAl). VishNu sahasranAmam says 'amAnI mAnado mAnyo'. EmperumAn will not even look at us, the sinners. PirATTi is not only mAnada, one who gives us glory, She is also AnanadA - one who gives us her attention. She is also 'anamA' - one without amA or alakshmi - ugly countenance. The expression can be split as 'Anana-dAna-mA', One who displays

Her generosity in Her facial expression itself. She has 'dAna Sobhai'. If She grants us Her attention we will receive glory in the world.

'sadASayAyASadA' - ASayam means thoughts. sadASaya means good thoughts. PirATTi, annalakshmi, grants food, ASam to one with good thoughts.

sadASaya aya ASa dA - PirATTi, the Subhalakshmi and annalakshmi grants auspiciousness and food to the good. Aya ASa dA - She, the danalakshmi and annalakshmi grants them wealth and food.

sadASaya ayASadASa - She had good opinions. Those who have interest in auspicious actions are 'ayASa'. Those who are interested in food are AyASa. She grants generously for 'ayASa' and 'AyASa'. The Upanishadic statement 'sadeva somya' conveys that 'sat' means paramAtma. Those who are interested in paramAtma are 'sadASaya'. The food for them is the ParamAtma himself. PirATTi grants the food, paramAtma, to the sadASaya, those who are contemplating on paramAtma. She grants mokshAnandam.

sadAnayAgagayAnadA - those who are engaged in yAgam and dAnam are called sadAnayAga. The wealth they obtain are chariots, elephants etc. Lakshmi confers this benefit on them. Another interpretation is that those who are engaged in yAga and munificence are offered the right path (arcirAdi gati) by PirATTi.

Citram:

There are many formations in this sloka:

- Each pAdam will read the same when read in both forward and reverse fashion.
- This Slokam has sarvato bhadra and dvisvara cakrams.
- There is also the rule of 'dvisvaram'. Only two vowels 'a' and 'A' are present in the entire Slokam.
- Only 8 letters are repeated throughout the Slokam.
- There are no strong/ harsh letters.
- There are no words that contain the consonant च ca and ट Ta vargam letters.

SLOKAM 28

समर्थयस्व सकल क्षितिस्थितिविनिर्मितिम् ।

मुमुक्षुद्युद्रुरुमुत्समुद्रदुहितः स्वयम् ॥

samarthayasva sakala kshiti sthiti vinirmitim |

mumukshu dyu dru: urumut samudraduhita: svayam ||

Meaning:

Daughter of the ocean! You remain the wish-granting karpaka tree for those seeking liberation, You are the infinite bliss. Please grant existence and sustenance to all the worlds.

Comments:

The ocean plays a key role in the maintenance of the world. The poet is requesting PirATTi, the Daughter of the ocean, also to do so. The karpaka tree emerged from the ocean. PirATTi who emerged from the ocean is also the karpaka tree for the mumukshus. People go to the beach to enjoy themselves. PirATTi confers infinite joy to everyone. Thus, You are the fitting Daughter of the ocean.

Citram:

In this Slokam the eight letters in the first pAdam have the vowel 'a'. They are all from the consonant series 'क ङ च ज ka, nga, ca, j~na'. The words in the second pAdam are a combination of the vowel 'इ i'. The third pAdam consists of words derived from the vowel 'u' and in the fourth pAdam the 'a' and 'u' are the vowels found. The whole Slokam is composed without using the vowels 'आ ई ऊ ए ऐ

ओ A, I,U,e, ai, o'. As only three vowels are used in this Slokam it is called 'trisvara citram' a type of svara citram.

SLOKAM 29

पारावाराज्जाता माता पायापायात्रासादासान् ।

साराकाराजास्याख्याता साराकारा नागाद्र्याप्ता ॥

pArAvArAt jAtA mAAtA pAyA pAyAt trAsAt dAsAn |

sA rAKA rAjAsyA khyAtA sAra AkArA nAgAdryAptA ||

Meaning:

Let the Mother who emerged from the ocean, who has a face like the moon, who is famous, who is beautiful and who is at Seshagiri protect devotees from their fear of danger.

Comments:

PirATTi is addressed as the Mother - mAAtA. Her relationship with us guarantees Her protection to us. She has the capacity to protect - khyAtA. She is also motivated to protect us nAgAdryAptA, meaning the consort of Malayappa Swami dear to Her devotees. She has infinite mercy towards us that inspires Her to protect us - rAjAsyA. Our state is so pitiful, with fear and mercy that She has to protect us - trAsAt. Our request for Her protection is indicated by pAyAt.

Citram:

This Slokam has 'ekasvara citram - AkArasvaram'. The only vowel present in this entire Slokam is 'आ A'.

Another feature is that the words have the same second and fourth letter. pArAvArA, jAtAmAtA etc.



SLOKAM 30

रमे रामे मुरारातेः मारमातरतीतरे ।

ततं तिमिरमेतच्चु मतितोऽतितरामि ते ॥

rame rAme murArAte: mArAmAta: ati itare |

tatam timiram etat tu matita: atitarAmi te ||

Meaning:

rame! The beloved of Murari (murArAte)! The Mother of Manmatha (mAra mAta)! One who is superlative! I am crossing this expanse of darkness with Your knowledge.

Comments:

The darkness that is referred to here is ignorance. Upanishad says 'tamasā: parastAt'. SrI VaikunTham is present beyond the tamas or the darkness. Thus, crossing the darkness means going to paramapadam. PirATTi is the Mother of Manmatha who makes us desirous. Desire leads us to ignorance and hence darkness. With PirATTi's help, darkness can be crossed, the desires avoided. Manmatha would not dare to tempt the devotees of his Mother. PirATTi's consort, EmperumAn, is the siddhopAyam or the means for crossing the tamas that leads us to paramapadam. Upanishad says 'tamaso mA jyotir gamaya', crossing the darkness leads to paramjyoti. However, both EmperumAn and Manmatha will not help us unless they get the signal from PirATTi to go ahead.

The poet says that he is crossing the darkness with the help of PirATTi's knowledge. It means

- (1) the knowledge that PirATTi conferred upon him - sva dattha sva dhiyA as said in nyAsadaSakam,

(2) the knowledge about PirATTi and Her glory,

(3) the knowledge that I obtained following Your sankalpa/will that I should be liberated.

'etat'- it indicates 'this darkness', 'this ignorance' and 'this samsAra'. The poet has used the term 'tatam' to mean excessive darkness.

Citram:

This Slokam has trivynajana citram.

The poet has composed this Slokam with only three consonants or 'tri vyanjanam'. All the thirty two letters in this Slokam are composed with words that contain 'ra, rA, ri, rI', 'ma,mA,mi, mI' and 'ta,tA, ti, tI'.





*'SrI Lakshmi protects everyone in the seven worlds!'
SrI Perundevi tAyAr, tirukkacchi (Thanks: SrI Kausik Sarathy)*

SLOKAM 31

काले किलालौकिकैक कोलकालालके लल ।

कलिका काल कल्लोला कुललोकालिलालिका ॥

kAle kilAlaukikaika kolekAlAlake lala |

kalika kAla kallola kulalokAlilAlAlika ||

Meaning:

The beloved of the extraordinary VarAha! One who has black hair! Your timely divine play strengthens the Universe against the ill effects of the Kali yuga. Please continue Your leela.

Comments:

Even the VedAs praise EmperumAn's incarnation as SrI VarAha. Swamy Desikan in varadArAja pancASat says that SrI VarAha mUrthi has 'suddhasattva sarIram'-vArAham Asthitavato vapuradbhudam te. He is 'kola varAhan'. The poet says that PirATTi is playing with Kola VarAhan. NammAzhvAar praises this as 'kOlamarppAvakkanpAkiya ...kOlavarAham onRAi'. PirATTi has dark, black hair as indicated in PeriAzhvAr's pasuram 'maittakuma malarkkuzhalAi vaidevI'. SrI PadamAvati thAyAr is the consort of SrI Tirumalaiappan who resides in the Varaha kshetram, Tirumalai. Lakshmi sahasram was composed to eulogize Her. She is the one who protects the devotees in this current age of Kali. She is the one who protects everyone in all the seven worlds. Without Her divine play, the miseries of the age of Kali will be unbearable. SrI VishNu purANam tells this as 'vinashTaprAyam abhavat tvayedAnIm samedhitam'.

Citram:

The entire Slokam contains aksharams that are 'ka, kA, ki, kI' or 'la, lA, li, lI' This is called 'dvi vyanjanam'. Only two consonants are used here.

SLOKAM 32

ररोररररररु ररूरररररु ररे ।

रेरेररररररे ररेरररररररररर ॥

rarorarerararuro rurUruururorare |

rererArerArarare rarerAririrArirA ||

Meaning:

Oh people! I have surrendered to the One who caused the destruction of the drunkard who was as harsh as the fire and who was swayed by misplaced desire. She resides on the heart's entrance of Raama who was the enemy of the one who feared even the aksharam 'rA'. Wishing wealth, I surrendered to Lakshmi who has big thighs.

Comments:

RaavaNa was merciless and with his anger scorching like the fire. He was a drunkard who was overwhelmed by desire for Sita, who caused his destruction. She has dark black hair and big thighs. MaarIca feared even the aksharam 'rA' with which rAmA's name began. He came as a deer to distract Raama so that RaavaNa could kidnap Sita PirATTi. Lakshmi is on the chest of EmperumAn. The poet is surrendering to Her, wishing wealth.

This Slokam is composed with a single consonant 'ra', thirty two times. Hence, unusual meanings are ascribed for some of the words and letters.

ari - enemy,

uru - big,

Uru- thigh,

ura:- chest,

urara - door plank,

re - expression of address,

ruru - a type of deer,

irA - intoxicating liquid,

ra - fire and also cruel nature,

rA - gold,

ru - fear,

i - manmatha,

u - Lakshmi,

rA - to grant,

ri - to destroy.

arAre: - one has enemies who run away in fear, one who drives his enemies away,

irAriA - Sita who entered the fire,

irAri - fire that is the opposite of water,

aru: - fearless or one who removes fear,

rarerA - one whose grants wealth by bidding, or one who grants wealth through Her words.

Individual vowels are hidden in conjunctions between two consonants.

Citram:

This Slokam displays 'eka vyanjana cirtam'.

SLOKAM 33

मामा ममा ममे माम्मा मामू मामे ममा ममे ।

मामा मेमि मिमे माम ममो मामा ममा मिमाम् ॥

mAmA mamA mame mAmMA mAmU mAme mamA mame |

mAmA memi mime mAmA mamo mAmA mamA mimAm ||

Meaning:

Lakshmi came to my mind. My mind has gone to Her. Let us reach Lakshmi and VishNu. Let us not become forgetful. I am counting the days for my moksham. I am performing the mental worship of considering 'nothing is mine'.

Comments:

The poet says that his mind that is composing Lakshmi sahasram has reached PirATTi. It is not easy to compose great poems such as Lakshmi sahasram without PirATTi's grace. He says that PirATTi has come closer to his mind, he is contemplating on Her at all times. He is praying to Lakshmi to make his mind go further closer to Her and Her consort. He wishes not to become forgetful so that he would remember his svarUpam, that he is the divya dampati's SeshabhUtan. AzhvAr says 'maRappenO ini yAn en maNiyaiye'. He is waiting for the day he will reach paramapadam and is spending his days there performing actions with sAtvika tyAgam. Mental service is composing Lakshmi sahasram and enjoying it with the bhAgavata satsangam.

