

**SWAMY PARASARA BHATTAR'S
SRI GUNA RATNA KOSAM**



**ANNOTATED COMMENTARY IN ENGLISH BY
OPPILIAPPAN KOIL
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CONTENTS

Introduction	3
Taniyan	5
Slokam 1	7
Slokam 2	14
Slokam 3	23
Slokam 4	26
Slokam 5	30
Slokam 6	34
Slokam 7	36
Slokam 8	38
Slokam 9	40
Slokam 10	43
Slokam 11	45
Slokam 12	48
Slokam 13	50
Slokam 14	52
Slokam 15	54
Slokam 16	56
Slokam 17	58
Slokam 18	60
Slokam 19	62
Slokam 20	64
Slokam 21	66
Slokam 22	70
Slokam 23	73
Slokam 24	76
Slokam 25	79
Slokam 26	82
Slokam 27	84
Slokam 28	87
Slokam 29	90





CONTENTS CONTINUED ...

Slokam 30	93
Slokam 31	95
Slokam 32	98
Slokam 33	100
Slokam 34	102
Slokam 35	105
Slokam 36	107
Slokam 37	109
Slokam 38	112
Slokam 39	114
Slokam 40	117
Slokam 41	120
Slokam 42	122
Slokam 43	124
Slokam 44	126
Slokam 45	128
Slokam 46	130
Slokam 47	132
Slokam 48	133
Slokam 49	136
Slokam 50	139
Slokam 51	142
Slokam 52	144
Slokam 53	146
Slokam 54	150
Slokam 55	152
Slokam 56	154
Slokam 57	156
Slokam 58	158
Slokam 59	161
Slokam 60	164
Slokam 61– Nigamanam	166





॥ श्रीः ॥

॥ श्रीरङ्गनायक्यै नमः ॥

॥ श्री गुण रत्न कोशः ॥

SRI GUNA RATHNA KOSAM

INTRODUCTION:

Sri MahA Lakshmi Tattvam is very important to us as Sri VaishNavAs. Sri GuNa Rathna Kosam deals brilliantly with the unique and divine attributes of our ThAyAr MahA Lakshmi (Sri RanganAyaki) as the Empress of Srirangam and the dearest consort of Lord Ranganathan.

Sri ParAsara Bhattar was the pet child of the Dhivya Dampathis of Srirangam and they raised him “literally” in their ThirumAmaNi MaNTapam. They set up a cradle for him in front of their sannidhi and watched over him.

Dr.V.N. VedAntha Desikan of Oppiliappan Sannidhi known for his great contributions to the growth of our SampradhAyam covered the vyaakyaanam of Sri GuNa Rathna Kosam sLOkams through a series of postings in Nrusimha PriyA magazine. AdiyEn will use his translations as a base to elaborate on the great Tathvams behind MahA Lakshmi as revealed to us by Swamy ALavandhAr (ChathussLOki), KurEsar (Sri Sthavam), Sri Sooktam (khila Rk from Vedam), Sri Sthuthi (VishNu PurANam), SaraNAGathi Gadhyam passages of EmperumAnAr, Sri Lakshmi ashtothara sthOthram, Sri Lakshmi Sahasra Naama SthOthram, Sri Sthuthi of Swamy Desikan, Sri DevanAr ViLAGam PadmanAbhAcchAr Swamy's monograph (Ph.D Thesis) on ParAsara Bhattar, AzhwAr's aruLiccheyalkaLs, Lakshmi Tanthram and Srimath Prakrutham Azhagiya Singar's KaalakshEpams on our ThAyAr's unique glories.

AdiyEn will take off from Dr.V.N. VedAntha Desikan's translation and adds other anubhavams (Abhinava Desikar, HH Srimath Andavan and adiyEn). There are 61 sLOkams in Sri GuNa Rathna Kosam. AdiyEn will cover them.

Dr.V.N. Vedantha Desikan has referred to the majestic gait, deep thoughts and apoorva tattvams embedded in the sLOkams of Sri GuNa Rathna KOsam. This is indeed a rare treasure chest of the gems (divine attributes of ThAyAr, Sri RanganAyaki) arising from the blissful guNAnubhavams of Her son, ParAsara Bhattar. We will touch upon the Vibhuthvam, UpAyathvam and PurushakArathvam aspects of Sri RanganAyaki ThAyAr (MahA Lakshmi).

Dr.V.N. Vedantha Desikan points out that Mother RanganAyaki's “divine Qualities are Unique; it reveals the intimacy that the author (ParAsara Bhattar) enjoyed with Sri RanganAyaki” as Her pet child. The sLOkams are “majestic, the dictum is magnificent and the ideas are emotive”.





DevanAr ViLAGam Dr. S. PadmanAbhan points out that Sri GuNa Rathna Kosam is a SthOthram of “lyrical beauty, while it abounds in philosophical statements, which are unique to the VisishtAdvaithA System of philosophy”.

May Sri RanganAyaki ThAyaar, blessing us while seated on ardha ParyankAsanam and displaying abhaya MudhrA, bless adiyEn in the completion of this kaimkaryam!

May this SarvAnga Soundharyavathi, the Empress of Srirangam, Sri RanganAyaki, adorning Kanaka rasanA (golden ottiyANam at Her slender waist), muktAhaarA (Pearl necklace around Her neck), TaatankA (ThOdu) LalAtika (ornament on Her forehead), MaNisArA (gem necklace around Her shoulders) and TulAkOti (sweet sounding anklets on Her legs) bless us all with Her karuNA KatAkshams!





TANIYAN:

श्रीपराशरभट्टार्यः श्रीरङ्गेशपुरोहितः ।
श्रीवत्साङ्कसुतः श्रीमान् श्रेयसे मेऽस्तु भूयसे ॥

SrI ParAsara BhattArya: SrI RangEsa PurOhita: |
SrI VatsAnga Suta: SrImAn SrEyasE mEastu bhUyasE | |

(MEANING):

The revered Sri ParAsara Bhattar is the son of KurEsar and the PurOhithar for Lord RanganAthan. He is full of Kaimkarya Sampath and hence is qualified to be addressed as SrImAn. May adiyEn be blessed with all auspiciousness again and again through this salutation of mine at the sacred feet of Sri ParAsara Bhattar.

This Taniyan is from the Sri VishNu Sahasra naama BhAshyam of ParAsara Bhattar.



“Sri Paraasara Bhattar”

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COMMENTS:

Sri ParAsara Bhattar was born in 1062 C.E (?) as the son of KurEsar and AndAL. ParAsara Bhattar came into this world through the grace of Lord RanganAthA as the elder twin born to his parents. AchArya RaamAnujA gave the name of ParAsarA to this child and the Dhivya Dampathis of Srirangam raised him. Hence, ParAsara Bhattar was a Gharbha- SrimAn as a result of the JaayamaNa KatAksham of the Dhivya Dampathis. AchArya RaamAnujA named the twins as ParAsarA and Veda VyAsA to commemorate the authors of VishNu PurANam and Brahma Soothrams respectively.

As a direct result of the Spiritual authority vested by AchArya RaamAnujA in ParAsarA, he became the chief priest of Lord RanganAthA and expounded purANams (PurANa patanam) at the Srirangam temple. That is why the taniyan salutes him as Sri RangEsa PurOhitha: and it would have been a wonderful experience for his contemporaries to listen to ParAsara Bhattar recite the Thirumanjana Kattiyam for Lord RanganAthA or provide nirvAham for intricate passages of Swamy NammAzhwAr's ThiruvAimozhi paasurams.

The taniyan also addresses him reverentially as Sri ParAsara BhattAryah, a salutation that is commensurate with his great Ubhaya VedAnthA scholarship, AchArya pathavi and extraordinary skills in debates to defeat Paramatha Vaadhins. He shone as a bright star in the firmament of Sri VisishtAdvaitam during the post-RaamAnujA and pre-Swamy Desika period. He established a great Sishya paramparai through the adoption of Namjeeeyar as his main disciple.

ParAsara Bhattar's works some times will be hallmarks of brevity and clarity such as AshtasLOki, which is the quintessence of the three Sri VaishNavite Rahasyams. Some times, his works can be treasure house of elaborate commentaries such as The Bhagavadh GuNa Darpanam, which is an encyclopedic work instructing us on the glories of the 1000 names of Lord VishNu found in SriVishNu Sahasra Naamam.

His ubhaya VedAnthA Scholarship is outstandingly revealed in his beautiful Tamil commentary on Kaisika PurANam, which is a part of VarAha PurANam, where VarAha PerumAn reveals to BhUmi Devi, the extraordinary anugraham obtained through singing His glory during the Brahma MuhUrtham of the twelfth day of Sukla Paksham of Vrischika month. The brilliant way in which ParAsara Bhattar gave the exposition of Kaisika MahAthmyam in Sri RanganAthA's sannidhi gained the approbation of Lord RanganAthA Himself. Our Lord ordered a Brahma ratham to celebrate the expository skills (PurANA Pravachanam skills) of Bhattar. Bhattar was carried in a palanquin by dhvijOththamAs to his home with BhagavAn's mariAdhais and became ParAsara BhattAryar as recorded in His taniyan.





SLOKAM 1

The first sLOkam starts with Our Lord's efforts to create the Naama-Roopa Prapancham (the world of the form of names and forms) and Sri RanganAyaki's significant part in its creation:

श्रियै समस्तचिदचिद्विधानव्यसनं हरेः ।
अङ्गीकारिभिरालोकैः सार्थयन्त्यै कृतोऽञ्जलिः ॥

Sriyai samasta chidhachit vidhAna vyasanam HarE: |
angIkAribhi: aalOkai: saarTanthyai KrutOnjali: ||

MEANING AS PER DR.V.N. VEDANTHA DESIKAN / V.N.V.):

“This anjali, the supplicant posture of the two palms (of the hands) is submitted to the great MahA Lakshmi. It is Her majestic look of approval that adds a meaning and a sense of fruition to the task of governance of the Universe, creating it, protecting it, etc., that the Lord achieves, at some strain, (let us say so!), as if He does all this only to please Her! The great creator functions for the pleasure and approval of Sri RanganAyaki! To Her, my anjali!”

Dr.V.N.V. has added brief comments in Tamil beyond translations of the sLOkams about the specific tatthvams covered by ParAsara BhattAryar. They are housed in Sri Nrusimha PriyA issues. AdiyEn has benefited from them and will highlight them as the postings take shape. AdiyEn will also compile additional information points as elaborations for extended anubhavams of the words and phrases chosen by ParAsara BhattAryar.

SPECIAL NOTES BY ADIYEN (V.S.):

ParAsara Bhattar starts with an Anjali to RanganAyaki PirAtti (Sriyai KruthOanjali:) for the conferral of Her anugrahams at the start of his creation of an eulogy of Her anantha KalyANa GuNams. The power of anjali to the Lord or His Devi has the vaibhavam of melting their hearts into “watery material” (Jala paNDam =am+jalayathi ithi) .

Sri RanganAyaki is Sarva Loka SaraNyai (the object of refuge by all the denizens of the Universe). ParAsara Bhattar offers his prArthanA-poorvaka prapatthi (Self surrender preceded by prayer) through his anjali to Her at the start of his creation of a sthuthi about Her limitless auspicious GuNAs (anantha kalyANa guNAs).





ParAsara Bhattar starts with the anjali- mudhrA as taught by his PoorvAchAryan, Swamy AlavandhAr (28th sIOkam of his sthOthra Rathnam):

tvadangrim-uddhisya kadhApi kEnachith
yathA tathA vaapi sakruth kruthonjali: |
tadhaiva mushNathi asubhAnyasEshatha:
SubhAni pushNathi na jAthu heeyathE | |

Swamy ALavandhAr was performing anjali to the Lord of Srirangam in the above sIOkam.

AchArya RaamAnujA followed his Predecessor AchAryan (PoorvAcharyan, AlavandhAr) when he saluted SriranganAyaki (MahA Lakshmi) on a Panguni Uttharam day through his SaraNAgathi- Gadhyam:

“Bhagavan NaarAyaNa-abhimatha-anuroopa-Svaroop-
guNa-vibhava-iswarya- seelAdhi-anavadhika-athisaya-
asankhyEya KalyANa guNA Padma vanAlayA”.

AchArya RaamAnujA prays to Sri RanganAyaki first befitting our SampradhAyam since the anjali performed for Her (KruthOnjali) first will have the same auspicious results as that done for Her Lord.

Late Sriman S. BhAshyam has translated the above SaraNAgathy gadhyam passage of AchArya RaamAnujA pertaining to SriranganAyaki (MahA Lakshmi) as follows:

“Oh BhagavathI! Oh Sriyam Devi! Thyself, Thine form, its qualities, and the most wonderful, limitless innumerable collections of auspicious qualities of Thine, such as, Greatness, Ruler ship and high virtues are all to Your Lord's liking and worthy of the natural form and qualities of Your Lord, Bhagavan NaarAyaNan Himself”.

SrimAn BhAshyam points out that the words “anuroopa” and “abhimatha” are used in conjunction to indicate their unique co-existence in the case of the Dhivya Dampathis. Anuroopam means likeness, conformity; Abhimatham means agreeable or desired status. MahA Lakshmi's GuNa Rathnams are in conformity with those of the Lord and much desired by Him and vice-versa.

The phalan of the 28th sIOkam of Alavandhar for BhagavaAn is identical in its effect to the Anjali performed (kruthOnjali) of ParAsara Bhattar in his first sIOkam to Sri RanganAyaki. The meaning of the 28th sIOkam of Swamy AlavandhAr is:

“Oh Sriman NaarAyaNA! When One performs anjali at Your sacred feet, even once in any form, that anjali destroys all their sins without trace. It confers enormous auspiciousness and makes them multiply. That anjali never fails to yield the above results”.





Sri ParAsara Bhattar had this in mind perhaps, when he chose the very words of AlavandhAr (KruthOnjali:) in his first sIOkam of Sri GuNa Rathna Kosam addressed to his Mother, Sri RanganAyaki.

OBSERVATIONS ON THE MAHA LAKSHMI TATTHVAM

THE GLORY OF THE NAME SRI DEVI

We have to remember reverentially the inadequacies of ourselves, when we venture to eulogize MahA Lakshmi (Sri Devi). We have to be humble in approach in the spirit of AlavandhAr, who observed in his ChathussIOki SIOkam:

SrIrithyEva cha Naama tE Bhagavathi

BhrUma: katham thvAm vayam?

- ChathussIOki: First SIOkam, Fourth Quarter

(EXTENDED MEANING):

Oh Jagan Mohini! Your husband is the PurushOtthaman, Sri RangarAjan. AdhisEshan is Your bed and seat. Veda SvarUpi Garudan is Your Vaahanam (transport). The Moola prakruthi, which enchants the world is Your sacred curtain. The wives of Brahma, Rudra, Indra and other DevAs are Your daasa vargams (assembly of servants). YOUR NAME IS KNOWN AS SRI DEVI. HOW CAN WE BEGIN TO DESCRIBE YOUR LIMITLESS AUSPICIOUS ATTRIBUTES? (As Your name is Sri Devi, is there anything to say beyond that?).

Recognizing his own inadequacies in his attempt to eulogize Sri Devi, KurEsar devised a clever approach. He stated clearly to Sri Devi that he wanted to praise Her (hE SrirdEvi! samastha IOka JananIm thvAm sthOthum IhAmahE). He pleaded however with Her that She should help him in this impossible effort: “yukthAm BhAvaya BhArathIm” (Please bless me with the power of divine Speech that will fit this occasion).

After asking for dhivya-Vaak siddhi, KurEsar begged for the growth in affection-laden Buddhi to eulogize Her (PrEma pradhAnam dhiyam praguNaya).

He wanted then for the PrEma Dhiyaa to blossom into Bhakthi (Bhakthim Bhandhaya). He concluded this appeal for her blessings with a humble prayer: Please command this prapannan as Your servant and gladden adiyEn with the acceptance of this Kaimkaryam and cast Your dayA-laden glances on adiyEn (Imam Janam thAvakam DhAsam Nandhya! hE Lakshmi! amee vayam cha tE KatAksha Veesi visruthE: Lakshyam shyAma:).

KurEsar performed his Anjali (prArthanA poorvaka Prapatthi) at Her lotus feet in preparation of his sthOthram on Sri Devi. He prayed for the ripening of his Bhakthi for Sri RanganAyaki into Para Bhakthi, Para Jn~Anam and PARAMA BHAKTHI. With the choice of the word “amee” (amee vayam), KurEsar indicated his unfortunate state of suffering (ThuvaLuthal like a worm in hot sand) due to the lack of the KaruNA KatAksham of Sri





RanganAyaki.

ParAsara Bhattar followed his father's sampradhAyam and that of AlavandhAr and performed his anjali rites. As Sri RangEsa PurOhithar, he was well versed in the proper procedures to address the Dhivya Dampathis in the Saastraic manner. Hence He had the vijn~Apanam: “Sriyai: --SaarTyanthyai: KRUTHONJALI:”

We will now move on to the other key words and word groups chosen by Bhattar to eulogize Sri RanganAyaki beyond “SRIYAI: KRUTHONJALI:”.

Sri ParAsara Bhattar visualizes Our Lord, Hari-RanganAthar engaged in the creation of all sentient and insentients (samastha Chidhachith Srushti) in this first sIOkam. He visualizes further Our ThAyAr at the side of the Lord as a witness to this scene (aalOkai:).

DR.V.N. VEDANTHA DESIKAN'S COMMENTARY:

Although the creation of this Universe is a play for the Lord, It is still an effort for the Lord according to Bhattar and he suggests that the Lord is somewhat distressed over the enormous effort of creating the sentient and the insentients. Bhattar refers to the Sramam (AayAsam) experienced by the Lord during the leelai of Jagath-Srushti.

Sri RanganAyaki is witnessing this srushti of the chEthanams and achEthanams by Her Lord and approves His splendid creations with an encouraging nod. Lord sees the anghikAram (approval) of His dEvi and feels fulfilled. He considers now that all His efforts were worth the while; He feels relieved from the reading of the signal from His PirAtti.

What signal did Sri RanganAyaki give to her Lord? She did not say anything through words. She just moved Her brows and eyes as a sign of Her AamOdhanam and angIkAram (encouraging approval). As an Empress of the World and MahA RaaNi including Sri Ranga RaajadhAni, She will only display Her sign of approval of the Lord's efforts with the modest and beautiful movement of Her brows without aayAsam (stress).

Sri RanganAthar is immensely pleased with this feedback from Sri RanganAyaki and feels fulfilled about His accomplishments. That made His day as it were! He considers His Srushti acts as saphalam (fruitful) and meaningful after reading that signal of approval from His dEvi.

KurEsar refers to this KatAksha-AngIkAram in of Sri Devi his Sri Sthava SIOkam:

YasyA: Veekshya mukham tadhingitha-
parAdhInO vidhatth akhilaM
krIDEyam kalu nAnyathAsya rasathA
syAth IykarasyAth DayA”

-- Second half of Sri Sthavam: First SIOkam





(MEANING):

Our Lord follows the hints given by His dEvi's face to perform His Srushti, Sthithi, SamhAra Leelais as well as granting the PurushArthams according to their karmAs. If He did not heed those cues and goes about His own way, He would feel that He is deprived of the joys resulting from His Leelais. When the Lord grants the sentient their BhOgya, BhOgOpakaraNa, BhOga SthAna PathArthams. He follows the unspoken cues (the movement of the brows) of His Devi and enjoys His leelAs out of a sense of Iykarasyam (Enjoyment in Unison with His dEvi).

ParAsara Bhattar invokes the spirit of the above Srithava SlOkam of His Father and performs his anjali to Sri RanganAyaki so that his efforts to create the sthuthi of Sri RanganAyaki (Sri GuNa Rathna Kosam) will be meaningful (saarTam = saha+artham).

ADDITIONAL COMMENTS BY ADIYEN:

ParAsara Bhattar takes poetic liberty and suggests that the Lord experiences some distress (Vyasanam) during His efforts to create the sentient and the insentient (Chidhachith VidhAnam). This is for RasOkthi (statement for our enjoyment).

ParAsara Bhattar as Parama VedAnthin is fully aware of the Brahma Soothram: **JanmAdhyasya yatha:** (All those which are seen in this Universe are Creations from Him, the Supreme Brahman). These are all VishNu VibhUthis created by the Lord like an effortless play (**KreeDA HarEritham Saravam: Saanthi parvam of MahA BhAratham**). His leelais (**chEshtithams**) are compared to that of the child's play by VishNu PurANam: “**kreeDathO BaalakasyEva chEshtaam Tasya-**”.

ParAsara Bhattar says in this slOkam that the Lord welcomes, nay waits for the angIkAram from His dEvi regarding His Jagath Srushti leelais, since He is Lakshmi-SahAyan and feels fulfilled through Her sign of approval. His fatigue (vyasanam) disappears at the sight of Her approving brow movement: (**HarE: VidhAna-Vyasanam, Sriyai: angIkAribhi: aalOkai: Saartham**).

His heart is filled with joy over His srushti accomplishments that have met with the approval of His dEvi.

In the context of the articles on Sri GuNa Rathna Kosam, adiyEn would like to share with you a small krithi adiyEn composed on Sri RanganAyaki ThAyAr, who is none other than MahA Lakshmi presiding over Sri Ranga RaajadhAni.

This Krithi could be sung in Raagam Vachaspathi

Pallavi: VandEham Maatharam

MaaninIm MahA LakshmiIm

Anupallavi: UmA VaaNi SamsEvitha CharaNAm

Pankaja-Vana PriyAm Paapa NaasinIm (vandEham)





CharaNam: Maadhava ManOharIm MahA dEvIm
 nithya SaanthAm Soumya RoopAm
 Sri RangarAja MahishIm KamalAm
 Samudhra TanayAm HiraNya VarNAM (VandEham)

COMMENTS ON THE INDIVIDUAL SECTIONS OF THE KRITHI

Pallavi:

“VandEham Maatharam, ManinIm MahA LakshIm”.

Salutations to our Loka MaathA, MahA Lakshmi, who is the resolute Para Devathai, who is the object of the highest level of worship. She is resolute in saving Her children from the anger of Her Lord, who turns his face away at the trespasses committed by them. As “Maaninee”, She is proud and resolute in not letting Her Children down in their times of distress.

Anupallavi:

“UmA VaaNi SamsEvitha CharaNAM Pankaja-Vana PriyAm Paapa-NaasinIm”

As MahA Lakshmi, Her sacred feet are saluted by Her daasi Vargams (UmA and Sarasvathi et al). She is the “SadguNa ArNonidhi” (the ocean of auspicious divine attributes) and “GuNa Rathna Kosam” (treasure house of gems of KalyANa GuNams). Hence, UMA and Sarasvathi join Her Daasi Vargam. Limitless Isvaryams come their way due to Lakshmi KatAksham. She is “MangaLAnAm MangaLam”. KurEsar has performed SaraNagathi to Her with the Sri Sookthi:

“Saa BhArathi Bhagavathi thu yadhiya DAASEE
 Thaam Deva Deva MahishIm SRIYAM AAASRAYAAMA:”

Here KurEsar goes one step further and states that Sarasvathi Devi is the servant of those who are adiyArs of MahA Lakshmi.

Sri Devi is fond of residing in the Lotus forests. Her affection for the red Lotus is referred to by Sri Sooktham passage:

“Padma-PriyE Padmini Padma-hasthE
 PADMAALAYE PadmadaLayadAkshi”.

Her power to destroy Sarva Paapams through Her Kataksham alone is well celebrated in Sruthis and Smruthis. She is the “sarva bhutha Hitha Prathai” (conferrer of hitham to all embodied ones). She is “Yashasvini” and “SarvOpadhrava-VaariNyai” as saluted by her AshtOttharam. Her Yashas (keerthi) in this matter and Her ability to destroy all upadravams are well understood. She is thus agha or Paapa Naasini of the highest order.





CharaNam:

“Maadhava ManOharIm MahA DevIm
nithya SaanthAm Soumya RoopAm
Sri RangarAja MahishIm KamalAm
Samudhra TanayAm HiraNya VarNAM
(VandEham Maatharam -- MahA LakshIm)”

She enchants Her Lord and He is under Her total spell as Maadhava ManOhari. She is the PerumdEvi (MahA Devi) of Achyutha Varadhan. She is never angry and is an embodiment of composure and tranquility (Nithya SaanthA). Her beauty is revealed in every one of Her limbs (SarvAnga Sundari and acme of perfection thru Her SaamudhriKA lakshanams). Thus She is Soumya Roopa, Padhmini. She is the Patta Mahishi of Lord RanganAthan. She is revered as KamalA. She is the daughter of the Milky Ocean. She arose from there during the churning of nectar (Samudhra-tanayA). Her complexion is like the golden creeper and the bright golden flash of lightning (HiraNmaya varNam). Sri Sooktham salutes Her golden complexion majestically at the very beginning of its eulogy:

“HiraNya VarNAM HariNIm SuvarNa-RajathasrajAM
ChandhrAm HiraNmayeem LakshIm JaathavEdhO ma Aavaha”

We will move on to the second sIokam.

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SLOKAM 2

adiyEn will start with the tribute to Sri RanganAyaki housed in “OrANN Vazhi AchArayrkaL Vaazhi ThirunAmam” and commence the commentary on the Second sLOkam and place it in the context of Sri ParAsara Bhattar's well respected skills as a MahA Kavi and deep devotee of Sri Ranga NaacchiAr.

Tribute to Sri RanganAyaki as the Second AchAryan

Pankayap-poovil PiRantha Paavai NallAL VaazhiyE
Panguniyil Utthara NaaL Paarr uthitthAL VaazhiyE
MangayarkaL Tilakamena Vantha Selvi VaazhiyE
Maalarangar MaNi Maarbhai mannumavaL VaazhiyE
YenkaL Yezhirc-ChEnai mannarkku Itham-uraitthAL VaazhiyE
Irupattanju uttpporuL Maaliyampum AvaL VaazhiyE
Senkamalac-Cheyyarangam Sezhiikka VanthAL VaazhiyE
Sriranga NayakiyAr ThiruvadikaL VaazhiyE

(MEANING):

Hail to the auspicious lady born in the red lotus flower !

Hail to the sacred lady, who incarnated on this Leela VibhUthi on a Panguni Uttharam day!