'mA' means Lakshmi, mother, knowledge, measure, time, reward. The poet has used the aksharam 'mA' in six places in six different contexts. 'am' is a verb. It is used as 'Amema' and as 'amAmi'. By using only the 'ma' vargam aksharam and words the kavi has composed the Slokam in 'ekavyanjanam'.

Some of the alternate meanings in this Slokam are:

mam - poison, ma: - time. Thus mame meaning in the poisonous juncture, at the time of death or in samsAra.

'amA' means together. amA amA means one comes closer.

As PirATTi comes with us when we approach EmperumAn, She is amAmA. As She comes with us at all time She is 'mama amAmA' - my companion.

mA - pramANam and measure. Thus mAmA means She is the prameyam of the pramANam.

ma: - moon. mA - beautiful. mama means as beautiful as the moon.

am - eating, amA - together. amAmA: - those eat with us, our family.

As the Upanishad says 'pippalam svAtvatti' those who remain in samsAra are those who eat with us. BrahmA and RudrA are also amAmA: mA amAmi - I will not approach them; I will seek refuge ony with You.

mA - BrahmA, ama - that which was reached,

mAmA: - Veda, Amame- what was said, Thus VedAs spoke about PirATTi.

Citram:

This Slokam like the previous Slokam also displays 'eka vyanjanam'.



SLOKAM 34

मामान मामान मामा मान मान नमा नमा ।

नमा नमा मान मान मान मान नमा नमा ॥

mAmAna mAmAna mAma mAna mAna namA namA |

namA namA mAna mAna mAna mAna namA namA ||

Meaning:

Let us worship Lakshmi. The beauty of Her face will bring disgrace to the moon. She is not conceited. She does not have of vanity.

Comments:

PirATTi reveres EmperumAn. She is never pompous. The poet decides that it should be PirATTi whom we praise and worship and not the kings of this world who are conceited and arrogant.

a-mA-mA means 'one who is radiant'.

mAm Anama means worship the Mother.

AmAna ma - pUrNa candran

anamA - one who bows before only VishNu (a)

mAna-mAnanam-mA mA nama - means do not bow to one who is egotistic. AnamA: means who never had a full meal, a pauper.

namAna - means addressing one as "hey! One who is not honorable".

Thus, by worshipping PirATTi one would get honor, wealth, food, clothes and all the riches.

Cītram:

There are four interesting features in this Slokam.

The poet has used the aksharams 'mA' and 'na' to composed the entire Slokam. This is more restricted than the previous Slokam where 'ma' vargam aksharms were used.

Each of the the four pAdams can be read reversibly to give the same meaning.

The second and the fourth pAdam have the same letters occurring in the same order with different meanings.

The vAkyam in the second pAdam 'mAnamAnanamAnamA' (mAna-mAna-namA-namA), when split as 'mAna-ma-Anana-ma-anamA' to mean PirATTi has a face like the moon. The same when split as 'mAna-mAnana-mA-na-mA' to mean that PirATTi is the one with out ego and selfishness.

This Slokam has the combination of sarvatobhadhram, dvayaksharam and ekavyanjanam.



SLOKAM 35

माया माया माया माया माया माया माया माया ।

माया माया माया माया माया माया माया माया ॥

mAyA mAyA mAyA mAyA mAyA mAyA mAyA mAyA |

mAyA mAyA mAyA mAyA mAyA mAyA mAyA mAyA ||

Meaning:

We who were ignorant received the right knowledge, surrendered to the wonderful Lakshmi for the sake of VishNu. She who is free from association with matter and one whose infinite knowledge is not crafty and helps even the partially informed.

Comments:

Aya amA aya ama: - we who have received the right knowledge and became poor of ignorance,

mAyA mAyAm - wonderful like magic, **yAm** - that, **mA** - Lakshmi, **Aya-** for the sake of VishNu, **AyAm** - have surrendered,

A mAyA - one who has no association with prakrti, **yA** - which, **mA** - Lakshmi,

AyAma AyAmAyAm - with extended lengths, **mAyAm** - knowledge, **AyA** - one who has it, **Ama aya amAyA** - will not cheat in helping the half baked (souls).

We have reached Lakshmi for the sake of TirumAl. We are seeking PirATTi's help to reach EmperumAn. It is only due to Her mediation that TirumAl will let us come near him. We approach TirumAl not only for our happiness but also for His. The Lord enjoys His devotees seeking Him through means that He has recommended. This is possible only with PirATTi's grace.

When someone becomes smart and intelligent, he also becomes devious. He tries to cheat others and win glory and wealth. PirATTi, on the other hand, even though has j~nAna as Her form, is not conniving or conceited.

Why is the poet calling himself partially knowledgeable? He has started to worship PirATTi with the right attitude that it is for EmperumAn's happiness. So far he has not worshipped Her and was ignorant. Why is Lakshmi considered magical? She has prakrti or primordial matter as Her form, yet She is free from it or not made of it. Hence, She is amAyA.

Another interpretation is as follows:

mAyA means ignorance or avidyA. Amam means disease. AyAmam means extension. Thus, mAyAmAyAmAyA means for the continuation of the disease, ignorance.

yama means crow. yAma AyamA means extension of Her greatness with the KAKAsura episode. It is only through this episode that we learn about Her mercy, patience, love of Her consort, Her motherly love for the meek and Her quality of doing good for even those who hurt Her.

mA means Lakshmi, mAyA means Lakshmi's; mAyA also means grace. Thus, mAyAmAyA means the grace of Lakshmi.

yamam means control, ayam means good actions. Thus, yAma ayam means austerities such as ashTAnga yogam.

amAyA means 'our mind did not go towards these good actions'. Lakshmi is destroying such a digressing mind. She is yAma aya amAyA amA. PirATTi approaches both yogis and the ignorant. She goes near yogis to serve as their goal. She goes to the ignorant to serve as their means for right knowledge and liberation.

The meanings for the word mAyA are prakrti, magic, wonderful thing, knowledge and conceit. The poet has used all these interpretations while composing this Slokam.

The following ideas are expressed by the Slokam:

1. PirATTi is our Mother.
2. She is the wealth.
3. She is the Sakti or the capacity to function.
4. She is primordial matter.
5. She has surpassed primordial matter.
6. She is wonderful.
7. She is approached by the those who have lost their ignorance.
8. Only by surrendering to Her can one approach EmperumAn.
9. EmperumAn is gladdened by our surrender to Her.
10. She will make us rich.
11. Her qualities are revealed through the kAkAsura episode.
12. She will shower her grace even on those who are not interested in austerities.
13. She is merciful.
14. She is omniscient.
15. She does not insult the partially knowledgeable.
16. Only when Lakshmi enters one's mind can he create Slokams like Citra stabakam.
17. When one surrenders to Her, he will become wise.
18. She blesses yogis.

Citram:

This Slokam has dvayakshara citram and made up of 2 aksharams 'ma' and 'ya'.

SLOKAM 36

मासारक्षापरस्या वनगगगनवत्याघुणत्स्वाशहेमा

माहेशस्वास्थ्य नाकादि पददपदित्ये धयन्तीहतामा ।

माताहन्तीति सूतेरचित ततचिरस्थानुकूल्यावनामा

मानावल्या प्रकृष्टं परमममरपप्रीतिरक्षारसा मा ॥

mA sA rakshA parasyA vanagagaganavatyAghuNatsvASahemA

mAheSasvAsthya nAKAdi padadadapaditye dhayantIhatAmA |

mAtAhantIti sUteracita tatacirasthAnukUlyAvanAmA

mAnAvalyA prakrshTam paramamamarapaprItirakshArasA mA ||

Meaning:

Such a Lakshmi is the amulet for even the ParamAtma, She has even the sky under Her protection, She has gold that willingly swirls near Her. She nourishes us, Her lotus feet grant us positions like a place in heaven, health and commanding capacity. She dispels our poverty. She is worshipped to ward off EmperumAn's punishment; She grants immense well being. She makes the outstanding bliss occur in a measured order. She is graceful to Indra, the god of DevAs. She has sweet words.

Comments:

PirATTi is mentioned as TirumAl's talisman in this Slokam. She remains on His chest eternally and wherever She is present, good things happen. EmperumAn is blissful because of Her presence on His chest.

She has even the sky under Her control. It may mean that those who dwell in higher world also exist because of Her grace. She saves them from many mishaps

and protects them. It may also mean that since She is the 'mAyA' who has primordial matter under Her control, the sky and the other elements created from the matter are also under Her control. Sky is the first in the series of panca bhUtams and by saying that the sky is under Her control, the poet means that the bhUtas, tanmAtraI and everything else in this material universe is under Her control.

When the poet says that the gold is swirling near Her, he means that the gold wishing to be auspicious is serving as Her ornaments, Her body - She is hiraNya varNA m hemamAlini. Having said what is above the earth, sky is under PirATTi's control, now he is saying that whatever is under the earth, like gold, is also under Her command.

PirATTi's tiruvaDi grants wealth, fame and elevated positions to those who surrender to Her. Her 'pAdam' grants 'padam' like Indrapadam, brahmapadam etc. PurANa Slokam says that service to Lakshmi grants 'AyurArogyam aiSvaryam'. She does not grant these benefits indiscriminately. She blesses only those who surrender to Her lotus feet with these riches. She is 'hatAmA' one who destroys poverty, mUdevi. The poet has used the term 'edhayantI' to indicate that it not only once that we received these riches from Her but eternally.

mAtA hanti - EmperumAn who is trivikrama punishes us. For this reason, we all worship PirATTi. She does not punish us but blesses us with all that is good. She speaks to Him to pardon us.

mAnAvalyA prakrshTam - when the Upanishad attempted to measure bliss, it created a scale for the bliss that the world offers, the happiness that svargam and devalokam offers and when it approached brahmAnandam it had to give up its measures as it was immeasurable. PirATTi gives Her devotees this infinite bliss, which is beyond measure.

PirATTi is akshArasAmA - one who never speaks harsh words. She speaks sweets words.



*'akshArasAmA' - SrI Perundevi tAyAr, tirukkacchi
(Thanks: SrI Kausik Sarathy)*

Some of the words in the Slokam also have alternate meanings.

'gagana' also means time. PirATTi creates time to protect us. Even if we do countless sins, She will wait for a small opportunity that would warrant Her grace to us.

'AghuNa' means a small insect as well swirling.

Instead of splitting the padam svASA as sva ASa, if split as su ASam, it means good food. The word AghuNatsvASahema can be interpreted as PirATTi has the wealth to grant food and other benefits to everyone including even a small bug. She satisfies the wishes of even a small insect.

hatAmA can be split as hata AmA to mean 'one who drives away sickness'.

amarapa prIti - amarapa refers to TirumAl also besides Indra. She has great love for TirumAl.

prIti: akshAra sAmA can be split as prIti rakshA rasA mA and interpreted as 'PirATTi has great interest in rakshaNam'.

Citram:

This Slokam has the kavinAmAnkitakoNASprshTa karNika ashTa dala padma cakram (bandham). It displays many interesting structural features.

1. The last four letters of a pAdam when read in reverse are the first four letters of the next pAdam.
2. The seven letters in the middle (i.e. from 8th to 14th letter) can be read left to right or right to left without any change, vanagaganava, dipadadapadi, racitatatacira, paramamamarapa
3. The letters in the center of each padam is repeated three times, eg. gagaga in the first line, dadada in the second, tatata in the third, mamama in the fourth.

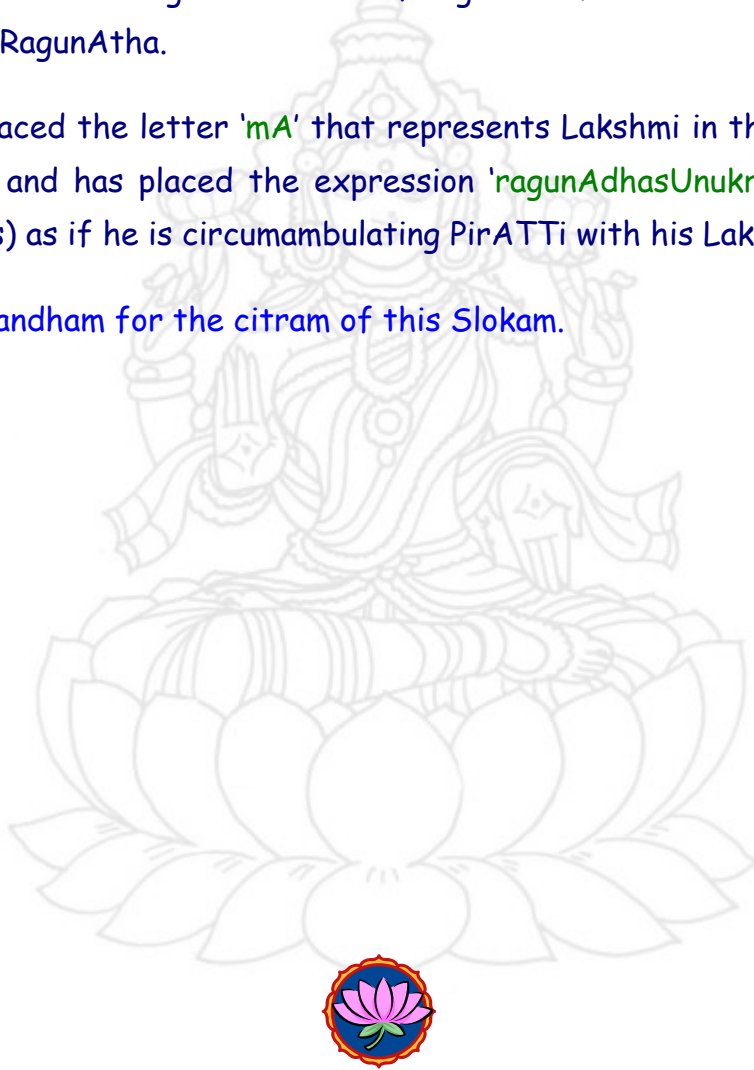
4. The beginning and ending letters in all the four pAdams is the same -'mA'.

All these features makes the Slokam display the 'ashTa dala padma bandham'.

The poet has introduced another interesting feature in this bandham. It reads 'ragunAdhasUnukrti' in the outer most petals of this ashTa dala padma bandham. This means 'this krti belongs to the son of ragunatha'. SrI VenkatTadhvari Kavi's father was SrI RagunAtha.

The poet has placed the letter 'mA' that represents Lakshmi in the middle of the padmam (lotus) and has placed the expression 'ragunAdhasUnukrti' around it (in the outer petals) as if he is circumambulating PirATTi with his Lakshmi sahasram.

Please see anubandham for the citram of this Slokam.



SLOKAM 37

वक्रावेक्षित कर्मकुक्षितिभुजां नोसर्वदायदृशां

पत्यङ्कस्थितिमत्र विन्दति भयं साहर्तुमृज्वर्थिनाम् ।

भिक्षाटस्वमलात्मदुर्गतिहराजस्रं मता नः परा

राजीवावसथापराधिभिदुराशान्तात्मनां भासुरा ॥

vaktrAvekshita karma kukshiti bhujAm na: sarvadA yat drSAm

pati anka sthitim atra vindati bhayam sAhartum rju arthinAm |

bhikshATa-su-amala Atma durgati harA ajasram matA na: parA

rAjIva AvasathA aparaAdhi bhidurA Santa AtmanAm bhAsurA ||

Meaning:

When one with good heart has the kaTAKsham of PirATTi, he has no necessity to seek audience with worldly, evil kings for help as She removes the poverty of them. She is 'the subject' of our contemplation. She is the Supreme Being who resides on the lotus. She cuts asunder felons. She glows in controlled minds. She is residing here on Her consort's lap to remove the fear of those who seek Her help.

Comments:

SrI VenkaTadhvari recollects his earlier life when he was serving the lowly kings for worldly benefit. Now he is firmly convinced that after receiving PirATTi's grace he need not seek the mercy of these cruel and egotistic kings. He tells us that one never ever has to seek any other help for any benefit if he has been blessed with PirATTi's kaTAKsham.

'rjvarthinAm'- When one genuinely seeks Her help, She will grant them immense benefits and remove their poverty. 'rju' also means the quality, Arjavam or sincerity. PirATTi sincerely removes the misery of Her devotees. She does not find devious ways to avoid helping.

'In the padam 'hartum' the 'tum' is used to indicate that PirATTi is residing in Tirumala only to remove our fears. She will not ignore even the lowest of the lowly -beggars, bhikshATa. However, She will only help those who are of good character - amalAtmA. She must be contemplated eternally - ajasram matA, She will reward those who have Her on their minds at all times. She rewards yogis with Her vision. Upanishad says 'manasA tu viSuddhena' to indicate what is the nature of good consciousness.

Citram:

This Slokam displays the kavi kAvya nAmAngita mahA cakra bandham.

Please see anubandham for the citram of this Slokam.



SLOKAM 38

आर्तं वेदयमीड्यसारमहिम श्रीवत्सगौकः स्पृश

त्रेताङ्कस्थिरमान्तनुत्वममलाप्तातंगिरिं वीन्द्रपा ।

यत्राटानलसप्रताप मचलदासे हरीन्दुः स्थले

वन्द्यार्यव्रजकल्पक क्रमतया ज्ञानप्रदानासि न ॥

Artam veda yami IDya sAramahima SrIvatsagauka: sprSa

tretA anka sthira mAm tanu tvam amala Apta tam girim vIndrapA |

yatra ATA analasa pratApam acalat dAse harIndu: sthale

vandya Arya vraja kalpaka kramatayA j~nAna pradAna asi nA ||

Meaning:

Lakshmi! You offer Your hands to the one who has the Srivatsa mole and who is worshipped as the essence of the VedAs by yogis. Please help me perform agnihotram and make me rich. You are blemish-free. You have reached Tirumalai. You protect destitute. You remain the wish granting karpaka tree that is worshipped and that grants true knowledge in the auspicious place where the moon, TirumAl, one who has infinite power and true devotees, strolls. This is true.

Comments:

The poet showers six different praises on the TiruvEnkaDam hill.

- (1) It is praised by yogis and Veda,
- (2) It is the essence of the VedAs,
- (3) This is where SrivatsAngan is,

(4) The devotees who stay here are very firm in their convictions,

(5) It is here that bhagavAn displays more of His power than any other kshetram,

(6) The group of good souls who live here are praiseworthy.

He praises PirATTi who is at Tirumalai with six statements as follows:

(1) She is blemish-free, amala,

(2) She is Apta,

(3) She protects those who have no other recourse,

(4) She is the wish granting karpaka tree for the good souls,

(5) She enhances the greatness of tiruvEnkaTamuDaiyAn with Her touch and

(6) She never leaves the place.

The poet prays for the following six benefits:

(1) to remove his misery,

(2) for PirATTi's presence,

(3) for eternal wealth,

(4) for protecting the dejected soul,

(5) for creating a group of good souls and

(6) for granting knowledge.

'vedayamIDya'- this can be interpreted in three ways"

1. VedAs and yogis worship TiruvEnkaDam.
2. TiruvEnkaDam is the place that was praised by the mudalAzhvArs. They have praised TiruvEnkaDam as 'disai disaiyin vEdiyarkaL senRu iRainjum vEnkaDamE'. The poet also reflects this line through words such as 'veda IDya' and 'vandyA Arya vraja'.
3. The hill itself is an incarnation of the VedAs. Swamy Desikan calls it 'vEnkaDamenum veda veRpe'.

The poet requests eternal wealth as a benefit for performing agnihotram. agnihotram offers only svargam as the benefit. How is he justified in asking for eternal wealth? If all the nitya karmA are performed as an offering to God, then the benefit is the eternal wealth, paramapadam.

AptA - one who reached TiruvEnkaDam. It also means 'one who is trustworthy'.

The padam '**vIndrapA**' has two meanings.

Indra means leader (chief). '**vIndrapA**' means who protects the destitutes (**vIndra**) who are without a leader. This is the first meaning. The second meaning is - '**vi**' means bird. **vIndra** means GaruDa, the king of the birds. PirATTi protects GaruAa (**vIndrapA**).

The bhAgavatAs who live on Tirumalai are '**acala**' ones with firm resolution. '**acala**' also means the immobile objects. As KulaSekhara AzhvAr beseeched tiruvEnkaTamuDaiyan in his PerumAL Tirumozhi, all the mobile and immobile objects that are found on the TiruveNkaDam hill are bhAgavatAs who wish to serve Emperuman in any fashion or capacity. Some interpreters explain this term as 'tiruvEnkaDam hill is never without any devotees - **acalat dAsa**'.

'**anlasapratApa**' - '**alasa**' means slow. **anlasa** means that which is very quick and immense. Emperuman's power is immeasurable. '**anala**' means fire. How can we say

that EmperumAn's power is like the fire? He can burn all our sins like the fire that devours everything quickly.

Traditionally PirATTi is said to be cool like the moon. In this Slokam, EmperumAn is referred to as the moon (**harIndu**). In VishNu sahasranAmam EmperumAn is called '**candrAmSu**', '**soman**' and '**amrtAmSutbhavan**'. Swami Desikan in his '**mummaNikkOvai**' calls EmperumAn as '**indu tan nilavuDan ilangu tanmaiyinai**'.

'**vandyArya vraja kalpaka**' - **vandi** are great people who are praise worthy. PirATTi is the karpaka tree for the group of such great people. She is worshipped by '**vandyArya**', the great souls. It is Her wish granting power that makes right knowledge available for the great souls to compose such great works like Lakshmi sahasram.

The poet vehemently states that 'there is never a time or situation, when Lakshmi was not at Tirumalai'. Even though PadmAvati thAyar is in TirucchAnUr, vakshassthala Lakshmi resides eternally with TiruvEnkaTamuDaiyAn. It is only Her '**kara sparSam**' that makes Him so powerful.

Citram:

This Slokam contains '**ashTAra cakra bandam**'.

Please see anubandham for the citram of this Slokam



SLOKAM 39

वेषङ्कलिविकटाशुभहरमार्यत्राणदं वृषाद्रौ त्वम् ।

श्रीरयसे करुणारस पालितलोका हरस्यजस्रमकम् ॥

vesham kali vikaTASubha haram Arya trANadam vrshAdrau tvam |

SrI: ayase karuNArasa pAlitaloka harasi ajasram akam ||

Meaning:

SrI Devi ! You, who protects all worlds with Your benevolence, has donned the role of being the protector of the good and removal of the inauspiciousness due to the age of Kali at Tirumalai. You always remove misery.