Hail to the Lady, who is the most auspicious symbol among Women!

Hail to the most beautiful One, who has chosen the sacred chest of Lord RanganAthA, as the enduring (eternal) place of Her residence!

Hail to this (second) AchAryan in our AchArya paramparai, who initiated the esoteric meanings of Tattav-Hitha- PurushArthams to our sacred Senai MudaliyAr (VishvaksEnar) to serve as the next link in the eternal AchArya Vamsam!

Hail to this AchAryan, who revealed the inner meanings of the twenty five Tattvams of Sri VaishNava sampradhAyam!

Hail to this avathAram of MahA Lakshmi, who incarnated to grow the Isvaryams of every kind at Srirangam known for its beautiful lotus ponds!

Our deep Salutations to the holy feet of the Empress of Srirangam, Sri Ranga NaacchiAr!

SRI PARAASARA BHATTAR'S STATUS AS A MAHA KAVI

Sixty one of the Sri GuNa Rathna KOsam belong to the total of 337 verses in all his sthuthis set in forty five kinds of poetic metres.

Dr. S. PadmanAbhan of the Department of Sanskrit has analyzed brilliantly the





extraordinary skills of ParAsara Bhattar as a Mahaa Kavi and great Sri VaishNavite AchAryA. He has highlighted with examples the skills of ParAsarA as a MahA Kavi arising from the limitless anugraham of the Dhivya Dampathis of Srirangam, who raised ParAsarA as their own child and lulled him to sleep in a cradle in Their sannidhi. Such a rare anugraham has led to greatness in ParAsarA's sthuthis and it is no where more evident than in the Sri GuNa Rathna Kosam SIOkams. Dr. PadmanAbhan lists a few of these quality marks in MahA kavi ParAsara Bhattar's sthOthrams in general and in Sri GuNa rathna Kosam verses in particular:

“**Sadhya: Paranirvruthi**”: Capacity to transport the mind of the listener and the reciter to a world of immeasurable Joy (Aanandham).

“**ParichithamivAthApi Gahanam**”: Capacity to reveal the magnanimous dimensions and unfathomable depths once a critical mind tries to comprehend the full significance of the words chosen by the poet.

“**PadhAnAm SaubhrArtham**”: A close affinity and cohesion among the words chosen in the poetry.

“**SayyA or Paaka**”: Judicious juxtaposition of the words in a sIOkam in such a way that the words do not allow any substitution or change.

“**animishanishEvyam SravaNayO**.” Having a total effect of Sweetness in hearing the sIOkam again and again. It has an insatiable effect due to its MaadhUryam.

“**Bahu-guNa ParINAhI**” Having many other GuNAs to distinguish it as great poetry marked by enjoyable RasAs and BhAvAs such as “PrasAda (Clarity of word and meaning), Ojas (power to stimulate the mind), SamatA (balanced expressions), Kaanthi (lustre and elegance to stand out), SusabhsabdatA (usage of Refined words and expressions).

Additional marks of greatness arise from clever use of SabdhAlankArAs (Figures of Speech), poetic metres, skills in handling VyAkaraNam (Grammar) and NyAyAs (Maxims).

The end result is like “**SitAkshIra NyAyam**” (adding Sugar to Milk to enhance their individual enjoyments).

The Second slokam of Sri GuNa Rathna Kosam is a classic example of the poetic skills of a MahA Kavi:

उल्लासपल्लवितपालितसप्तलोकी-
निर्वाहकोरकितनेमकटाक्षलीलाम् ।
श्रीरङ्गहर्म्यतलमङ्गळदीपरेखां
श्रीरङ्गराजमहिषीं श्रियमाश्रयामः ॥





UllAsa-Pallavita-Paalita-SaptalOkee-
 nirvAha-kOrakita-nEma-katAsha-leelAm |
 SrIranga-harmyatala-MangaLa-dIpa-rEkham
 SrIrangarAja-MahishIm SriyamAsrayAma: ||

THE MAHIMAI OF SRI RANGANAYAKI

MahA Lakshmi Tattvam is gigantic in scope to comprehend by people of limited intellect like us. AdiyEn will summarize the thoughts on Her tattvam from asmath AchAryan's KaalakhEpam granthams.

There are two pramANams that would help us understand Her glories quickly and clearly:

She is “**Thrividha chEthanarkkum SWAMINEE**”

She is the one who is the Lordess of the three kinds of ChEthanmas (Bhaddha Jeevans, Muktha Jeevans and Nithya Jeevans). All the three Jeevans take orders from Her and recognize Her as their niyAmikai (commander) and their Isvaree. She can not therefore be just another Jeevan.

Sri Lakshmi Sahasra Naamam recognizes Her as “**Sri VaasudEva Mahishi PumpradhAnEsvareSvari**”. This word “**PumpradhAnEsvareSvari**” has profound meanings and this compound word breaks up into four individual words:

“**Pum+PradhAnam+Isvaran+IsvarI**”.

Here “Pum” stands for the Jeevans (pumAn); “PradhAnam” stands for Moola prakruthi. “Isvaran” denotes the Lord. “IsvarI” stands for MahA Lakshmi, the empress of Jeevans, Prakruthi and Isvaran.

As PumpradhAnEsvareSvari, She is understood thus as the Sarva NiyAmikai

(PumpradhAnEsvareSvari or the Isvari of PumpradhAnEsvaran Himself). She is understood as “**sarva-prakAra-abhimatha-anuroopa-svaroopaa – GuNa-Rathna-Kosam**”. Swamy ParAsara Bhattar will be developing these themes in the different sLOkams of Sri GuNa Rathna Kosam.

She is understood as the “**Tadh sadhrusIm Sriyam**” or as the Empress, who matches Her Lord's divine attributes in every way.

“Tadh” here denotes Isvaran (Sriman NaarAyaNan), who is the subject matter of the four chapters of Brahma Soothram (Samanvayam, AvirOdham, Saadhanam and Phalam). She is fully matched with that “Tadh” (Sriman NaarAyaNan, Her Lord). She has antharbhAvam (inner presence) in all of His acts. In fact, he goes about His leelais like creation to please and amuse Her. He takes the cues from Her ingithams (signs) originating from Her eye brows in





going about His duties. They are what is revered together as “Sookshma mithunam” and Yeka Seshis, the divine couple with subtle, matching attributes as Yeka-Seshi Dampathis.

In Sri RangarAja Sthavam intended expressly to celebrate the glories of Lord RanganAthA, Swamy ParAsara Bhattar cannot help pointing out the “PumpradhAnEsvareEsvaree” aspect of Sri RanganAyaki:

“nama: SriranganAyakyai yadh-bhru-vibhrama bhEdhatha:
IsOsithavya-Vishamya -nimnOnaatham idham Jagath”

—Sri Rangarajasthavam: sIOkam 7

(MEANING):

“I pay obeisance to that Goddess Sri RanganAyaki, whose brow-rising and lowering in turn, have decisive impact in that they will cause the higher-ups and the lower-downs respectively, (i.e.), the peaks and the troughs in the world; why, it could even make one — the Super-Lord or a servant, She being the all-deciding force.”

Paraasara Bhattar is going to dwell on the extraordinary and special relationship between the divine couple with an analogy that links the lustre of a gem with the gem itself as an inseparable principle in one of the sIOkams of Sri GuNa Rathna Kosam that we will cover later (Svatha: SrIsthvam VishNO:---)

The various poorvAchAryAs, who have commented on Sri AlavandhAr's ChathussIOki have also agreed on this matter:

The first sIOkam of ChathussIOki celebrates the parathvam (Supremacy) obtained by MahA Lakshmi through Sriman NaarAyaNa sambhandham.

The second of the four sIOkams pays tribute to her PurushakArathva PrabhAvam (Intercession with Her Lord on our behalf).

The third sIOkam reveals that Mahaa Lakshmi known for such soulabhyam (ease of access) has antharbhAvam (inner presence and thus involvement) in jagath- KaaraNathvam (origin /creation of the Universe and its beings). Here the celebration of Her role as UpAyam is recorded.

In the fourth and the final sIOkam of ChathussIOki, the Phalan resulting from this UpAya anushtAnam focusing on Her is proved.

MahA Lakshmi is the Saha Dharma ChariNI of the Lord. As His Saha Dharma ChAriNI, She has “Hethu Garbha Viseshanam”. She has a role thus in all karmAs, which dampathis do together. EmperumAn creates the Universe. She is with Him then and is involved as Saha Dharma ChAriNi even there. They receive the havis of Jeevan together, when Prapatthi is performed. They thus serve together as the AathmA for all the Universe and its beings.

This is a view that has come to us from Sage ParAsarA (the author of Sri VishNu PurANam), Swamy AlavandhAr, EmperumAnAr, EmpAr and all the way down to Swamy





ParAsara Bhattar.

In the 22nd sIOkam of Sri GuNa Rathna KOsam, Swamy ParAsara Bhattar acknowledges the Yeka Seshithvam aspect of the Dhivya Dampathis:

hElAyam akhilam charAcharmidam BhOgE VibhUti: ParA
dhanyAstE parichAra karmaNi sada Pasyanti yE Sooraya: |
Sri RangEswara Devi ! Kevala nirvAahya VargE vayam
SeshithvE PumAn ParikarAhyEtE tava spAraNE | |

(MEANING):

Oh Sri RanganAyaki! All the sentients and the insentients of this Universe are meant for Your play. The nithya VibhUthi of Sri Vaikuntam is for Your BhOgam (enjoyment) as well. The fortunate Nithya Sooris are for serving You. Here in Your LeelA VibhUthi, We remain as the Ones to be protected by Your Krupai. Your consort Sri RanganAthan is immensely proud of You, while being Your Lord.

EmperumAnAr in SaraNagathi GadhyaM explicitly states that MahA Lakshmi commands all the pariyanams (nithya sooris) to their respective assignments. Such is the glory of Our ThAyAr, Sri RanganAyaki!

adiyEn will now take up the commentary on the second sIOkam of Sri GuNa Rathna Kosam, which is known for its Madhura LakAra prayOgams:

The Madhura lakArams are housed in the seven of the 18 words chosen by Swamy Prasara Bhattar:

“UllAsa, Pallavita, Paalita, Sapta Lokee, leelAm, Harmayatala and MangaLa”

These lakArams start with UllAsam and conclude with MangaLam in this PrArthanA-Poorvaka Prapatthi sIOkam.

This sIOkam is proverbially recited in front of Sri RangarAjan's Sannidhi at Srirangam between the two Thirumana ThUNgaL, where the infant ParAsarar's cradle was set up by the Dhivya Dampathis for their son.

Please recite this sIOkam during your next visit to Lord RanganAthan's sannidhi. You can also recite the first sIOkam of Padma Raaga Paddhathi of Swamy Desikan as an additional sacred verse there. The recitation of Both the sIOkams will confer on you dhivya sampath and mahath Isvayam.

TRANSLATION OF THE MEANING BY DR.V.N. VEDANTHA DESIKAN

“HER eye glances, that open up and partially close, are major acts-not to be thought of as light or ineffective twinkling of the (ordinary) eye. With such eye-movements, She achieves everything! --The creation of the seven worlds, the protection thereof, etc.





Imagine the whole seven-world object as a tree. Then, the sprouting of the tree, its growth, its bearing buds, the buds blooming, are all events, so to say in a figurative fashion, in the tender creeper that Her divine Eye-glance. What can it not achieve? All achievements at the level of the world-governance are the sport for the eye-movement of Goddess RanganAyaki, who dwells in the royal palace of Ranga VimAnam, as an ever lit-lamp of auspiciousness. May we surrender unto her!”

COMMENTARY BY DR.V.N.VEDANTADESIKAN

Please witness the wonders of the eye opening and closing activities of the Divine consort of Lord RanganAthan! Reflect on its extraordinary accomplishments! Please remind yourself that the creation, protection and the destruction of all the seven universes are achieved effortlessly with those eye openings and closings. Those little glances cause the blossoming, budding and growth of the tree of seven universes and their beings. All of these wondrous deeds happen from the power of the benevolent glances arising from that tender creeper, Sri RanganAyaki.

That divine consort behind the srushti, sthithi and samhAram of the worlds resides at the great palace at Srirangam as the Empress and shines forever from there as the most auspicious lamp lighting our way.

ADDITIONAL OBSERVATIONS BY ADIYEN

The seven LokAs are protected by a joyous and tender creeper sprouting young shoots. As it moves, it is like the tender, UllAsa laasyam of a female dancer. As TaaNDavam, the energetic dance is for the Male dancer, and the tender and delicate movement of Laasyam is for female dancers.

This UllAsa Laasyam is unique to Sri RanganAyaki. The word UllAsam has number of meanings. It can mean Joy/delight or it can mean beginning /commencement. It can also mean the Ten UllAsams covered by the KavyaprakAsA, a work by MammadA (10th century) on the structure of utthama Kaavyams and sthuthis. Here the joyous waving of the golden creeper of Sri RanganAyaki performing UllAsa Laasyam at the time of Jagath Srushti can be imagined.

The second word is “Pallavita”. This means sprouting young shoots (arumbus). Those, who have seen a creeper grow can relate to this phenomena. The word arises from “Pallava:” meaning a sprout, sprig, a bud or a blossom. Pallavitha means therefore that which buds or blossoms. “Pallava:” also means an amorous sport. This can be related to the jagath Srushti.