Comments:

PirATTi has incarnated on the Tirumala hill for 'sAdhu rakshaNam' and 'dushTa nigraham'. All the divine incarnations are a mere role play in the great game that the divine couple play together. Swamy Desikan mentions this in his daSAvatAra stotram as 'nirvartayan bhUmikAM' and as 'nAnAKrtir nAyika'. PirATTi's incarnation as PadmAvati tAyAr occurred specifically to remove the miseries of the age of kali. (kalau venkaTanAyaka:). The miseries associated with this age are innumerable and very cruel - vikaTa. PirATTi is auspiciousness incarnate - mangalAnAm ca mangalam. She can easily remove all the inauspiciousness - aSubaharam. PirATTi's mercy is said to flow like an essence- karuNA rasa. She is 'SrInivAsasya karuNAMiva rUpiNIm'. She nourishes the worlds with Her mercy like the water that nourishes plants and trees. PirATTi does not wait for the appropriate time to shower Her mercy. She removes our miseries at all times.

Citram:

This Slokam has gavAksha bandham and ratha bandham (madhyama vIthI gavAksha bandham).

SLOKAM 40

जयति सा जलधीश्वरकन्यका

भवभयातुरमादृशपालिनी ।

विकसिता रमणस्य कृपावतो

मनसि पालयतो व्यसनान्नतम् ॥

jayati sA jaladhISvarakanyakA

bhavabhayAturamAdrSapAlinI |

vikasitA ramaNasya krpAvato

manasi pAlayato vyasanAnnatam ||

Meaning:

jaladhISvara kanyakA (The Daughter of the ocean) blooms victoriously in the heart of Her beloved who is merciful so that those like me who are suffering with the fear of worldly life and who are wilting with the misery will be protected.

Comments:

Even though PirATTi remains eternally on EmperumAn's heart, She is considered victorious when She wins EmperumAn's pardon for us. PirATTi blooms with happiness when She sees Her beloved bless and accept Her devotees. It is only because of Her presence in His heart that He is becoming merciful towards us. Otherwise, all our sins will only earn His wrath that will scorch us and make us wither away.

Citram:

This Slokam does not display any special structure by itself. It is a combination of few Citrams and is recognized as "bhinnavrattanuloma gomUtrika bandham". This particular Citram is repeated in the next Slokam and the pratiloma part is met in Slokams 42, 47 and 50. However, the even letters, second, fourth and sixth letters of this 40th Slokam are the same as in the next Slokam.

SLOKAM 41

कायभासा चलद्विश्वमुत्कल्पिका

देवता या स्फुरत्याहता पावनी ।

लोकमाता मम त्रस्यतः पापतो

ज्ञानमापादयत्वव्यया नाधितम् ॥

kAyabhAsA calat viSvamat kalpiKA

devatA yA sphurati AdrtA pAvanI |

lokamAtA mama trasyata: pApata:

j~nAnam ApAdayatu avyayA nAdhitam ||

Meaning:

That devAtA who has an effulgent body is the jaganmAtA, Mother of the Universe, who brings happiness to the shivering Universe. She is the one who is worshipped, who purifies others and who never wanes. Let Her grant me the knowledge that is prayed for.

Comments:

PirATTi has a body that is described as 'candrAm prabhAsAm', 'jvalantIm' in SrI sUktam. She does not need any ornaments to make Her body glow. She glows naturally. She is also referred to as 'sphurati' as She glows as 'vidyullekheva bhAsvarA' The Universe is said to be 'calat viSva'. It is continuously moving towards destruction. PirATTi provides relief from the shaking and shivering by providing the right knowledge on the retributions for the sins we have committed, on how to avoid committing more sins and the knowledge that will win us moksha prApti.

Citram:

This Slokam also like the previous Slokam has binnavrTTAnuloma gomUtrika bandham. This Slokam has forty eight letters. Half of them are the same as the previous Slokam.

SLOKAM 42

विदिता निगमे विषमेषुतनौ

रसिके निरता वृषभाद्रिविभौ ।

मम दास्यवतो विमलावसथे

कृपया दुरितं सहसे कमले ॥

viditA nigame vishameshutanau

rasike niratA vrshabhAdri vibhau |

mama dAsyavato vimalAvasathe

krpayA duritam sahase kamale ||

Meaning:

One whose residence is immaculate! Kamale! You are most prominent in the VedAs. You are the connoisseur who has immense love for the VrshabhAdri nAthAn. You are tolerating my sins due to Your mercy.

Comments:

PirATTi is praised in SrI sUktam and in other parts of the Vedam. Her residence is faultless. She resides on VishNu's chest, lotus ponds and in other auspicious places. Wherever Lakshmi resides, that place becomes auspicious.

Citram:

This Slokam also set in the same [binnavrttAnuloma gomUtrikA bandham](#)





'Protector of dharma' - Sri Perundevi tAyAr (Thanks: Sri Kausik Sarathy)

SLOKAM 43

समस्तसेव्या सदरिक्षयादिकृत्

लसद्विलासा विभवप्रदा मम ।

रविप्रभा त्वं वृषरक्षिके स्फुर

स्तुतक्रमे देवि जगद्धिता भुवि ॥

samastasevyA sat arikshaya Adi krt

lasat vilAsA vibhavaprada mama |

raviprabhA tvam vrsharakshike sphura

stuta krame devi jagat hitA bhuvi ||

Meaning:

Devi! Protector of the dharma! You are ideal for worship by everyone. You destroy the enemies of the noble. You have beautiful qualities. You grant wealth. You are effulgent like the sun. You are worshipped in a proper way. You shine in the heaven and thus are beneficial to the world.

Comments:

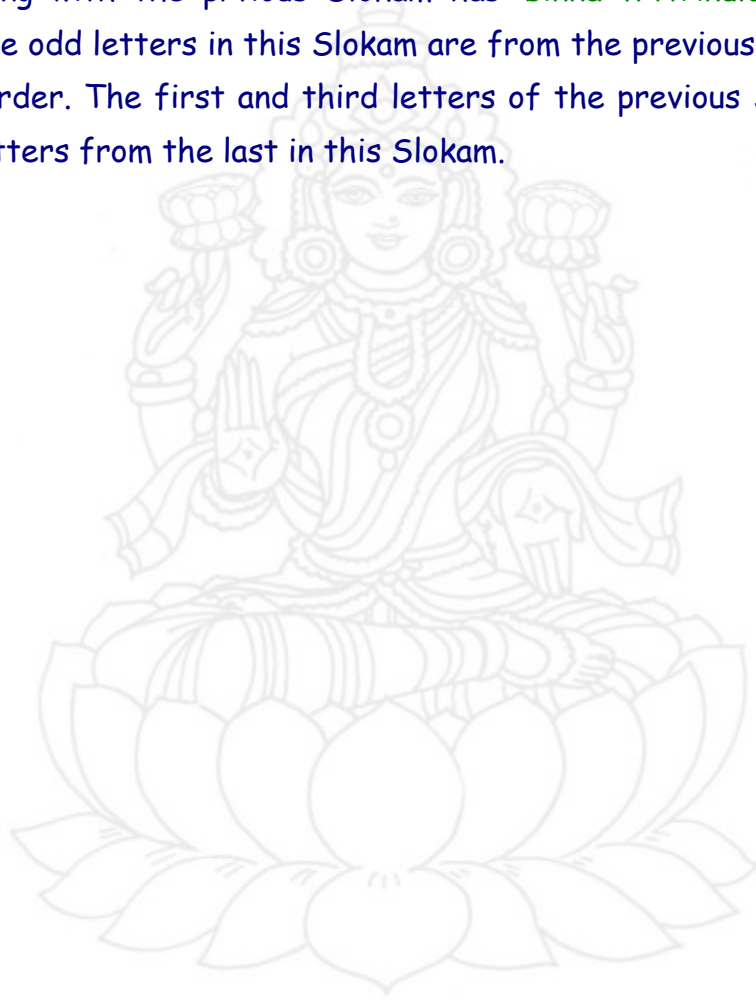
PirATTi is 'samasta sevyA' one worshipped by everyone for all kinds of benefits. She is the 'sadari', one who eliminates the enemies of the good. She not only removes the enemies but also grants them all that are good.

PirATTi enjoys saving us, She is also beautiful. She is the protector of dharma. She will grant the wealth and give the right attitude so that the wealth will be used to protect dharma. Even the devAta responsible for dharma is under Her control.

The poet addresses PirATTi as 'jagaddhitA' reminding us of the tirunAmam 'sarva bhUta hitapradA'. She is present on the Tirumala hill for the wellbeing of the world.

Cītram:

This Slokam along with the previous Slokam has 'binna vr̥ttAnuloma gomUtrikA bandham'. All the odd letters in this Slokam are from the previous Slokam except in the reverse order. The first and third letters of the previous Slokam are the last and third letters from the last in this Slokam.



SLOKAM 44

नाशिता पत्तिना नाकसद्मादिना

नादिनेत्राधुना नाथिनीं विष्णुना ।

नापचारादिना नामयात् सज्जना-

नावितुं मां विना नाश्रयान्याधना ॥

nASita ApattinA nAka sadma AdinA

AnAdinetrA adhuna nAthiniM vishNunA |

na apacAra AdinAnA AmayAt sajjanAn

Avitum mAmaM vina na ASraya anyA dhanA ||

Meaning:

mA (Lakshmi) whose consort is VishNu, one who destroys danger and one who is primary among the devAs is the eternal protector of everyone from various sufferings/hardships resulting from previous sins. There is no one like Her who could do so.

Comments:

EmperumAn is referred to as the destroyer of danger- nASitApatti as He is 'vedApahAra gurupAdaka daityapIThAdi Abhat vimocana' one who destroys the dangers that occur due to the most monumental sins like abusing the VedAs. He is the Supreme among the DevAs - Adi. Vedam calls him 'devatAnAm vishNu: parama:'. The poet immediately calls him 'anAdi' one without a beginning. He is the Lord who has no beginning. He is also the Lord of nitya vastu or eternal things that have no beginning.

The poet says that there is no one who could save us from all the sufferings except Lakshmi. There is VishNu. Why can't He save us? VishNu will not save us unless Lakshmi gives Him the nod to protect us.

Citram:

The letter 'nA' has occurred sixteen times in this Sokam. It occurs in the beginning and in the end of each pAdam.

This Slokam is featured by prabandha vishaya nAmankitamashTa dala padmam (also known as vAkyAntara garbhita ashTa dala padma bandham).

The letter 'nA' is placed in the center. The letters at the tip of each petal when read together clock wise has the sentence 'padmAtRAvirAsamAnyA'. It means 'the honorable Padma devi emerged from this lotus'.

Please see anubandham for the citram of this Slokam.



SLOKAM 45

भक्तिजिह्वासुधा नित्यमिष्टक्रिया

कारिका कारिका कारिका कारिका ।

साशुभा यासि मे त्वं समृद्धिं रमे

नामया नामया नामया नामया ॥

bhaktijihvasudhA nityamishTakriyA

kARiKA kARiKA kARiKA kARiKA |

sA SubhA yAsi me tvam samrddhim rame

nAmayA nAmayA nAmayA nAmayA ||

Meaning:

Rame! You are the nectar for the tongue, bhakti. You make us perform favourable actions. You had the troublesome crow as Your enemy. You are auspicious. You are conferring prosperity to me. You are the one who lets flawless actions occur.

Comments:

This Slokam lists around ten to twelve qualities of PirATTi. She is like the amrt to our bhakti. She confers sweetness, nourishment and permanence to our devotion. Her devotees will have Her name eternally on their tongues, they will be incessantly chanting Her name.

PirATTi performs actions that She wishes through us, Her instrument. The sAtvika tyAga expression 'svasmai svaprItaye svayameva kARayati' conveys this. She will turn all our actions interesting and make us perform them with happiness and not as a chore.

She is not the enemy of the crow. The crow had enmity towards Her. This idea can be interpreted as 'She does not hurt even those who hurt Her'. The expression 'kAriKA-kAriKA-kAriKA' can be interpreted in a different way too. Traditionally 'ra' can be replaced by 'La'. kALiKA means a group of clouds. The form of this cloud is kAriKA AkAri. 'kam' means hair. PirATTi has dark, black hair like the cloud. kALiKA AkAri KA.

SubhA yAsi (meaning who is mangaLAnAm mangaLam) can be split as SubhAya asi to mean that PirATTi lives for our auspiciousness.

Amayam means disease/sufferings. The opposite of this is anAmayam - health.

ayam means good actions. PirATTi nurtures health and good actions. She protects good actions from any harm - anAmayam ayAnAm.

Citram:

Yamakam or repetition of a word occurs in the second and fourth pAdam. This Slokam contains yamaka pUrNa pAda dvaya cakram.



SLOKAM 46

गृहाणि नस्त्वं परमे रमे रमे

ह्यपाकृतापावधिकाधिकाधिका ।

जडान् अपि त्वं नयनाय नायना-

दहो नृकर्णोत्सवदावदावदाः ॥

grhANi na: tvam parame rame rame

hiyApAKrta apAvadhika Adhika adhika |

jaDAn api tvam nayanAya nAyanAt

aho nrkarNa utsavadA vadAvadA: ||

Meaning:

The Supreme Rame! Please reach our homes quickly. You remove colossal mental distresses. Even the ignoramus, when they receive Your grace, become expert speakers who gladden people with their speech.

Comments:

Adhi means mental illnesses. PirATTi removes the mental distresses of Her devotees. She makes even the ignorant wise and make them compose excellent works. The poet is showing his humility through this statement as he means that it was due to PirATTi's grace that an ignorant person like him is able to compose a great work like the Lakshmi Sahasram and the difficult Citra stabakam. The poets tells us that this change happens even if the ignorant come in the way of PirATTi's vision. She does not even have to look at them directly with affection. They need not perform any strict austerities or worship. A miniscule amount of Her kaTAaksham is able to confer such a huge benefit. The poet is expressing his wonderment through the term 'aho'. It is surprising that those who are exposed to

PirATTi's kaTAKsham becomes experts in speech and gladden the ears of others. Three senses are involved in one action. Hence, the surprise.

The poet is inviting PirATTi to his house and urges Her to come there quickly. The expression may also mean that as he has surrendered to Her, She should quickly reach ParamAtmA who is the ultimate residence of the jIvAs and in that process take him quickly to ParamAtmA.

Citram:

This Slokam has pratipAda yamaka citram.



SLOKAM 47

सा मा मा पातु दयया शमदा भास्वराळका ।

दासावनी वरमहा भाविता नारदादिना ॥

sA mA mA pAtu dayaya SamadA bhAsvarALakA |

dAsAvanI varamahA bhAvitA nAradAdinA ||

Meaning:

Let Lakshmi who grants peace, who has glowing hair, who protects Her servants, who has the supreme effulgence and who is worshipped by holy souls such as Naarada protect me with Her compassion!

Comments:

PirATTi is addressed as 'mA' that means both Mother and Lakshmi. PirATTi protects us like a loving mother. She protects us out of Her natural benevolence, She does not expect any effort on our part that warrants Her compassion. She is said to possess effulgence, as some of Her nAmAs are jyotirmayI and jvalanti. Hence, the poet calls Her varamahA. Naarada is mentioned here as he was the author of the bhakti sUtra and the poet's path towards PirATTi is bhakti.

Citram:

This Slokam does not display any special bandham but even letters of this Slokam are present in the next Slokam in the same order. This is called 'binna vrItta anuloma pratiloma gomUtrika bandham'.





*'Kamala! Who has lustre!'
SrI Perundevi tAyAr, tirukkacchi (Thanks: SrI Kausik Sarathy)*

SLOKAM 48

क्षेमातापाप्तिदहा या कमला भासुरालोका ।

सासावानीतरसा हा भुवि लूनापदाताना ॥

kshemAtApa Apti dahA yA kamalA bhAsurAloka |

sA asau AnItarasA hA bhuvi lUnApadAtAnA ||

Meaning:

That Kamala who has the lustre that brings both well being and coolness and who has brilliantly glowing eyes, is the One who brings happiness to this world. She stops the spread of danger.

Comments:

The adjective that the poet has used for PirATTi's eyes in the second pAdam (bhAsura AlokA) explains Her qualities that She brings both respite and well being mentioned in the first pAdam (kshemAtA...), that She brings happiness which is mentioned in the third pAdam (AnIta rasA) and that She removes danger mentioned in the fourth pAdam (lUnApadA...).

AnItarasA has three interpretations. rasam means happiness, rasan is paramAtmA, rasA means netherworld. PirATTi brought rasa into this world. She made ParamatmA to incarnate as Raama, KrshNa et al.

Citram:

This Slokam has binna-vrttAnuloma-pratiloma gomUtrika bandham.

The structure of the letters in this Slokam is as explained in the previous Slokam.



SLOKAM 49

आदित्यैरर्च्येताग्रघाभा धीमज्जीवस्तावहादा ।

सा लक्ष्मीः स्वश्रीदा क्लेशग्लायघातुस्तोमावासा ॥

Adityai: arcyetAgryAbhA dhImat jIva stAvahAdA |

sA lakshmi: svaSrIdA kleSa glAyat yAtu stomaAvAsA||

Meaning:

Lakshmi is worshipped by the AdityAs. She is happy when praised by the smart creatures. She grants the wealth, the other world. She lived among the demons and experienced kleSam from them.

Comments:

The twelve AdityAs or sUryAs worship PirATTi. It also means that the devAs the sons of aditi worship Her. **dhImajjIva** means wise people and Brhaspati. All of us sing Her praise using our knowledge and that gladdens PirATTi. PurANAs say that the Deva guru Brhaspati worshipped Her and also made his son Indra worship Her.

PirATTi gives us '**svaSrI**'. **svaSrI** means the wealth of svargam. Sita gave back the wealth that Svargam lost due to RaavaNa by causing his destruction. PirATTi is the '**SrI**' of TirumAl. She is the 'tiruvukku tiru'. She grants us TirumAl.

Sita underwent anguish in Lanka by staying in the midst of the rAkshasAs. It is only because of Her that Hanuman burnt Lanka down. It was because of Her that many rAkshasAs were killed in the Raama-RaavaNa war.

Citram:

This Slokam also has **binna-vrttAnuloma-pratiloma gomUtrika bandham** like the previous two Slokams.

SLOKAM 50

मास वासरसाराववरा सारसवासमा ।

मासवासरसाराव वरासारसवासमा ॥

mAsa vAsarasArAvavarA sArasavAsamA |

mAsavAsarasArAva varAsArasavAsamA ||

Meaning:

Lakshmi has sweet words that defeat honey in its sweetness. She is further beautified by Her residing on the lotus. She has resolved to protect the sun that moves forward days and months. She has well-defined worship rituals and is incomparable.

Comments:

PirATTi protects the sun as explained in the previous Slokam. In the term mAsa-vAsara-sArAvavarA, if AravavarA is split as arau-avarA it means 'She does not do anything good for Her enemies'. If it is split as a-varA then it means She has no one else but TirumAl as Her svAmy. If split as A-sArasa-vAsa-mA it means 'She has Brahma (who resides on the lotus) and Rudran as Her servants. Asava means toddy. Lakshmi does not like toddy. Only Her sister, the inauspicious mUdevi, likes it. Hence, Lakshmi is Asava asarasA.

Citram:

When the first pAdam is read in reverse it is the second pAdam. The pUrvArtham and uttarArtham are the same. This creates the gomUtrika bandham. The only vowels occurring in this Slokam are 'a' and 'A'.

This Slokam has three citra aspects: (1) anuloma-pratilomam, (2) dvi svaram and (3) caturvyanjanam.

SLOKAM 51

पद्मे वासोऽप्यहह सुमनः कोमलं क्लान्तिकृत्ते

पद्मेवासोऽप्यतिमृदुतनोः साहसेनेति सिद्धे ।

आयासि त्वं न कथमधुना चित्रकूटाश्मचारात्

आयासित्वं तदिह कृपया सह्यतां साहसं मे ॥

padme vAsoapyahaha sumana: komaLam klAntikrtte

padmevAsoapyatimrdutano: sAhaseneti siddhe |

AyAsi tvam na kathamadhuna citrakUTASmacArAt

AyAsitvam tadiha krpaya sahyatAm sAhasam me ||

Meaning:

Padme! Even a garment that is softer than a flower will hurt Your gentle body. Even Your attempt to reside on the lotus is due to Your bravery (even that will hurt You). How did You not tire when You walked on the rocky terrain? Even now, You must be tolerating my brave attempt of making You stroll over the various forms of Citra bandham with difficult verses due to Your mercy.

Comments:

The poet has addressed PirATTi as **padme** in this Slokam. It is to use the word in the next pAdam with another meaning. Similarly, instead of the commonly used word '**vastram**' for clothes, he has used **vAsa** for the sake of yamakam. **padme** fits with the meaning also as it tells us how soft and gentle PirATTi is. BhaTTar in guNaratna koSam, has sung that PirATTi's feet will be hurt even by the soft pollen from the lotus flower - "**pAdAruntudameva pankajaraja:**". The poet says PirATTi is bravely staying on the lotus. A soldier does not fear the war but decides to participate in it bravely. Now that PirATTi has similarly decided to

stay on the lotus, the poet is confident that She will perform some other brave feats such as tolerating the difficult to understand padams of the Citra stabakam and the formations therein. He is reminding Her that She braved the daNDakAraNyA forest when She stayed there with SrI Raama during Her incarnation as Sita. She stayed in the CitrakUTam as Sita and is now staying in the Citra stabakam. It is believed that CitrakUTam became Tirumala hill. It is fitting that PirATTi is staying there just as She did during RaamAyaNam. The poet calls his attempt of composing the Citra stabakam also as brave. While great poets and rshis such as Naarada have composed poems in praise of PirATTi and concluded that they cannot praise Her sufficiently now he is attempting to eulogize Her glory without realizing what an arduous task it is.

The poet's question to PirATTi, 'how She is not fatigued by traveling through the citra stabakam' can be answered by reversing the order of the words. 'AyAsitvam sAhasam' can be split as 'sA tvam hasam AyAsi' which means 'She is tickled by the effort'.

Citram:

This Slokam has pAdAti prAsa citram (the beginning of each pAdam has the same beginning)





*'Pay obeisance to Her!'
SrI Perundevi tAyAr, tirukkacchi (Thanks: SrI Kausik Sarathy)*



SLOKAM 52

नियतं नमांसि विदधीमहि ते

निगम प्रतीप मनसा महिते ।

जगदम्ब जम्भरिपुणा महिते

मुनयो जपन्ति तव नाम हिते ॥

niyatam namAmsi vidadhImahi te

nigama pratIpa manasA mahite |

jagadamba jambharipuNA mahite

munayo japanti tava nAma hi te ||

Meaning:

Amba! Mother! One who was praised by Indra, the enemy of Jamba! One who does not bless those whose thoughts disagree with the Vedic concepts! Let us do praNamam (Obeisance) to You as those famous rishis are chanting only your nAmA.