The third word is “Paalitha” meaning protected. What is being protected? The joyous sprouts budding are protected by the UllAsa pallavam. These are the Saptha Lokams.

The first Paadham thus refers to Sri RanganAyaki as “UllAsa Pallavitha Paalitha Saptha LokI”.





THE SECOND PAADHAM

“NirvAha kOrakita nEma KatAksha LeelAm” is the second Paadham. “nEma” means half or partial. “nEma KatAksha LeelAm” means therefore the power of the play of the half open, half closed eyes of Sri RanganAyaki. She is partially opening Her eyes and closing them. She is engaged in this Leelai. What happens as a result? What gets administered or executed (NirvAham) by this? KorakAvasthA happens. “nirvAha kOrakitha nEma KatAksham” falls on the seven worlds. “korakAvasthA” means the state of an unblossomed flower or a bud, which has not fully developed into a flower.

Swamy ParAsara Bhattar is fond of referring to Sri RanganAyaki as a Nithya Yuvathi to distinguish her from an elderly matron. He describes Her as being in the boundary of a girl and a maiden (Saisava- youana- vyatikaRā) in verse 43 of the Sri GuNa Rathna Kosam. The movement of the glances of this young girl and their effects are described here in terms of the execution of Jagath VyApAram (Srushti et-al).

THE THIRD PAADHAM:

“Sriranga harmyatala mangaLa Dheepa RekhAm”

“Harmya” means a palatial mansion. Harmya talam or harmya Sthalam means the room in that palace, (i.e.) the garbha graham of the mansion with seven ramparts, Srirangam.

At the “Sriranga Harmya Talam”, She shines as the “MangaLa dheepa RekhA” or the nanthA ViLakku or the Jyothi of the most auspicious eternal lamp inside the royal palace of Ranga VimAnam.

RekhA is a way of rendering Vedam. Her nature as the essence of Sruthis might also be indicated here. RekhA generally means a line or streak. That Jyothi is saluted here.

THE FOURTH PAADHAM:

“SrirangarAja MahishIm SriyamAsrayAma:”

She is the Patta Mahishi (Empress) of the Lord of Srirangam, the BhUIOka VaikuNtam. She is “Sri Devi” or “Sri”. One PoorvAchAryA has already observed: “Your name is Sri. What else more is there for us to say?”

Swamy ParAsara Bhattar addresses this fast-sprouting, tender Creeper, the eternal JyOthi inside Sri Ranga VimAnam, Sri RanganAyaki, the root cause of the birth and kshEmam of the seven worlds and offers his Prapatthi at Her sacred feet.

SLOKAM 2

VandhE Nrusimha-JaayAm anAdhi-MaayAm apOhithum-hEyAm
Sulalitha-Sundara-KaayAm SurEndra-gEyAm Surarshibhir-dhyEyAm
--MangaLAsanam for MahA Lakshmi by HH 42nd Jeer of Sri Ahobila Matam





(MEANING):

AdiyEn prostrates at the sacred feet of MahA Lakshmi, the consort of Sri Nrusimhan, the abode of all auspicious attributes (GuNa Rathna kOsam) and the One whose beauty (soundharyam) bewitches the mind of Her Lord; She is always eulogized by samastha DevAs with Indra at their head; She is meditated upon by all the Maha Rishis of austere penance.

The above sthOthram is that HH the 42nd Jeeyar of AhObila matam used while performing MangaLAsAsanam for MahA Lakshmi. She is indeed Sundara-Sulalitha Kaayai (tender and beautiful form like the lovely creeper) as visualized by ParAsara Bhattar in the second sLOkam of Sri GuNa Rathna Kosam.

She is with Him in all avathArams and makes Her Lord famous with the names of Lakshmi Nrusimhan, Lakshmi NaarAyaNan, Lakshmi HayagrIvan and in short Sriya: pathi. It is in this context, sage ParAsara Bhattar salutes their inseparability in two sLOkams of VishNu PurANam:

NithyaivaishA JaganmAthA VishNO: SriranapAyinI
YathA SarvagathO VishNu: TadhivEyam DhvijOttama
devathvE dEva dEhEyam manushayathvE cha MaanushI
VishNO: dEhAnuroopam vai karOthyEsha aathmanas-tanum

(MEANING):

As a Vibhu, Mahaa Lakshmi is never ever separated from Her Lord. She is the Mother of all the Worlds and their beings. Just as Her Lord is pervasively present (VyApti) everywhere, She is also present everywhere with Him as aNu or Mahath (atomic size or gigantic size). She assumes the dEva svarUpam or manushya svarUpam in accordance with the dEva or manushya svarUpam taken by Her Lord. She accompanies Her Lord with an anuroopam that corresponds to His roopam.

As a result of their inseparability, they are known as a “Sookshma Mithunam”, “anyOnya Misram” and “AnyOnya PrathibhAdhakam”. This is the view of Sri Paancha Raathra Aagamam as quoted by Sri U.Ve. MukkUr Lakshmi NrusimhAchAr Swamy in one of his magnificent articles on Sri Manthra Raaja Padha SthOthram dealing with the name “VishNu:”

tadEtath Sookshma Mithunam Paraspara Vichinvitham
aadhAvanyOnya MisrathvAth anyOnya PrathibhAdhakam

(MEANING):

This divine couple is a very subtle One. They excel by being together always. From time immemorial, it has been this way. We have to understand the glory of one of the partners by comprehending the glory of the Other.

Swamy YenkaLAzhwAn, the AchAryan of Swamy NadAthUr ammAl, who wrote the





commentary for Sri VishNu PurANam of Sage ParAsarA observed in this context:

MahA Lakshmi (Sri RanganAyaki) has the attributes of Jagath KaaraNathvam (creatix of the Universes), SarIra-SarIri BhAvam, UpAyathvam and PrApyathvam (means and end) just as Her Lord (Sri RanganAthan).

Swamy Desikan will follow this sampradhAyam and salute Her in His Tamil Prabhandhams (Tann Thiru Maathudan iRayum TaniyA Naathan) and in His Sanskrit SthOthra Granthams like Sri Sthuthi. He salutes Her Lord as Lakshmi- Visishtan or the One, who is associated with Sri (MahA Lakshmi) Devi.

Swamy Desikan has given six different meanings for the Name of “Sri” to elaborate on these subtle attributes of the Lady, who never leaves the chest of Her Lord:

MahA Lakshmi removes all the obstacles that stand in the way of performing the UpAyam of those, who sought Her sacred feet.

She corrects the mind-set of those who sought refuge in her so that they attain the right frame of mind to perform their kaimkaryams to Her Lord.

She listens with immense patience to the pleas of the suffering Chethanams, which approach her.

She makes sure that Her Lord listens to these plaintive cries of the suffering chEthanams.

She is accessible at all times to those who seek to be protected (ujjIvanam) and blessed.

She is present in the chest of the Lord to protect those, who sought Her refuge.

The Manthra Rathnam (Dhvaya Manthram) asserts that the Lord United with His divine consort is our ultimate refuge and the Phalan for such surrender is nithya Kaimkaryam to this Sookshma Mithunam in their Parama Padham.





SLOKA 3:

We have now the context for the third sLOkam of Sri GuNa Rathna Kosam:

अनुकलतनुकाण्डालिङ्गनारम्भशुम्भत्
प्रतिदिशभुजशाखश्रीसखानोकहर्धिः ।
स्तननयनगुलुच्छस्फारपुष्पद्विरेफा
रचयतु मयि लक्ष्मीकल्पवल्ली कटाक्षान्

anukala-tanu-kANDAlingana-aarambha-sumbhat
pratidisa bhujasAkha SrIsakhAnOkahardhi:
stana-nayana-guLuccha-sphAra-pushpadhvirepA
rachayatu mayi Lakshmi Kalpavallee katAkshAn

MEANING OF THE SLOKAM GIVEN BY DR.V.N.VEDANTHA DESIKAN:

“The Lord is a veritable Kalpaka tree; Goddess MahA Lakshmi, a kalpaka creeper that has grown in close and fast embrace of the tree. The tree (that the Lord is) grows fast, prolifically, and with thousands of twigs and branches. These are His hands (and fingers). They grow in all directions in an eager enthusiasm to surround His consort from all sides in tight embrace.

If the tree growth is so rich and fertile, the kalpaka creeper too draws rich sustenance and nutrient-rich blooming bunches -- which are indeed the richly grown up breasts. Her eyes look like black beetles that hover round the flowers in the tree-creeper matrix.

Both the tree and the creeper grow, as it were, in mutual support and nurture, to a rich panorama of flowers and beetles!

Lakshmi in that context -- May She shower Her rich rain of gracious kindness on me and immerse me in that blessed bath!”

ADDITIONAL COMMENTS (ADIYEN):

In the first sLOkam, Swamy Paraasara Bhattar offered his anjali to Sri RanganAyaki: “Sriyai: kruthOnjali:”

In the second sLOkam, the key words are: “SriRangarAja MahishIm Sriyam aasrayAma:” Here, He sought refuge at Sri RanganAyaki's sacred feet.

In the third sLOkam, the subject of coverage of today, the prayer is: “rachayathu mayi Lakshmi Kalpavallee KataakshAn”. (May Sri RanganAyaki drench adiyEn with the nectarine





showers of Her glances graciously and keep me soaked in that auspicious bath!).

The prayer is set in the context of a Kalpaka tree (Lord Ranganathan) and Kalpaka creeper (Sri Ranganayaki) in tight embrace. The effect of that intense embrace on the Lord and His divine consort is described with majestic poetic vision by Swamy ParAsara Bhattar in the first three lines of the sLOkam.

THE FIRST LINE: THE TIGHT EMBRACE

“anukala-tanu-kANDAlingana-aarambha –sumbhAth” is the first Paadham .

anu is a prefix that means along side, after or behind. “kala” means sweet, delicate and pleasing effect (asphashta maddhuram). Anukala-tanu (trunk of the kalpaka tree here) kANDAlinganam or the sweet and tight embrace of the Kalpaka tree (Lord) by the Kalpaka creeper (Sri Ranganayakee) is visualized here. The beginning of the tender and yet tight embrace between the Mithunam (couple) leads to some dramatic happenings that are described in the second Paadham.

THE SECOND PAADHAM

“prathidisa bhujja-saakha - SrisakhAnOkahardhi:”

Once the creeper commences its embrace of the trunk of the kalpaka tree, latter (the tree) grows prolifically and shoots out thousands of branches with verdant leaves. These branches are the Lord's hands rushing to surround and hold His consort from every side tenderly. The Kalpaka tree glistens with new leaves on its multitudinous branches the moment the creeper embraces it. It shines with new and ever increasing lustre every second. The branches stretch in every direction in an effort to return the embrace of the creeper (Sri Ranganayaki).

THE THIRD PAADHAM

“sthana nayana guLaccha sphAra pushpa dhvirEphA”

The Kalpaka creeper responds to the loving and tight embrace of the branches (arms of the Sahasra-hastha Sri Sakhan, Lord Ranganathan). The Kalpaka creeper of Sri Ranganayaki is adorned by two rich blooming bunches of flowers (two sthanams) and two black bees (Her karu vizhigaL / limpid, rapidly moving, daya-laden, dark-hued eyes).

It appears as though the verdant tree is now rich with flower blossoms, which are the object of attention of the hovering bees. All these happened as a result of the anyOnyam of the dhivya dampathis of Srirangam. Both the tree and creeper support and nourish each other. Swamy ParAsara Bhattar paints a beautiful word picture of happenings in “the Tree-Creeper matrix”.

A flowering fruit tree in this world removes the taapams of the people through its shade-





giving properties. It blossoms and fills the air with its fragrance. It yields fruits. It serves as the Kozhu kompu (the leaning stick) for the creeper near it. Both the creeper and the tree thrive through this mutually reinforcing relationship. The Kalpaka tree representing the Lord is celebrated by the thousand branches of VedAs removes the Taapa Thrayams and comforts the prapannAs under His shade. The kalpaka creeper circling this Kalpaka tree reveals the anantha kalyANa guNams and sings the glories of the tree (Lord RanganAthA). She reveals to all of us that Her Lord is the paradEvathai as a PathivrathA SirOnmaNi, while being His equal in every way.

This passage reminds adiyEn of the passage in BhU sthuthi:

tvath sangamAth bhavathi Maadhavi Labdha pOsha:

SaakhaA sathai: adhigatha HarichandanOsau

Here BhU devi/Maadhavi, the Sankalpa-kalpa LathikA (One who grants the desired wishes of bhakthAs by Her sankalpam alone) is seen as the tender creeper circling the Harichandana tree of Lord and providing Him nourishment and strength (labdha pOsham) and enhancing His glory.

FOURTH PAADHAM:

“rachayithu mayi Lakshmi Kalpavalli KatAkshAn”

Here Swamy ParAsara Bhattar prays for those Daya-laden katAkshams of the Kalpaka creeper to fall on Him and drench him with the anugrahams of Kaimkaryam to Her at Srirangam and nithya kaimkaryam to Her and Her Lord at Parama Padham.