Comments:

The poet decides that we should worship PirATTi at all times - niyatam. PirATTi hates the Veda bhAhyas as She is VedarUpiNi. The Vedic statements are all Her commands as She Herself has stated 'manIshI vaidikAcAram manasApi na langhayet' in Lakshmi tantram.

Indra occupies a very important position among the devotees of Lakshmi. He has praised Lakshmi as 'namasye sarvabhUtAnAm jananIm' in VishNu PurANam. He addresses Her as 'nama: kamalavAsinyai' in devI bhAgavatam. He composed the MahAlakshmi ashTakam starting with 'namastestu mahAmAye'.

Among the DevAs, Indra has praised PirATTi and among the rshis, Naarada and SanatkumArar who composed Lakshmi sahasranAmam have sung Her glory. The poet wishes that he is also following their examples in composing Lakshmi sahasram.

Citram:

This Slokam has 'pAdAnta prAsam' based on the word 'mahite'. This word has four different meanings in the four different pAdams.

vidadhi mahi te, it means let us do praNAMam (Obeisance) to You. In the second, pAdam (nigama pratIpa..) m-ahite means 'one who does not do good for those who are against VedAs'. In the third pAdam (jagadamba...) - mahite means 'one who is praised' and in the fourth in the term tava nAma hi te - it means 'they are singing only your nAmAs.



SLOKAM 53

भयानकमलालयं अतिभयेन जिह्वामिमां

स्तवैर्न कमलालयं हुतभुगुष्णया तृष्णया ।

भजेय कमलालयं त्वहमितः परं तन्महो

धुताधि कमलालयं नहि भजन्ति यत्संश्रिताः ॥

bhayAnakamalAlayam atibhayena jihvAmimAm

stavairna kamalAlayam hutabhugushNayA trshNayA |

bhajeya kamalAlayam tvahamita: param tanmaho

dhutAdhi kamalAlayam nahi bhajanti yatsamSrita: ||

Meaning:

So far, I have praised the fearsome people with my tongue drying in fear and from excessive praising. I have sung their glory due to my desire for wealth that was blazing like the fire. However, from now on I will reach only the effulgence that is present on the lotus. Those who seek that are rid of their defects and are never destroyed.

Comments:

The poet was praising lowly and cruel kings and the rich so far, as he wished wealth from them. Those kings had insulted and ignored him in their arrogance. The poet feared their anger and hence he sang their praises with a dried tongue. He also praised excessively even though they did not deserve the honor and this attempt dried his tongue - jihvA alalayam. His action was due to his burning desire for wealth- hutabhugushNayA trshNayA'.

Now he has realized that it is a wasted effort that will lead to his destruction. He has resolved to praise only PirATTi and this action will surely win him moksham - layam na bhajanti.

Citrām:

The term 'kamalAlayam' occurs in all the pAdams.

It is split differently to give different meanings.

'kam alAlayan', 'kam alAlayam', 'kamalA Alayam' and 'ka mala: layam'.

In the first and the fourth situation 'ka' is interpreted along with the previous word.

kamalAlayam has many other meanings than those given in the interpretation so far. If it is split as 'mala: Alayam' it means the body that is full of dosham - malam. PirATTi's praise will rid one of his association with malAlayam - the body, samsAra. The ocean is called 'kamalAlayam' as it is the residence of Kamala. 'Adhi kamalAlayam' means mental agonies. Lakshmi's devotees get rid of their mental problems by praising Her.

This Slokam has 'pAda madhya prAsam'.



SLOKAM 54

हयरूपधरो य आसमस्ते

श्रितलोकः कलयाऽमुना समस्ते ।

जुषते धिषणाविकासमस्ते

दुरिते देवि भवद् दृशा समस्ते ॥

hayarUpadharo ya Asamaste

Sritaloka: kalayA amuna samaste |

jushate dhishanAvikAsamaste

durite devi bhavad drSA samaste ||

Meaning:

Devi! One who worships You will become equal to HayagrIva. He becomes your devotee. When all his sins are driven away by your benevolence, his knowledge flourishes.

Comments:

One who seeks the company of Lakshmi becomes knowledgeable like HayagrIvan. Once all the sins whither away, then true knowledge shines through. It is like washing away the dirt that covers a gemstone (ratnam) to reveal its true nature.

Citram:

This Sloakm like Slokam 52, has pAdAnta prAsam

In this SOKAM the yamakam occurs through repetition of the word 'samaste'. It should be split as 'sa maste' in the first pAdam to mean 'on whose head'. In the second pAdam it should be split as 'sama: te' become equal due to your (kaTAKsham). In the third pAdam it should be split as 'sam aste' to mean 'when pushed away' and in the fourth pAdam it is 'samaste' to mean 'all'.



'vidyullekheva bhAsvarA!'

SrI Perundevi tAyAr, tirukkacchi (Thanks: SrI Kausik Sarathy)



SLOKAM 55

जननि तटित्प्रभवपुषे

प्रभवपुषे संपदां नमस्तुभ्यम् ।

वशित वृषाचलविभवे

चलविभवे मा स्म मां प्रवर्तयेथाः ॥

janani taTit prabhavapushe

prabhavapushe sampadAm namstubbyam |

vaSita vrshAcalavibhave

calavibhave mA sma mAm pravartayethA: ||

Meaning:

JananI! Mother! My Obeisance to You, one who has a body as beautiful as the lightning, one who grants existence for all the riches and the one who has the omnipresent Lord on the Vrshagiri under Her loving control. Please do not lead me towards short-lived wealth.

Comments:

PirATTi is like the lightning in a dark sky. Vedam says 'vidyullekheva bhAsvarA'. PirATTi's kaTAKsham is needed by everyone to obtain wealth and to have it last forever. EmperumAn is under Her loving control. He is attracted to Her due to Her beauty and great qualities.

The wealth that we receive are of the two types, permanent and temporary. Permanent wealth is a place in SrI VaikuNTham and the sanction to serve him. All the worldly benefits are transient wealth that leave us one day. Hence, the poet prays for everlasting wealth.

Citrām:

Starting from this Slokam onwards, the remaining four Slokams are set in 'SrnkalA yamakam'.

The word that occurs at the end of one pAdam is the beginning word for the next pAdam. The word 'prabhavapushe' occurs at the end of the first pAdam and beginning of the second pAdam. The term 'calavibhave' occurs in the end of the third pAdam and beginning of the fourth pAdam.



SLOKAM 56

हृतसुखवारिजनिलयं

वारिजनिलयं रमाभिधं ज्योतिः ।

हृदय सदा नम महितं

नममहितं तदितरेषु पतनं ते ॥

hrtasukhavArijanilayam

vArijanilayam ramA abhidham jyoti: |

hrdaya sadA nama mahitam

namamahitam taditareshu patanam te ||

Meaning:

Oh my Mind! Always worship the great light that is called ramA that which removes births and deaths that stand in the way to bliss, that which resides on the lotus and that, which is praised eternally. Your worship of other devatAs is fruitless to gain moksham.

Comments:

vAri means that which inhibits. sukhavAri is that which prevents happiness. PirATTi also called as ramA, prevents births and deaths or samsAra that hinders happiness. She is 'vArija' born from water or ocean. Thus, 'vArija' prevents 'sukhavArija'. The poet addresses his mind in this Slokam similar to NammAzhvAr's 'tozhudu ezhu en manane'. In the fourth pAdam, he tells his mind to refrain from worshipping devatAntram. Doing so will only bring distress- na hitam.

Citram:

Similar to the last Slokam the expression vArijanilayam occurs in first and second pAdams and 'nama mahitam' occurs in third and fourth pAdamm.

SLOKAM 57

प्रपदन भारत्यागो भारत्यागोन्मुखस्य मे सोद्वा ।

कमले रक्षसि कलितो रक्षसि कलितोऽग्र दुष्कृतेभयदा ॥ ५७ ॥

prapadana bhAratyAgo bhAratyAgonmukhasya me soDhvA |

kamale rakshasi kalito rakshasi kalitogra dushkrtebhayadA|| 57||

Meaning:

Kamale! You are tolerating the errors in my words of surrender during bharasamarpaNam. You, who offers recourse to even the most sinned, protect me from the tortures of Kali.

Comments:

The poet is saying that he has sinned immensely. He also worries that he may not be saying the right words when he is offering his AtmA to the divya dampati. So, he is seeking PirATTi's pardon.

PirATTi pardoned even the evil kAKAsura who hurt Her. She gave fright to RaavaNa, another worst criminal who took Her away from SrI Raama. She was 'abhaya dA' for kAKAsura and 'bhaya dA' for RaavaNa. The poet wanted Her to grant him 'abhayam' during his performance of bharasamarpaNam.

Citram:

This Slokam also displays the same type of yamakam like the previous Slokam. The word 'bhAratyAgo' is repeated in the first and second pAdams and the term 'rakshasi kalito' occurs in the third and fourth pAdams. The first 'rakshasi' occurs in the context of the demon while the second occurs in the context of the age of kali.

SLOKAM 58

कृतहिंसारं भान्तं सारंभान्तं रमे तवापाङ्गम् ।

अर्थित रक्षोपाये रक्षोपाये पटो निधेहि मयि ॥

krtahimsAram bhAntam sArambhAntam rame tavApAngam |

arthita rakshopAye rakshopAye paTo nidhehi mayi ||

Meaning:

Rame! The expert in destroying the asurAs! The terminator of those who attempt to torture others! Please place your special and glowing glances on me, I seek from You the means for my rescue.

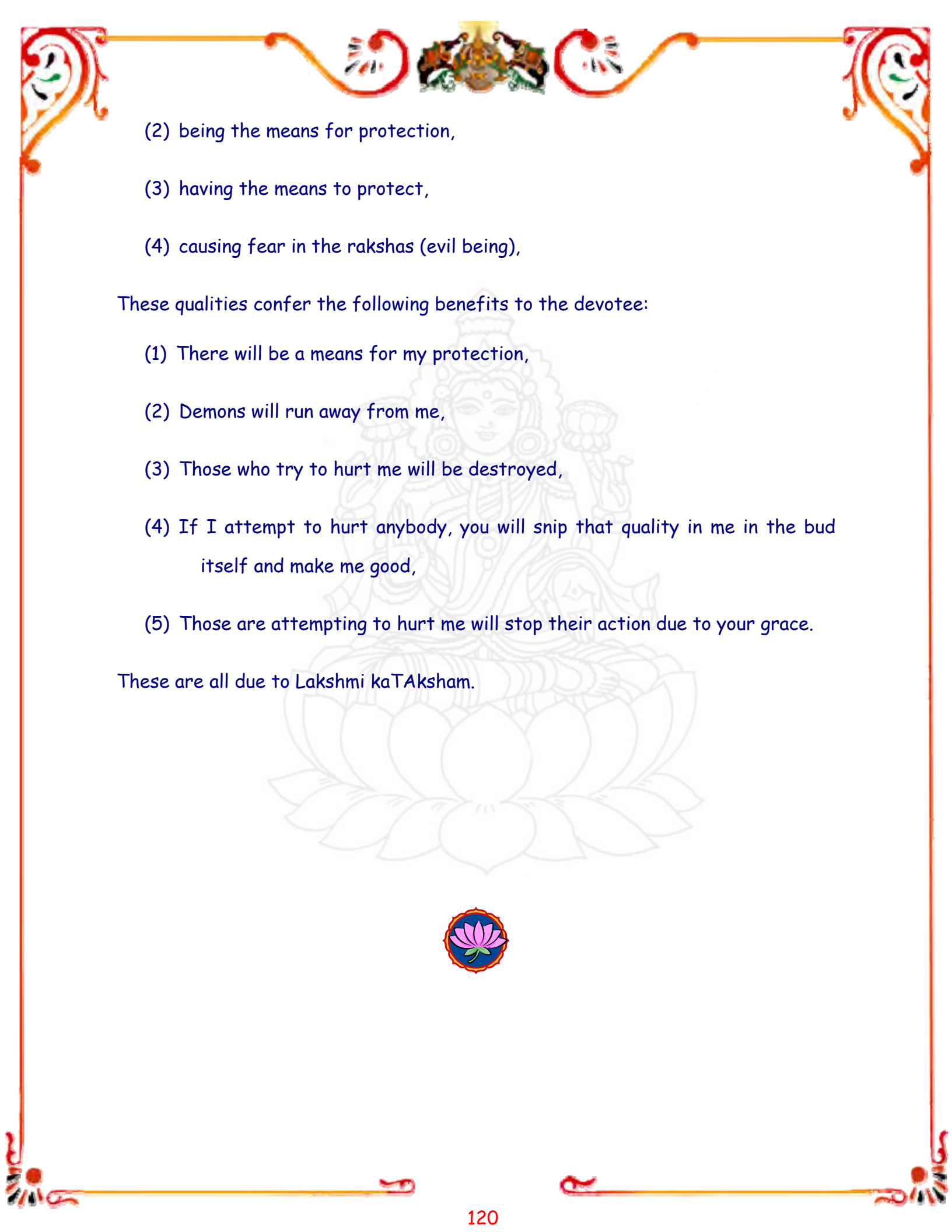
Comments:

The expression (krtahimsAram bhAntam) - kṛta himsA Arambha antam can be split differently to give the following interpretations:

- (1) it destroys those who attempt to hurt others,
- (2) it snips them at the first instant of their attempt,
- (3) it ends those who are hurting others,
- (4) it destroys the attempt of those evil souls,
- (5) it ends the torture immediately at its beginning.

PirATTi's glance destroys the evil acts, evil people and the people who are attempting evil acts. The term 'rakshopAye' has four meanings:

- (1) being the refuge for the quality, protection,

- 
- (2) being the means for protection,
 - (3) having the means to protect,
 - (4) causing fear in the rakshas (evil being),

These qualities confer the following benefits to the devotee:

- (1) There will be a means for my protection,
- (2) Demons will run away from me,
- (3) Those who try to hurt me will be destroyed,
- (4) If I attempt to hurt anybody, you will snip that quality in me in the bud itself and make me good,
- (5) Those are attempting to hurt me will stop their action due to your grace.

These are all due to Lakshmi kaTAKsham.



SLOKAM 59

जनमनुकम्पारम्या कं पारम्याद्रमे न मोदयसि ।

कृतहितयाचित्राणा या चित्राणां निधिस्त्वमखिलानाम् ॥

janamanukampAramyA kam pAramyAdrame na modayasi |

krtahitayAcitraNA yA citraNAM nidhistvam akhilAnAm ||

The prose order for the above last Slokam is:

rame anumampA ramyA pAramyAt kam janam na modayasi? krtahita yAcitrANA yA
tvam akhilAnAm citraNAM nidhi:

Meaning:

Oh Lakshmi (rame)! Let Your bodily saundaryam (Vadivazhakhu) be aside; Your grace saundaryam (aruLazhaku) surpasses that of Your body saundaryam. Through that grace saundaryam, You gladden the hearts of all of Your devotees. There is none, who has not benefited from You. Who so ever approaches You and seek hitam (rakshaNam), You protect every one of them. You are the treasure house for all citra kAvyams (citraNAM nidhi:).

Comments:

In His citra paddhati, Swamy Desikan saluted SrI RanganAtha maNi pAdukais as "pratishThAm sarva citraNAM". The echo of those words are heard, when SrI VenkaTAdhvani salutes MahA Lakshmi as "citraNAM nidhistvam akhilAnAm". "PratishThAm" means being an adhikAri or Master or being the subject matter of some thing (Vishayam). Swamy Desikan states in the very first Slokam of Citra paddhati: "pratishThAm sarvacitraNAM prapadye maNipAdukAm". Prapatti is performed to the adhikAri of all citrams (Alekhya and vyApAra citrams). The pAdukai carries the JagadAdhAran, SrI RanganAthan and He is comfortably staying inside the pAdukais (vicitra jagadAdhAro vishNuryatra pratishThita:).



'Perform prapatti at Her sacred feet!'

SrI Perundevi tAyAr, tirukkacchi (Thanks: SrI Kausik Sarathy)



Here, the JagadAdharan's pAdAmbujams are saluted by Swamy Desikan through AcArya mukham (maNI pAdukais). In the first Slokam of SrI Lakshmi sahasram's citra stabakam, SrI VenkaTAdhvani follows the sampradAyam set by Swamy Desikan and performs Prapatti at the lotus feet (pada ambujam of KamalAyatana valli) of the PurushakAra mUrthi, MahA Lakshmi:

कमलायतनां चित्ते कलये यत्पदाम्बुजम् ।

चिरं विबुधसन्मौलि चित्रस्तवक भूषितम् ॥

kamalAyatanAm citte kalaye yatpadAmbujam |

ciram vibudhasanmauli citrastabaka bhUshitam ||

---Sloka 1

॥ इति श्रीलक्ष्मीसहस्रे चित्रस्तवकः ॥

|| iti SrI lakshmi sahasre citra stabaka: ||





*SrI Perundevi tAyAr, tirukkacchi
(Thanks: SrI Kausik Sarathy)*





anubandham:
citrams of citra stabakam



*SrI Perundevi tAyAr, tirukkacchi
(Thanks: SrI Kausik Sarathy)*

बन्धचक्रम्

* द्विचतुष्क चक्र बन्धः * (गोमूत्रिकाबन्धः)

कमले देवदेवस्य महिषि त्वं स्तुतक्रमे ।
विमले देवि देह्यस्य महितत्वं नतस्य मे ॥३॥



* द्विशुद्धाटक चक्र बन्धः *

मयि ते पदभक्तेऽस्मिन् प्रसीद कमले हिते ।
तेजसा दह शक्तेऽद्य क्षिप्रमुद्यदघं मम ॥१६



* चतुरर चक्र बन्धः *

मावतादत्र परमा मारपस्वाक्षिकालिमा ।
मालिकाभिस्समेतामा माता मे विधुतावमा ॥ १८



* द्विचतुष्क चक्रबन्धः *

भजेमहि हरेः कान्तां कारुण्यरसपूरिताम् ।
भवामयहरां कामं कार्पण्य त्रासहारिणीम् ॥१७॥

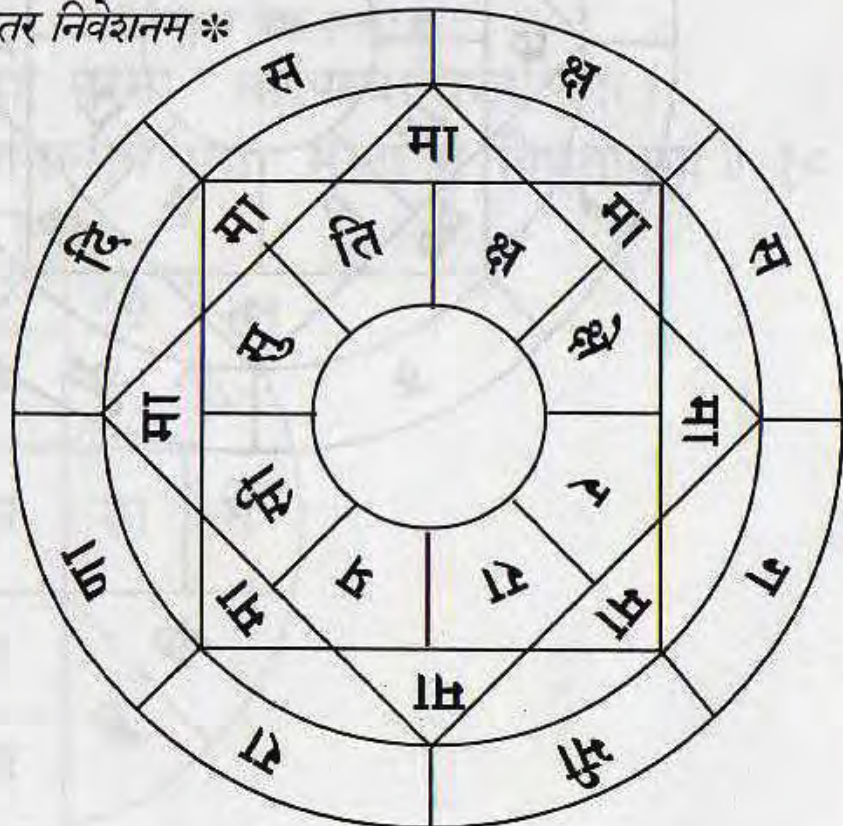


क्षमासमागमाऽभीमा रामाणामादिमाऽसमा ।
 क्षमा क्षेमा रमारामा प्रमासीमासुमातिमा ॥१९॥

* षोडशदळपद्मं *



* बन्धान्तरे प्रकारान्तर निवेशनम् *



* शर बन्धः *

समुद्रजोन्नतान् कुर्यात् सा नः संसारतारिका ।
समुद्रजोन्वितान् क्रौर्यात् पुनस्त्रासान्वितारिका ॥२१