SLOKAM 4

The fourth sIOkam celebrates Sri RanganAyaki's Vibhuthvam and Isvarathvam. Vibhu means Supreme being, Sovereign of all. In NyAyA philosophy, it means eternal, existing everywhere, all pervading. Isvarathvam means having all the six guNams of Isvaran (Bhagavaan). That is why, Sri RanganAyaki, who confers on Her bhakthAs every kind of Isvryam that they desire is understood as IsvarI. She has PoorNathvam as VaishNavI, just as her Lord, VishNu.

Sri RanganAyaki's Vaathsalyam (affection and tenderness to Her offsprings) overlooks all of our defects (dhOshAmsams) and comes to our rescue, as we seek Her as our refuge. There are at least ten definitions of the DayA Tattvam of the Dhivya Dampathis. She is known as DayA Devi. He is Known as DayALu. In this DayA guNam aspect, the SaraNYa Dampathis are tulyam (Identical).

Swamy ParAsara Bhattar will be elaborating upon the tulyam aspects between the Dhivya Dampathis, when it comes to Jn~Ana SakthiyAthikaL, Isvarathvam, UpAyathvam, PrApyathvam in Sri GuNa Rathna sIOkams such as “prsakana Bhala jyOthir-Jn~AnaisvarI” (SIOkam 32). For now, we will focus on the Fourth SIOkam of Sri GuNa Rathna Kosam:

We will now study padham by padham the fuller meanings of the Fourth SIOkam:

यद्भ्रूभङ्गाः प्रमाणं स्थिरचररचनातारतम्ये मुरारेः
 वेदान्तास्तत्त्वचिन्तां मुरभिदुरसि यत्पादचिह्नैस्तरन्ति ।
 भोगोपोद्घात केळी चुळुकित भगवद्वैश्व रूप्यानुभावा
 सा नः श्रीरास्तृणीताममृतलहरिधीलङ्घनीयैरपाङ्गैः ॥

yadh-bhrU-bhangA: pramANam sTira-chara-rachanA taaratamyE MurArE:
 VedAnthAs-tatthva-chinthAm Murabhidhurasi YathpAdha-chihnais-taranthi |
 BhOgOpOdghAta kELee chuLukitha-bhagavath Vaisva-roopyAnubhAvA
 Saa Na: SrIrAsthrUNithAm amrutha-lahari-dhee lankaneeyair-apAngai: ||

THE FIRST PAADHAM: THE POWER OF THE EYE MOVEMENT

“Yadh-bhrU-bhanga: pramANam sTira-chara-rachanA tAratamyE MurArE:”

There are countless number of creations (sentients/ Jangamams/sthirams and insentients/sthAvarams/charam) in the Lord's srushti. There are a lot of gradations and differences among the multitudinous class of insentients (Tree, Mountains et al) and sentients (a worm, a bird, an animal, humans, dEvAs et al).





Our Lord (MurAri) seems to need some indications as to whether He is doing all right during the creation of these sentient and insentient; He needs some route maps and guidelines to complete this onerous task of creating all these charAcharams (sthira-chara-rachanA) with the distinguishing gradations (Taaratamyam). He uses His Vedams as PramANams and yet He wants to get some reassurances and feedbacks on His handiwork.

Our MurAri's needed pramANam (authority) for guidance in these efforts besides Vedams comes from the "BhrU-bnagam" of MahA Lakshmi (Sri RanganAyaki). She serves as the final arbiter and referee. By watching the different movements of Her eyebrows, MurAri (RanganAthan) gets the cue and assigns appropriately the gradations (Taaratamyams) for the different chEthnams and achEthanams. Thus MurArE's pramANam is that "Bhrubangam" (Yadh BhrU-bangam) of His Sahadharma-chAriNi, Sri RanganAyaki.

THE SECOND PAADHAM: THE GUIDING PRINCIPLE FOR THE UPANISHADS

"VedAnthAs-tatthva-chinthAm Murabhidhurasu Yath-paadha-chihnais-taranthi"

Time and again VedAnthAs (Upanishads) have to establish the Parathvam (Supremacy) among Gods. They look for PramANams and signs by which they can go about this task to settle without doubt the parathvam issue. They come to the conclusion that Lord VishNu has Paaramyam/Parathvam (Supremacy) over all the others based on the fact that He alone has the Bhaagyam of being the Consort of MahA Lakshmee (Lakshmi Pathy).

Upanishads are our PramANams. The PramANam for them in subtle & ultimate determinations like "Who is the Supreme Lord of all Lords" is the sign of the red lac dye imprinted on the chest of MahA VishNu. With the clue of that insignia, the Upanishads conclusively establish that MahA VishNu is the Supreme One. They assert on that basis that Sriya: pathi, Sriman NaarAyaNan, is the Para Devathai.

THE THIRD PAADHAM: PERUMAL PADUM PAADU IN PIRATTI ANUBHAVAM

"BhOgOpOdhgAtha kELI chuLukitha-bhagavadh- vaisva-roopyAnubhAvA"

As Sri RanganAyaki looks at Him, Our Lord begins to enjoy Her svarUpa-Roopa GuNams. He wants to rise to the occasion given the magnitude of Her GuNa Rathnams. He takes therefore a gigantic form (visva roopam with thousands of hands, eyes and faces) to take in the full ecstasy of that BhOgAnubhavam. Taking the Visva Roopam is His "anubhAvam" in His attempt to fully enjoy the anantha kalyANa guNams of His pirAtti. AnubhAvam means an external manifestation or indication of a feeling (bhAvam) by appropriate symptoms such as look or gesture. His anubhAvam as He begins to enjoy Her svarUpa-roopa guNams is the assumption of Visva Roopam. Even that effort was not adequate for the occasion. It was like using the cupped palm of one's hands to measure the content of the ocean of Her SavrUpa-roopa GuNams. He does not get the paripoorna anubhava prApthi, even if He tries hard. He gets dismayed. Dr. VedAnth Desikan comments on these difficulties of the Lord has rasOkthi (delectable anubhavam):





“PerumAL anubhavatthil Bhakthar padum paattinai, Periya PirAtiyAr anubhavatthil PerumAL paduvAn pOlum!”



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THE FOURTH PAADHAM: A PRAYER

“Saa na: SrI: aasthruNIthAm- amruthalaharI- dhee-langaneeyai: apAngal:”

May That “Saa SrI:” the SrI Devi of such limitless KalyANa GuNams immerse us (aasthruNIthAM) in the flood of mental waves of nectar (amrutha laharI Dhee:), which is nothing but Her karuNA KatAkshams (Daya-laden glances).

Swamy ParAsara Bhattar qualifies those most powerful nectar-like glances of Sri RanganAyaki this way: Those glances which baffle Her Lord to take a measure of Her are known for their Vaalabhyam (Power to direct the Lord to get things accomplished), Niroopakathvam (She Being the Supreme example to establish the parathvam of Her Lord)





and BhOgyathvam (Baffling even PerumAl to rise up to the occasion to enjoy Her Svaroopaa-Roopa GuNams fully).

May That “Saa SrI”, that Sri RanganAyaki known for Her Vaalabhyam, Niroopakathvam and BhOgyathvam sprinkle the nectar stream of Her karuNai-laden glances on me! Swamy Paraasara Bhattar points out that the waves of those nectarine glances (amrutha lahari) have to be enjoyed with “Dhee” (at the level of intellect and not on a physical plane).

In the previous sIOkam, the prayer was:

“Rachayathu mayi Lakshmee Kalpavallee KatAkshAn”

(May She shower Her rich rain of gracious daya on me and soak me in that auspicious bath).

In this sIOkam, the prayer goes one step further:

“Saa na: SrI: aasthruNithAm amruthalaharI dhee langaneeyai: apAngai:”

(May that Lakshmi sprinkle/spread the nectarine wave of Her eye-glances on/over me, which are to be enjoyed by the intellect).

(PraNavam) Sri NilayAyai nama:

(PraNavam) BhOgavathyai nama:

(PraNavam) VibhUthyai nama:

(PraNavam) PrApthyai nama:

(PraNavam) RakshAyai nama:

(PraNavam) Kaaminyai nama:

(PraNavam) Sarva LakshaNa LakshaNAyai nama:

(PraNavam) Sarva Loka Priyankaryai nama:

(PraNavam) Sarva MangaLa MaangalyAyai nama:

(PraNavam) DhruhtAdhrushta phala-pradhAyayai nama:





SLOKAM 5

The fifth sLOkam of ParAsara Bhattar's eulogy of Sri RanganAyaki ThAyAr takes this form:

यद्यावत्तव वैभवं तदुचितस्तोत्राय दूरे स्पृहा
 स्तोतुं के वयमित्यदश्च जगृहुः प्राञ्चो विरिञ्च्यादयः ।
 अप्येवं तव देवि ! वाङ्मनसयोर्भाषानभिज्ञं पदं
 कावाचः प्रयतामहे कवयितुं स्वस्ति प्रशस्त्यै गिराम् ॥

yadhyAvath tava vaibhavam tadhuchita sthOthrAya dhurE spruhA
 sthOthum kE vayam ithyadhasccha jagruhu: prAnchO virinchAdaya: |
 apyEvam tava Devi! vaangmanasayOr bhAshAnabhij~nam padam
 kAvAcha: prayathAmahE kavayithum svasthi prasasthyai girAm | |

DR.V.N. VEDANTHA DESIKAN'S TRANSLATION OF THE MEANING:

Where is Your greatness? And where am I? My qualifications do not justify even my harboring a wish to sing a hymn in Your praise. Indeed great sages, even Brahma included, have declared that they are not competent to sing of You. Not withstanding all this, I begin my venture; why? To acquire a certain sanctity and auspiciousness for my tongue and my words, which are otherwise faulty and mean.

ADDITIONAL COMMENTS BY SRI V.N. VEDANTHA DESIKAN SWAMY

Oh RanganAyaki! Oh My Mother! May all the efforts of mine as an unqualified poet to praise. You become auspicious! May they be filled with MangaLam! May these words coming out of the mouth of a lowly one like me praise You and as a result confer on me the powers to create auspicious eulogy about You!

Oh Periya PirAtti! How great is Your Vaibhavam and how far spread is that Vaibhavam! adiyEn, who is an ignoramus about Your limitless glories is totally unfit to compose a sthOthram that adequately captures Your Vaibhavam. In fact, adiyEn is a lowly person and as such is far removed from even the thought of composing such a sthOthram.

You might say: “What is new here? In ancient times, BrahmA and other dEvAs used to disqualify themselves as unfit ones to praise us through sthuthis in a mood of naichyAnusandhAnam. My child! Are you following their route?”

adiyen replies: “Yes indeed! Even for BrahmA, the act of creating a sthuthi that came close to describe adequately Your kalyANa gunams was an effort that was far above his





capabilities”.

In spite of these well-known deficiencies, adiyEn with my un-pious speech tries boldly to eulogize You, whose glories cannot be comprehended by vaak or manas. Why do I persist in this impossible task? adiyEn persists with my self-assigned task for my tongue and my words to be cleansed and be blessed with sanctity and auspiciousness as a result of association with the celebration of your most sacred Vaibhavam.

ADDITIONAL COMMENTS BY ADIYEN:

Sri ParAsara Bhattar is engaged here in the time honored tradition of poets, when they approach their task of creating sthuthis on BhagavAn and His divine consort.

Echos of Swamy AlavandhAr and KurEsar, the father of ParAsara Bhattar can be heard in this fifth sIOkam of Sri GuNa Rathna Kosam.

Swamy AlavandhAr expresses his unfitness even to approach the task of eulogizing the Lord this way:

yadhvA srama avadhi yathA madhi vaapyasaktha:
 sthoumyEvamEva kalu tEpi sadha sthuvantha:
 VedAsc chathurmukha mukhAsccha mahArnavAnthA:
 kO majjadhOraNu kulAchalayO: VisEsha:

- Swamy AlavandhAr SthOthra rathnam: sIOkam 8

(COMMENTS):

Oh Sriman NaarAyaNa! adiyEn started my sthuthi proudly by saying : “na: kula dhanam, kula dhaivatham, Aravindhalochanasya paadhAravindham sthOshyAmi”. Then adiyEn recognized quickly that a mandha mathi and alpaj~nan like myself making a sankalpam to eulogize You is a saahasam because even MahAns like Brahma and SivA fail in their attempts to praise adequately even a fraction of Your glories. Yet, adiyEn of feeble sakthi attempts to praise Your limitless vaibhavam to the limit of my abilities with huge struggle. adiyEn is emboldened in this self-assigned task through the remembrance that VedAs, Brahma and others praising You. Their efforts would be much greater than mine and yet in a ocean of Your kalyANa guNAs, what is the difference between a blade of grass and a small object that is sunken there?

Swamy AlavandhAr goes on to state: “mandha buddhE: mama thu srama: sulabha:ithi mama cha ayam udhyama: uchitha:” (For me of feeble intellect, this fatigue is but natural, when adiyEn attempts to praise You. This makes it appropriate for me to engage in this effort).

Swamy AaLavandhAr followed the example set by Poikai Piran (avaravar



thaanthAmaRinthavAREtti) and Swamy NammazhwAr (tangaLanbhAratthamathu SOLVALATTHAAL talai tali siRanthu poosippa). ParAsara Bhattar follows the path of AaLavandhaar and his father KurEsar in humbly acknowledging his futile effort to praise the kalyANa guNams of Sri RanganAyaki.

The father of Bhattar, Sri KuResar (linked to the AchArya lineage of AaLavandhAr-Periyambadi-RaamAnujar) addresses Sri Devi in his Sri Sthavam and comes out with thoughts identical to Swamy AaLavandhAr, when he refers to the futility of the effort to praise adequately the anantha kalyANa guNams of Sri RanganAyaki (Sri Devi). He says: Oh Sri Devi! “taavakA: guNA: VaachAm manasaam cha durgrahathayA khyAtha:” (Your limitless auspicious guNAs are famous in that they can not be accessed by mind or speech). Those cannot be described even by the Master of speech, Brahma (Tvath sathguNArNonidhou thaadrusI vaak VAACHASPATHINAA API SAKYA RACHANAA KATHAM?).

KurEsar goes onto say that PirAtti's kalyANa guNams are such that it would be laughable to attempt to engage in praising them (haasyam na manmahE). In a mood of naicchAnusnadhAnam, KurEsar describes himself to Sri Devi as a dim-witted one (aj~na:), low (neechan) and with mean mind (dushta buddhi). He says that in spite of all these deficiencies, he is going to attempt to praise Sri Devi just as a dog is not afraid to lick the waters of the most sacred GangA river. The dog's thirst is quenched by that attempt and no harm comes to the glory of GangA by the contact of the tongue of the lowly dog (BhAgIrathi sunA leeDaapi nahi dhushyEth; Suna: aarthisthu saamyEth). KurEsA's naicchAnusandhAnam serves to focus on the kalyANa guNams of Sri Devia as GangA PravAham, limitless and svathassuddham. The Sunaka sparsam leading to sukha sparsam for the Sunakam (Dog) is reason enough. ParAsara Bhattar follows the lead of his great father and his prAchAryans.

The phrases and thoughts used by Swamy AaLavandhAr, KurEsar and ParAsara Bhattar are almost identical.

We will conclude on this slokam 5 of Sri Guna Rathna Kosam with the insight provided by KurEsar (Sri Sthavam) and AaLavandhAr (ChathussIOki) in their sthOthrams about Sri Devi:

BrahmEsAdhi suravrajasa sadayithasa tvath daasa daasI gaNa:

SrIrithyEva naama tE Bhagavathi BhrUma: katham thvAm Vayam

--Swamy AaLavanthAr, ChathussIOki: SIOkam 1 passage

(Oh Mother! Brahma, the DevAs and their wives are Your assembly of servants; You are addressed by the most glorious name of Sri Devi with the connotation of ShaadguNya sampoorNai. How can we (the lowly ones) dare to speak about you and attempt to praise You ?)

yasyAstE mahimAnam athmana iva tvath vallabhOpi Prabhu:

naalam maathumiyatthayA niravadhim nithyAnukoolam savtha:

- Swamy AaLavanthAr, ChathussIOki : SIOkam 2 passage



(Oh LokaikEswari! LokanAtha dayithE! Your Lord Sriman NaarAyanan of limitless prabhAvam Himself is unable to assess as to how great Your vaibhavam is. He becomes asakthan in these efforts. If that is so, what about our (poor ones) lot, when it comes to eulogizing You?).

Devi tvanmahimAvathir na HariNA naapi thvayA Jn~AyathE

-- KurEsar in Sri Sthavam

(OH Sri Devi! Your Lord is Sarvaj~nan and Sarva Sakthan (Omniscient and Omnipotent). Even He cannot fully assess Your prabhAvam to His satisfaction. If that were to be so, we are not even fit to open our mouth in any effort to praise Your limitless auspicious attributes).

PirAtti's dayA is “SvathO nithyAnukoolam” (always inherently comforting and dayA-laden). Keeping this assuaging thought in mind, ParAsara Bhattar proceeds with his sthOthram on Sri RanganAyaki in the way shown by his father and Swamy AaLavanthAr. Swamy Desikan will follow the panthA (path) shown by ParAsara Bhattar in his Sri Sthuthi.

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SLOKAM 6

स्तोतारं तमुशन्ति देवि ! कवयो यो विस्तृणीते गुणान्
 स्तोतव्यस्य ततश्च ते स्तुतिधुरा मय्येव विश्राम्यति ।
 यस्मादस्मदमर्षणीयफणितिस्वीकारतस्ते गुणाः
 क्षान्त्यौदार्यदयादयो भगवति ! स्वां प्रस्तुवीरन् प्रथाम् ॥

sthOthAram tamusanti dEvi ! kavayO yO vishthruNeethE GuNAn
 sthOthavyasya tathasccha tE sthuthidhurA mayyEva visrAmyathi |

YasmAdhasmAth amarshaNIya phaNithi svIkAratastE GuNA:

KshAnthyoudharya dayAdhayO BhagavathI! svAm prastuveeran praTaaM | |

TRANSLATION OF THE MEANING BY DR.V.N. VEDANTHA DESIKAN:

Oh Bhagavathi! The world of scholars would acknowledge only that man, as a poet of worth, who is capable of publicizing the great virtues of the subject (that he is praising). Under this criterion, no one is better suited to praise you (than me). Yes. Because Your forbearance, pity, graciousness, bounteousness and similar qualities would stand out in prominent perspective only when I am their target. I am the lowliest person; my words are poor and defective. But, Your qualities shine at their best only with regard to me. So, I declare that I am the fittest panegyrist for you.

ADDITIONAL COMMENTS FROM DR.V.N.V

Oh Bhagavathi! In this world of Yours, one is recognized as a “SthOthA” by the learned people, when he can illuminate well the attributes of the subject that he is eulogizing. Under this criterion, the burden and responsibility to be Your SthOthA will rest solely with me. Why? There are important attributes that you possess such as forbearance, generosity, dayA et al. There is no object fitter than me for all those auspicious attributes of yours to be targeted. My words are poor and deficient. Hence, you should take compassion on me and let your showers of mercy fall on me to become suitable to attempt this effort of praising you. Therefore, no one else is more appropriate than me to be the object of Your mahA KalyANa GuNams.

OBSERVATIONS BY ADIYEN:

ParAsara Bhattar was an expert in Tarkam. His arguments regarding his qualifications for being the best poet to praise Sri RanganAyaki is laid out here in a clever manner. He starts by conceding that it is an accepted practice to judge a poet's excellence by the skills he displays to illuminate and elaborate well the attributes of the object of his sthOthram. If he has that





proWess, then he is called a SthOthA (Tamm sthOthAram usanthi).

This poetic excellence should amply demonstrate his power to expand on and celebrate the GuNAs of his object of praise (ya: guNAn visthruNeethE).

SthOthA is Bhattar. SthOthavyaa is Sri RanganAyaki. Bhattar connects now the SthOthA and SthOthvyaa and the responsibility of the sthOthA to engage in his efforts to praise Sri RanganAyaki (sthOthavyaa).

Bhattar now accepts full responsibility as the sthOthA of the Divine Mother with the statement: “sthuthi-dhurA mayyEva visrAmyathi” (the full responsibility to pay adequate tribute to You rests solely with me as Your sthOthA). DhurA means a burden or a load. That burden rests with me and me alone as a result of undertaking such important duties to be Your SthOthA. Thus ends the first two paadhams of the sixth sLOkam. The case has been laid out and the duties and the onus of responsibilities has been clearly stated.

In the second paadham of the sLOkam, the clever ParAsara Bhattar reveals how he is going to become fit for his duties. He says: “KshAnthyoudhArya- dayAdayO Bhagavathi! YasmAdhasmAth amarshaNIya phaNithi sveekArathas tE guNA:”

First, Bhattar addresses Sri RanganAyaki as the embodiment of auspicious attributes like KshAnthi (patience and forbearance), oudhAryam (generosity) and dayA (Compassion) and reminds her that She is indeed Bhagavathi (the abode of other six gunams such as Isvaryam, Balam, Tejas, Sakthi, Veeryam et al).

Next, Bhattar states that the power of Her illustrious GuNAs will nullify his poor and defective vaak (speech) and then sanctify it to become fit to engage in Her sthuthi and thereby qualify to be recognized as Her famous sthOthA.

He says: Because of the nature and power of Your KalyAna GuNams, they towered over my lowly self and my “amarshaNIya PhaNithi” and identified me as the right target for the torrent (prasravaNam) of Your KaruNai and soaked me in ecstasy. Therefore adiyEn, the fittest object of Your dayA, declares myself now to be the best among Your sthOthAs (panegyrist).

In the next two sLOkams, ParAsara Bhattar prays to the divine Mother for Her further blessings for the conferral of the full poetic power befitting the occasion.





SLOKAM 7

In the seventh slokam, ParAsara Bhattar makes a sincere appeal for Sri RanganAyaki's auspicious glances to fall on him to realize a sthuthi on Her, which will pay the most befitting tribute to Her anantha kalyANa guNams.

सूक्तिं समग्रयतु नः स्वयमेव लक्ष्मीः
श्रीरङ्गराजमहिषी मधुरैः कटाक्षैः ।
वैदग्ध्यवर्णगुणगुम्भनगौरवैर्या
कण्डूलकर्णकुहराः कवयो धयन्ति ॥

Sookthim samagrayathu na: svayamEva Lakshmi:
SrIRangarAja Mahishi madhurai: kaDAkshai: |
Vaidhagdhya-varNaguNa-gumbhana-gouravair yaam
kaNDUla karNa kuharA: kavayO dhayanthi ||

THE MEANING BY DR.V.N. VEDANTHA DESIKAN

May Goddess Sri RanganAyaki, Herself, confer Her benign glances to make this work of OURS (Hers as much as mine!) perfect and replete with the admirable virtues of richness of content, use of choice words, happy combination of all beauties, so that discerning connoisseurs of poetry will eagerly listen to the work with rubbed ears, whetted to the hearing process!

ADDITIONAL COMMENTS BY DR.V.N.V

Oh The divine consort of Lord RanganAja! Are not You my Mother? You should bless me with Your auspicious glances and help me to complete this Sthuthi on You. I dream that the fruits of this effort would be the creation of a Sthuthi with an integration of Vaidhagdhya (insightful meanings), varna-guNam (distinction of housing the flow of choice words), Gouravam (guruthvam or majestic nature) and the seamless blending (gumbhanam) of all of the above features. The learned aasthikAs will devour such a nectarine sthOthram through their ear cavities.

These learned people are rasikAs of poetry and literary creations. When they experience the sweetness (maadhUrya rasam) of the Sthuthi about You, their ears will long more and more to hear this sthuthi. Their ears will never be satiated. It will be aparyApthAmrutham for them. Oh RanganAyaki blessing us as MahA Lakshmi in archai form at Srirangam! My prayers are for Your dayA to create this Sookthi and help. When You participate in this manner actively, then the resulting Sookthi will be OUR Sookthi instead of being just mine!





OBSERVATIONS BY ADIYĒN

Here, ParAsara Bhattar co-opts Sri Ranganayaki to be the creator of the sthuthi about Herself in the spirit of Swamy NammAzhwAr's paasurams as pointed out by Dr.V.N.V :

“To get sung of Himself, He became myself. He had the work composed by me without any error. Had I done it myself, it would have been imperfect; errors would have crept in. When He did it Himself through me as a tool, all was well done..”

---ThiruvAimozhi: VII.9.4

“Yennal tannai padhaviya inn kavi paadiya Appanukku yethuvum onRumillai seyvathu ingumangE “--ThiruvAimozhi: VII.9.10

(MEANING):

“To One, who made me --a nobody before--a poet to sing of Him in sweet verse, He would Himself sing, if He were to do it-- I feel I can do no adequate return here or elsewhere”.

ParAsara Bhattar pleads with Sri RanganAyaki: “na: sookthim samagrayathu”. Samagra means complete. Samagrayathu means then let it be completed. What should be completed? Our (Yours and mine or our Joint effort) should be completed .Who should be completing this task? “SvayamEva LakshMI: SrirangarAja MahishI na: sookthim samagrayathu”. May Thou, the divine consort of SrirangarAja, Lakshmi, compete this task all by Yourself. How will You complete this task? You will get it done thru me by resting Your sweet and auspicious glances (Madhurai: kaDAkshai:) on me.

What will be the end result of the anugraha sakthi of Your Madhura KaDAksham? A Sri Sookthi full of deep meanings, choice word groups and serving as KarNAMrutham for the rasikAs will result. The ear holes of those rasikAs will taste the nectarine sweetness of this Sri Sookthi of ours and will be aching to taste more. The experience would be an insatiable one for them.

Bhattar seeks the boon of a Sri Sookthi that has Vaidhagdhyam (skill, dexterity and proficiency in arrangement of words in appropriate poetic metres), VarNa GuNam (the perfect order of arrangement of words or gathi kramam), Gumbhana ghouravam (loftiness based on the union of the above features).

When such a delectable Sri Sookthi is tasted by the ears of the learned poets, those ears will itch to devour more and more of “our” Sri Sookthi says Bhattar.

In the next sIokam, ParAsara Bhattar elaborates on the supreme quality of the Sri Sookthi to be realized and prays for Sri RanganAyaki “to open up multitudes of vistas” for his poetic power.