* गरुड गति चक्रबन्धः *

मारमाताहि भात्युग्र रविमाहित भाग्रमा ।
मानिता विधिभीतानां हतदुर्गत्युरुश्रमा ॥२४



क्षमासमागमाऽभीमा रामाणामादिमाऽसमा ।
 क्षमा क्षेमा रमारामा प्रमासीमासुमातिमा ॥१९॥

* षोडशदलपद्मं *

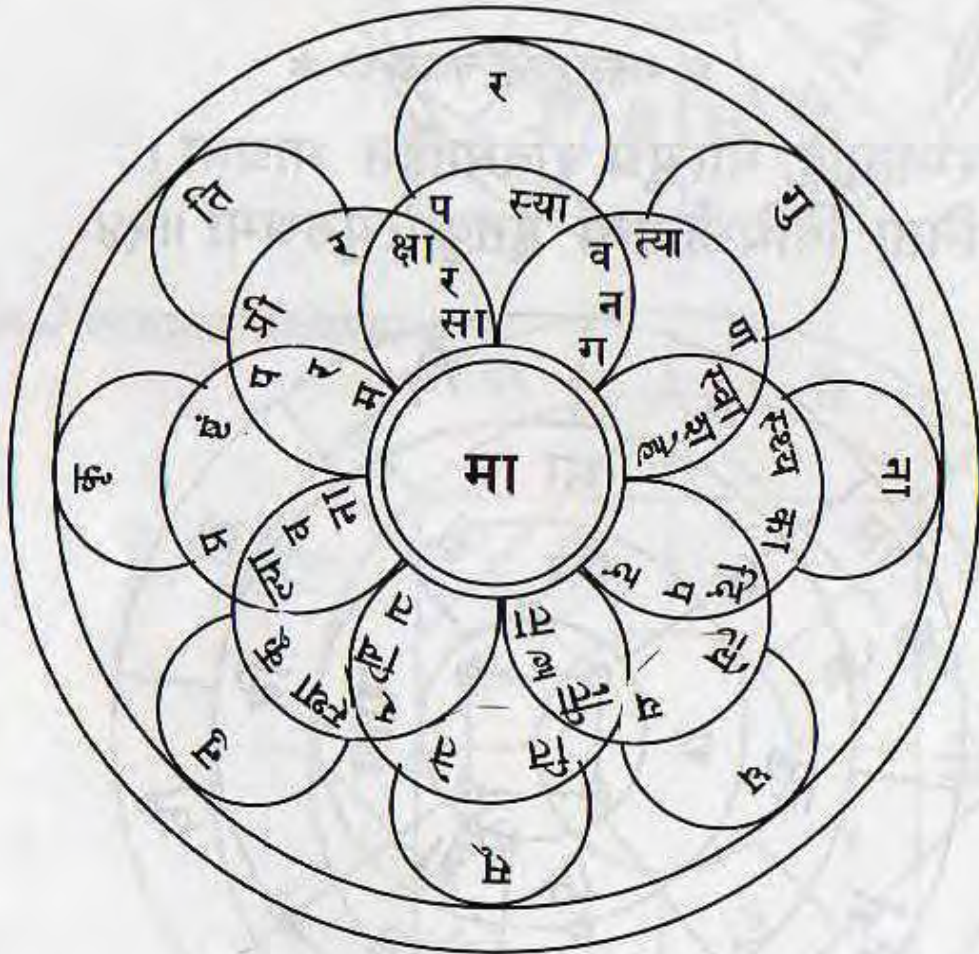


* बन्धान्तरे प्रकारान्तर निवेशनम् *



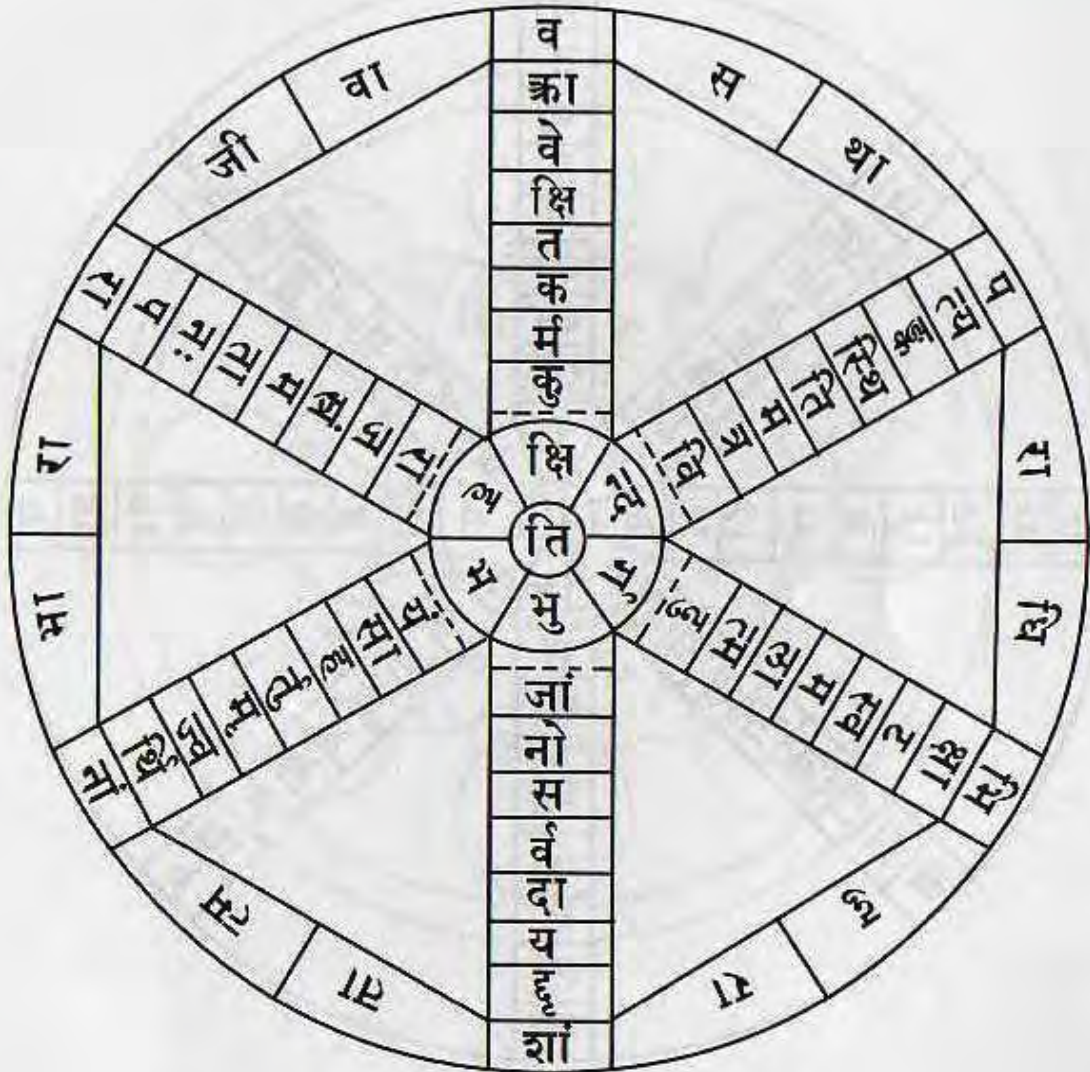
* कविनामाङ्कितमष्टदलपद्मं *

मासारक्षापरस्या वनगगनवत्यागुणत्स्वाशहेमा
 माहेशस्वास्थ्य नाकादि पदददपदित्ये धयन्तीहतामा ॥
 माताहंतीति सूतेरचित ततचिरस्थानुकूल्यावनामा
 मानावल्या प्रकृष्टं परमममरपप्रीतिरक्षारसा मा ॥ ३६ ॥



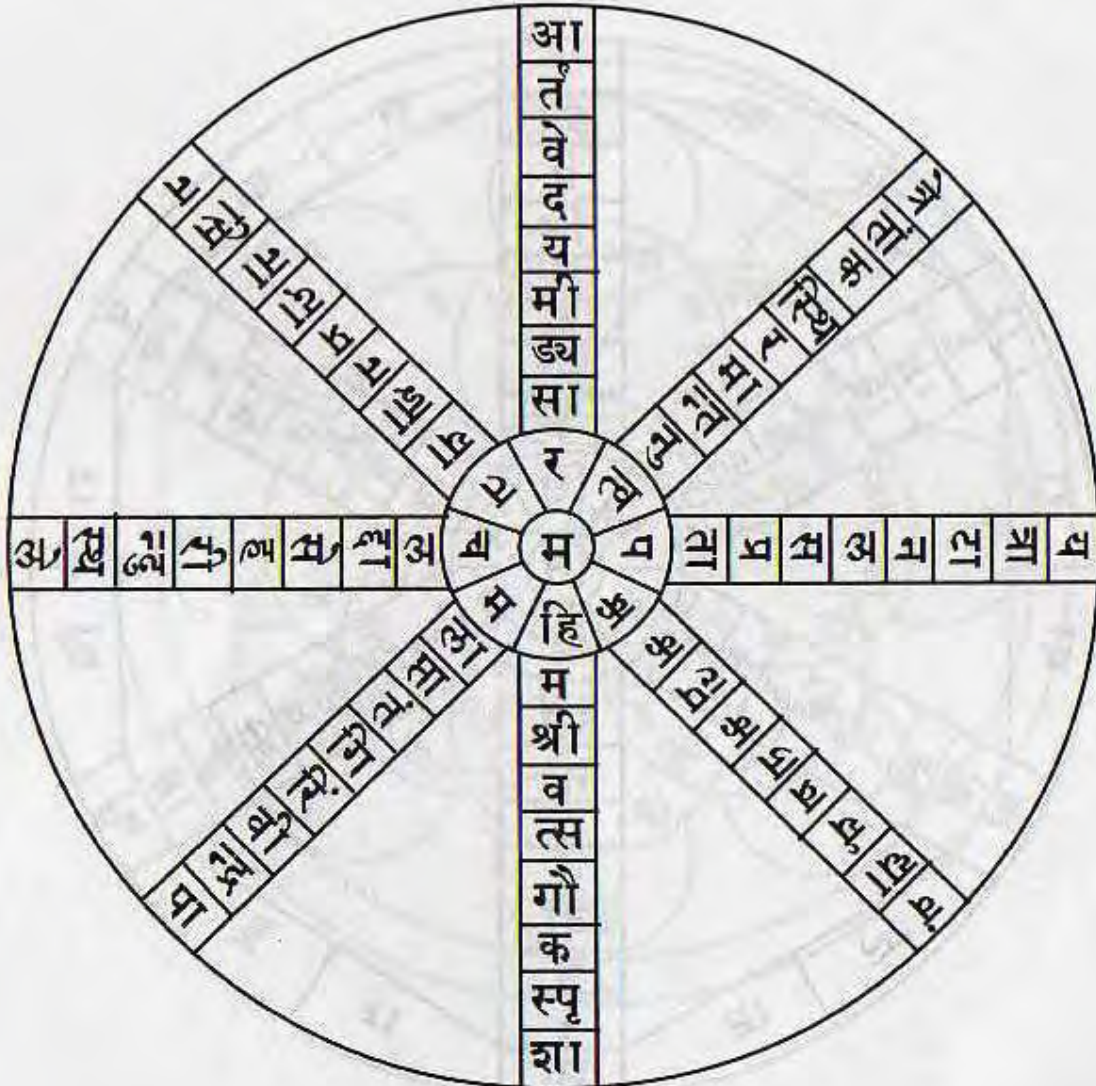
* कविकाव्यनामाङ्कितं महाचक्रं *

वक्रावेक्षित कर्मकुक्षितिभुजां नोसर्वदायद्दृशां
 पत्यङ्कस्थितिमत्र विन्दति भयं साहर्तुमृज्वर्थिनाम् ।
 भिक्षाटस्वमलात्मदुर्गतिहराजस्रं मता नः परा
 राजीवावसथापराधिभिदुराशान्तात्मनां भासुरा ॥३७



* अष्टार चक्रं *

आर्तं वेदयमीड्यसारमहिम श्रीवत्सगौकः स्पृशा
 त्रेतांकस्थिरमान्तनुत्वममलाप्तातंगिरिं वीन्द्रपा ।
 यत्राटानलसप्रताप मचलदासे हरीन्दुः स्थले
 वन्द्यार्यव्रजकल्पक क्रमतया ज्ञानप्रदानाऽसि न ॥३८



* प्रबन्धविषय नामाङ्कितमष्टदलपद्मं *

नाशिता पत्तिना नाकसद्भादिना
 नादिनेत्राऽधुना नाधिनीं विष्णुना ।
 नापचारादिना नामयात् सजनान्
 नावितुं मां विना नाश्रयान्याधना ॥४४