SLOKAM 8

अनाघ्रातावद्यं बहुगुणपरिणाहि मनसो
दुहानं सौहार्दं परिचितमिवाथापि गहनम् ।
पदानां सौभ्रात्रादनिमिषनिषेव्यं श्रवणयोः
त्वमेव श्रीर्मह्यं बहुमुखय वाणीविलसितम् ॥

anaghrAthAvadhyam bahuguNa pareeNAhi manaso
duhAnam souhArdam parichitamivATApi gahanam |
padhAnAm soubhrAthraadh animisha nishEvyam sravaNayO:
thvamEva SrIrmahyam bahumukhaya VaaNee Vilasitham | |

MEANING BY DR.V.N. VEDANTHA DESIKAN

Oh Goddess MahA Lakshmi! This work should have not even a trace of defect. It should have abundance of many virtues; it should by its felicity, become dear to the hearts of listeners; it should be friendly in the intimacy of acquaintance and at the same time, be of yet-unfathomed depths of literary merit; it should also have a perceptible concord between words used-- so that this sport of the literary muse would be appreciated by the listeners with an alert and attentive listening faculty that I would call the analogue of winking eyes to imply uninterrupted attention. May You Yourself open up to multitudes of vistas to my poetic power!

ADDITIONAL OBSERVATIONS (ADIYEN):

In this sLOkam, ParAsara Bhattar prays for the boon of SarvathO-mukha paaNDithyam from Sri RanganAyaki to compose an unsoiled (anAgrAthA) sthOthram on Her without any dhOshams (avadhyam).

He wants the SthOthram to be delectable to the ears of the listeners with the usage of words, which are in common parlance. He wants the sLOkams not to have any viparItha arthams (apArthams) and to have the proper flow without the dhOsham of Prakrama Bhangam (haphazard structure).

Besides the freedom from the above dhOshams, Bhattar prays to Sri RanganAyaki to realize a sthOthram on Her, which is marked by clarity, sabdha as well as artha alankArams. He prays further for deep VedAnthic thoughts to illustrate the scriptural authority for Sri Tatthvam. Bhattar prays for the boon of combination of Padhams in a mutually enriching manner that would make the listeners enjoy the beauty of the SLOkams like one is taking in the beauty without winking one's eyes. The ears would be engaged in such an effort.





Bhattar asks Sri RanganAyaki to enhance his Vaak-VilAsam multifold (**mahyam bahumukhaya VaaNi Vilasitham**). He reminds Her that he is following the dictum of Sage ParAsarA, his namesake and the author of VishNu purANam, that “**ArthO VishNu: Iyam VaaNI**”. That authoritative revelation points that Vaak DEvathai (The Commander and controller of Speech) is MahA Lakshmi and not Sarsavathi. Indeed Sarasvathi gets Her power as Vaak dEvi from MahA Lakshmi. Therefore, ParAsara Bhattar prays to Sri RanganAyaki for the boon of auspicious Speech that will lead to divine poetry.

First, the auspicious glances of Sri RanganAyaki falls on ParAsara Bhattar and the choice expressions rich in aptness and excellence follow in the form of dhOsham-free poetry. Happy blend of words (SaubhrAtraa) and Saarsavatha Vaak flow like a torrent due to the grace of Sri RanganAyaki.

Dr.S. PadmanAbhan points out that ParAsara Bhattar is a MahA Kavi in that “His words are familiar to the readers, but assume the magnanimous dimensions and unfathomable depths, once a critical mind tries to understand the full significance of these words (**paricitamivathApi gahanam**). There should be among the words, a close affinity and cohesion (**PadAnAm saubhrAtram**). This may be called sayA or pAka, which consists in judicious juxtaposition of words in such a way that the words do not allow any substitution or change. The total effect of such a composition will be that it is sweet to hear again and again (**animishanishEvyam SravaNayO:**). The expression “**bhauguNa parINAhI**” also suggests that according to ParAsara Bhattar a good poem should also have the guNAs such as PrasAda (clarity of word and meaning), Ojas (the power to stimulate the mind of the listener), Samata (balanced Expressions), SusabdhA (refined words and expressions), SabdhAlankArAs (figures of Speech), ArthAlankArAs (upamaa/comparisons, UthprEkshA/ poetic fancy and RupakA/ metaphor) and appropriate metres”.

ParAsara Bhattar sought and obtained the blessings of Sri RanganAyaki to become a MahA Kavi adorned with the above lakshanams.





SLOKAM 9

AdiyEn will cover ParAsara Bhattar's conversation with SriranganAthana about his efforts to sing about the praise of Sri RanganAyaki in this sLOkam:

श्रियः श्रीः ! श्रीरङ्गेशय ! तव च हृद्यां भगवतीं
 श्रियं त्वत्तोऽप्युच्चैर्वयमिह फणामः शृणुतराम् ।
 दृशौ ते भूयास्तां सुखतरळतारे श्रवणतः
 पुनर्हर्षोत्कर्षात् स्पुटतु भुजयोः कञ्चुकशतम् ॥

Sriya: SrI:!! SrIrangEsaya ! tava cha hrudhyAm BhagavathIm
 Sriyam thvathyOucchair vayamiha PhaNAma: SruNutharAm |
 dhrusou tE bhUyAsthAm sukhataraLathArE SravaNatha:
 punar harshOthkarshAth sphutathu bhujayO: kanjukasatham | |

MEANING BY DR.V.N. VEDANTHA DESIKAN

Oh Lord, who bestows affluence to the storehouse of affluence (that Lakshmi is)!

Oh Lord RanganAthA! She is very dear to You. Her, we are going to praise, even better than You! (that is, we are going to place Her even superior to You and we are going to praise Her as even better than You Yourself can!). Be pleased to listen with attentiveness! Definite it is that Your eyes will revolve in delectation-caused mesmerism. And as You enjoy it, You will expand in body ,arms and form as a result of hearty enjoyment of pleasing poetry on a dear subject. Your armour will break and shatter to pieces; and mind You, a hundred armours would be exploded in Your experience of my exquisite poem on Your dearest consort!

ADDITIONAL COMMENTS BY DR.V.N. VEDANTHA DESIKAN:

It is not clear whether Bhattar sang this praise of Sri RanganAyaki in front of PerumAL at His sannidhi or sang it during their sErthi sEvai during a Panguni Uttharam day. Bhattar does take the liberty of predicting as to what is going to happen as a result of the Lord listening with great joy, the sLOkams of his Sri GuNa Rathna KOsam.

Bhattar says: “Thiruvukkum ThiruvAhiya SelvA! Oh Lord Ranga! Oh Bhagavan! We are going to sing about Your dharma Pathni, who is shAtguNya- SampoorNai. She is very dear to You! You must have an idea of how I am going to praise Your pathni. I am going to eulogize Her at a level higher than You can!”

Two meanings are implied here:





I am going to sing about Her to show that She has qualities that are superior than Yours.

I do not know how Your own praise of Your PirAtti would turn out to be. But, I am planning to eulogize Her at a level higher than You.

What would be the effect of hearing my superior sthuthi on You? The dark pupils of Your eyes will rotate out of that joyous experience. Your body will swell with pride and will lead to Your big shirt to burst. If you were to wear another shirt that hangs loosely to begin with, then Your swelling arms and body will make that shatter too! Even hundreds of shirts cannot fit You as they get changed because your body would keep on growing and burst the shirts one after another. You of course realize the greatness of Your Devi's extraordinarily auspicious attributes. You also realize that my Sthuthi is not an ordinary one! Finally, Your capacity to enjoy such a sthuthi is not commonplace! Your raasikyam (Connoisseurship) is one of the best that we know!

With the address of the Lord as “Sriya: Sri:” Bhattar joins the highly celebrated and small group of Thirumangai AzhwAr (Periya Thirumozhi : VII.7.1 on TherazhundhUr PerumAL), AlavanthAr (SthOthra- Rathnam:12) and his own Father, KuREsar (Sri Vaikunta-Sthavam:29), who all recognized the Lord as the One, who bestows MangaLam on the MangaLa Naayaki Herself (Sriya: SrI:). All the above four are saluted therefore as “UdhAra Vaak”.

OBSERVATIONS BY ADIYĒN

1. Sriya: SrI:

Thirumangai salutes Aamuruviappan (Gosakan) of ThErzhundhUr as “Thiruvukkum ThiruvAhiya Selva” with great endearment in his Paasuram. AlavanthAr asks a rhetoric Question in this context in his SthOthra Rathnam and answers it himself later:

“KassrI: Sriya:᳚ Parama Sathva samAsraya: Ka:᳚ PuNDarIka Nayana: Ka:᳚ PurushOththama: Ka:᳚”

(MEANING):

Who is the One that confers MangaLathvam on the Parama MangaLa Moorthy Herself? Who is the One, who is the embodiment of Sathva GuNam without admixture of even a trace of RajO GuNam or TamO GuNam? Who is the One that has PuNdarika nayanan (eyes defeating the lotus in their beauty)? Who is that Purushan that is the supreme most One?

AlavanthAr answers all these question readily by pointing out that Purushan, who is “Sriya: SrI:”, Parama Saathvikan, Aravindha Lochanan (Tasya YathA kapyAsam PuNDarikam yEvamakshiNI) and PurushOththaman is none other than Sriman NaarAyaNan. He bases his conclusion on the facts that

Sriya: Pathithvam is the top most item among His Parathva Saadhakams.

That Sri RanganAthana is Para Tathvam is proven further by the fact that He is Parama



Saathvikan.

PuNDarIkAksham is uniquely associated with Sriya: Sri: and hence it is another proof of Parathva Lingam (Sign of Supreme Being).

PurushOtthama Tatthvam celebrated by VedAs, Upanishads and Bhagavath Geethai (PurushOtthama Yogam chapter) assert clearly that Sriman NaarAyaNan, “Sriya: Sri:” alone has undisputed Parathva Lingam.

With the choice of this word, Bhattar salutes Periya PerumAL enjoying His Yoga Nidhra on the bed of Adhi Seshan at Srirangam.

Tava cha HrudhyAm BhagavathIm Sriyam PhaNAma:

We are going to eulogize the Lady, who is dear to Your heart, Sri RanganAyaki, who has the six attributes (tejO-Bala-Veerya -Isvarya et al) befitting Her name as Bhagavathi.

BhagavathIm Sriyam TvatthOpyuchai: Vayamiha PhaNAMa:

Thirumalai Nallan RamakrishNa Iyengar Swamy translates this section as

“ThirumahaLai Bhagavathiyai ninakkum mElAha cheppukinrOm”

SRUNUTARAM

Oh Sriya: Sri:! Please listen to our Superior praise on Your dear consort attentively.

What is the effect of such attentive listening?

Sri RanganAthan's eyes rotate with Joy (**KaruvizhigaL PiRazhthiduha / dhrusou tE bhUyAsthAm**) arising from this delectable experience of listening (**SukhataraLathArE SravaNatha:**)

What else is going to happen?

His pride of being blessed with Sri Devi as His Piratti and the joyous experience of His son (Bhattar) singing exquisitely about Her supreme attributes makes Lord RanganAthan swell up and burst His shirts adorning His big arms. He keeps on swelling with pride that even new and larger shirts suffer the same fate. Limitless indeed is the Lord's pride as He hears Bhattar's sIOkams eulogizing Sri RanganAyaki! Marvelous indeed is the exquisiteness of Bhattar's poetry blessed by Sri RanganAyaki Herself!



SLOKAM 10

In the ninth sLOkam, Paraasara Bhattar had a challenge to Sri RanganAthA through his claim that his (Bhattar's) praise of Sri RanganAyaki would be superior to that of the Lord Himself. Therefore, He invited Sri RanganAthAn to listen to his sthuthi of His Devi very carefully.

In the tenth sLOkam, ParAsara Bhattar shifted his attention from Sri RanganAthAn to Sri RanganAyaki and declared that the ancient rishis (sages) aver that the apourushEya VedAs are the repositories for the gem- like klayaaNa GuNams of Sri Devi (Sri RanganAyaki). The IthihAsAs, the Smruthi texts and the Saathvika PurANAs elaborate and clarify the Sri Tatthvam as adumbrated by the faultless, blemish less VedhAs.

The tenth sLOkam housing these thoughts is as follows:

देवि ! श्रुतिं भगवतीं प्रथमे पुमांसः
त्वत्सद्गुणौघमणिकोशगृहं गृणन्ति ।
तद्द्वारपाटनपटूनि च सेतिहास-
संतर्कणस्मृतिपुराणपुरस्सराणि ॥

Devi Srutim BhagavatIm praTamE pumAmsa:
thvath sadhguNouka maNikOsa gruham gruNanthi |
taddhvAra pADana paDUni cha sEthihAsa-
santharkaNAsmruthipurANapurassarANi ||

DR. V.N. VEDANTHA DESIKAN'S TRANSLATION AND COMMENTS:

Treatment of a subject, judging the quality, passing a verdict--all these depend on the basis, scale or authority, as we may call it, chosen for the purpose. The correct weight of a material will depend on the reliability of the weighing scale employed, of the correctness of weights used for balancing. In a similar manner, the scripture chosen as the scale should be perfect and blemish less. The ONLY ONE of real absolute infallibility is the VedhAs. Great leaders of religion like Vaalmiki, VyAsa ParAsara, Swamy NammAzhwAr etc., would treat this infallible authority, namely, the Sruthi--as the Treasure chest, keeping Your qualities in a safe spot. The key to that Treasure chest is the adjuvant authorities, namely, the Epics, good logic, the Smrithis and the Saathvika PurANAs.

This present work of SrI GuNa Rathna kOsam is, what is revealed on opening, the Treasure chest with the above key. (That is, I am going to describe the qualities of SrI revealed by the VedhAs and such auxiliary works listed above).





Sri GuNa Rathna kOsam literally means MahA Lakshmi-- great Qualities--Gems--treasure chest; that is the treasure chest on opening and studying which, the gems of excellent qualities of MahA lakshmi will be revealed to us.

ADIYEN'S OBSERVATIONS

Here ParAsara Bhattar states that the treasure chest that he is going to open is the container of the great gem-like, resplendent auspicious attributes of Sri RanganAyaki, who is the archA form of Sree Devi at Srirangam.

Sri Bhattar points out that he is just following the path of the great sages, who went before him like VyAsar, Vaalmiki, the author of Sri VishNu purANam (Sage ParAsarar), Manu and others, who developed their PramANams based on the infallible truisms of the authorless, anaadhi Vedhams. Here, Bhattar suggests that the Upa-bruhmanams like Smrithis and PurANams reveal the inner meanings of the VedhAs to elaborate on the anantha kalyANa guNams of Sree Devi just as Purusha Sooktham describes the limitless auspicious attributes of Her Lord.

Bhattar states that the key to open the treasure chest housing the GuNa Rathnams of Sri RanganAyaki is the Upabruhmanams. His sthuthi helps to appreciate the GuNa Rathnams locked inside the jewel box of VedAs and opened by the key made up of Smrithi, Saathvika PurANams, Tarkam and IthihAsams.

It is fascinating to see that Bhattar weaves in the Vedic word with the root of “Gru” (GruNanthi) in this sLOkam extolling the praise of Vedams and their links to Sree Devi. GruNanthi means to praise, announce, proclaim. The first two Veda manthrams of NeeLA Sooktham house the words “GruNAhi” and “GuNanthu”.

Bhattar says in this context: “**Devi! pumAmsa:** (Great ones like VyAsaa, ParAsara and others) **sruthim Bhagavathim tvath sadhguNouka MaNi kOsa Gruham GruNanthi**”.

SruthikkE Adaimozhi is BhagavathI (i.e.); the synonym for BhagavathI is Sruthi (Vedhams). **PumAmsa:** (Great Sages) place these blemish less Vedhams in the first place (Bhagavthim Sruthim praTame gruNanthi). Those vedhams holding the top spot for adoration are described as the jewel box housing Your gem-like kalyANa guNams (**Tvath sadh guNa MaNi kOsa gruham**).

The keys that open the above jewel box (**Tath DhvAra- pADana-paDUni**) are the Upabruhmanams (IthihAsams, good tarkam/samtarkaNam, Smrithi and Saathvika PurANams). These Upabruhmanams are invaluable to interpret the inner meanings of the Vedhams housing the anantha kalyANa guNams of Sri Devi.

In the next sLOkam, Bhattar describes those, who are not fortunate to receive Sri Devi's KrupA KatAksham are indeed fools, who misinterpret VedhArthams and wallow in misery until the last days of their lives.





SLOKAM 11

In the eleventh sLOkam, Bhattar describes the fools, who go around with noisy protests and quarrels in the world. Bhattar describes five categories of such people, who have fallen into this miserable state because of their misfortune in not being the object of Sri RanganAyaki's krupA katAksham.

The eleventh sLOkam containing these thoughts is:

आहुर्वेदानमानं कतिचन कतिचाराजकं विश्वमेतद्
राजन्वत्केचिदीशं गुणिनमपि गुणैस्तं दरिद्राणमन्ये ।
भिक्षावन्ये सुराजंभवमिति च जडास्ते तलातल्यकार्षुः
ये ते श्रीरङ्गहर्म्याङ्गणकनकलते ! न क्षणं लक्ष्यमासन् ॥

aahurvEdAnamAnam katichana katichArAjakam visvamEthadh
rAjanvath kEchidIsam guNinamapi guNaistam daridrANamanyE |
BhikshAvanyE surAjambhavamiti cha jaDAsthE talAtalyakArshu:
yE tE Sriranga harmyAngaNa kanakalathE! na kshaNam lakshyamAsan | |

MEANING BY DR.V.N. VEDANTHA DESIKAN:

Oh Goddess! Veritable creeper of Gold! Queen of the palace of Sree Ranga VimAnam! Those dunces, who were out of bounds to Your grace, would commit the crime of destroying/denying the authoritative stature to the VedAs. A few others would say there is no God. Others, who admitted a God, denied however, auspicious qualities to that deity. Some others conferred Godhead on a mendicant, Bhikshu, namely, SivA. All these warring groups indulge only in mutual beating and create a huge furor.

(Oh RanganAyaki!) They all behaved in this manner only because Your Grace was not available to them.

ADIYEN'S OBSERVATIONS

Here, Bhattar alludes to the unfortunate people who have developed strident and conflicting views regarding “the world manifestation and the status of MahA Lakshmi”. Bhattar points out that these deluded people do not acknowledge or perceive the truisms embedded in the text of great authority such as Vedham and as a result have failed to be the objects of Sri RanganAyaki's grace.

These unfortunate ones are grouped by Bhattar into five categories of disbelievers and distorters of the eternal Truth proclaimed by the Vedhams:





Those who deny the Vedhams as PramANams altogether: Jainism, Buddhism and Materialism (ChArvAkAs). They belong to the Naasthika systems. All the three deny the concepts of soul and God as held by the followers of the VedhAs. They are opponents of Aasthika darsanams, which affirm the VedhAs as unassailable PramANams (Instruments of valid knowledge).

The materialists deny the existence of any thing, which are beyond the reach of the eyes. The Jains adopting “anekAntavAdha” believe that nothing can have a particular trait. They replace VedhAs with the authors of Jain texts.

The Buddhists come under the twin groups of HeenayAna (lower path) and the MahAyAna (the great path). HeenayAna is subdivided into VaibhAsikAs and SautrAntrikas. Former maintain that the world is real, but has only a momentary existence. The latter (SautrAntrikas) arrive at the world's existence only through inference. The MahAyAna group is again subdivided into two: The YogAchAra School and Nihilism School. The former holds the world to exist only in the form of knowledge. The latter (Nihilism) denies altogether the total existence of the world and accepts SoonyA (Void) as the reality.

All the three Naasthika darsanams are called as Vedha- Baahya darsanams, since they reject VedhAs.

The second category accepts VedhAs, but gives incorrect meanings to VedhAs. These are known as SaankyAs. This NirIsvara Saankya darsanam rejects Isvara tatthvam and hence the Saankya darsana followers are known as “arAjakars” (Those who believe that there is no king/Isvaran). They accept 25 Tatthvams: (1) Moola Prakruthi or primordial entity (2) mahath or great principle (3) ahankAra or the cosmic egoism (4) manas or mind (5-9) Jn~AnEndhriyams or organs of knowledge (10-14) karmEndhriyam or organs of action (15-19) Pancha tanmAtRAs or five subtle elements (20-24) Five gross elements and (25) Purusha or Jeevan. There, they stop by excluding Isvaran. There is no 26th Tatthvam that VisihtAdhvaithin accepts as a cardinal principle.

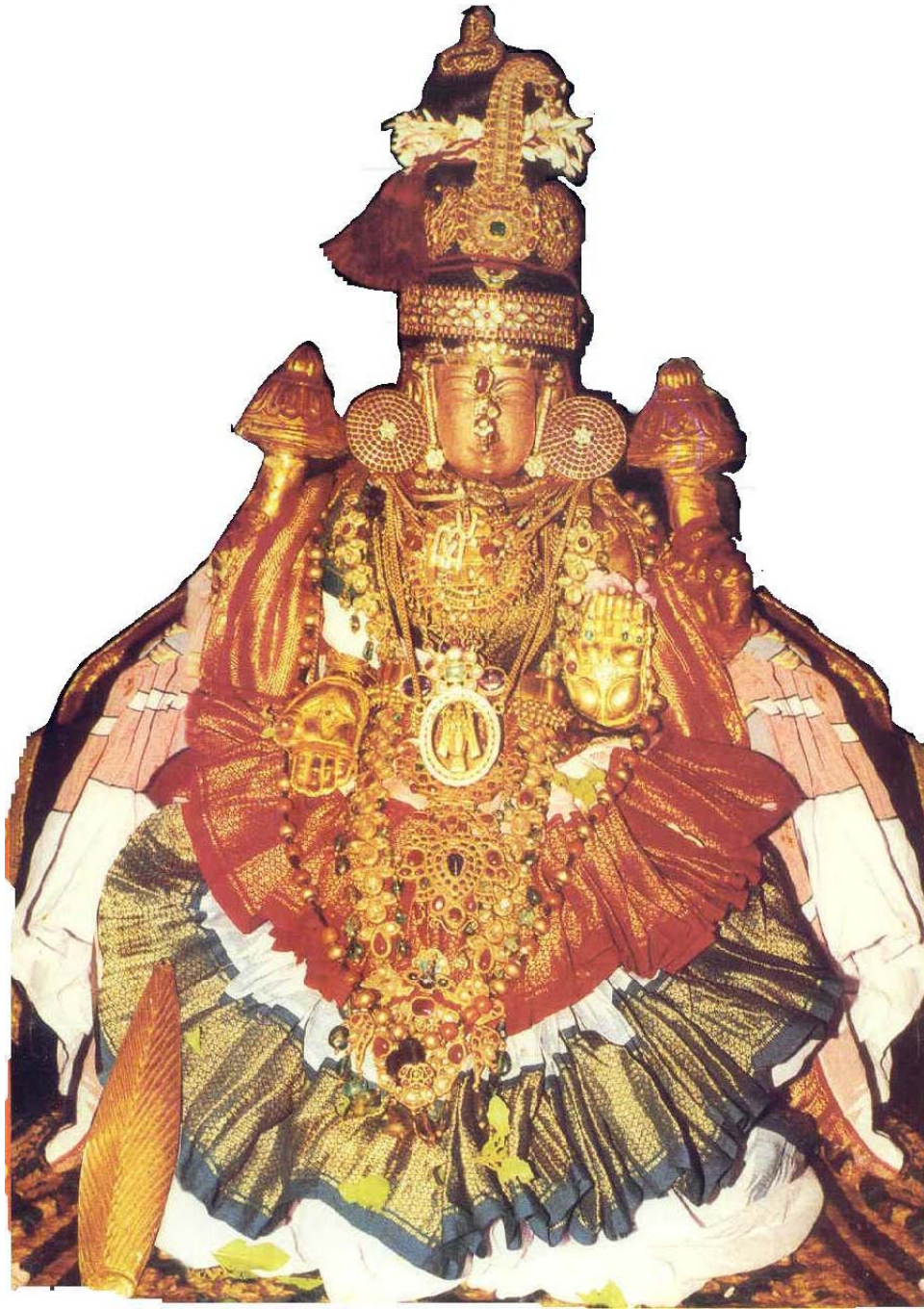
The third category consists of VaisEshikAs, who accept the authority of VedAs, but emphasize inference (anumAna) and Verbal comprehension (sabdhA). This line of thinking was founded by KaNAda and is also known as Asath-karya Vaadham. This group tries to prove the existence of God by inference. They recognize our Lord to the limit of nimittha kaaraNam but do not extend Him to UpAdhAna KaaraNam (material cause). ParAsara Bhattar in His masterly work, Tatthva RatnAkara has criticized soundly the deficiencies of this school of thought to uphold the supremacy of VisishtAdvaitham.

The fourth group accepts Vedam (sabdhA PramANam) but makes the Lord of limitless KalyANa guNams (SaguNa Brahmam) as bereft of those auspicious attributes. They make Him “GuNa Daridhran”. These are the MaayA VaadhIs.

The fifth group constituted by Saivars, who see in a mendicant Isvarathvam. This Bikshu is a karmAdhinan and states clearly that He is the daasan of Sriman NaarAyaNan in Manthra Raaja Padha Sthothram and elsewhere.



All of these five groups quarrel with one another and are either non-believers in Vedham as PramANam or misinterpret the Vedhic passages to their own advantage in an unsatisfying and inconclusive manner. All these viparIthams happen because of their failure to become the objects of the grace of Sri RanganAyaki, the golden creeper blessing us as the Queen of the palace at Srirangam.



Perumdevi Thayar: Thirukachchi



SLOKAM 12

In the previous sLOkam, Bhattar referred to the KalyANa GuNams of Sri RanganAyaki. Here, he describes how the blessed people are able to see those auspicious attributes with the unguent of Bhakthi.

This sLOkam is as follows:

मनसि विलसताक्षणा भक्तिसिद्धाञ्जनेन
श्रुतिशिरसि निगूढं लक्ष्मी! ते वीक्षमाणाः ।
निधिमिव महिमानं भुञ्जते येऽपि धन्याः
ननु भगवति ! दैवीं संपदं तेऽभिजाताः ॥

Manasi vilasatAkshNA Bhakthi siddhAnjanEna
sruti sirasi nigUDam Lakshmi! tE veekshamANA: |
nidhimiva mahimAnam bhunjathE yEapi dhanyA:
nanu Bhagavati! daivIm sampadham tEabhijAtA: ||

MEANING BY DR.V.N. VEDANTHA DESIKAN:

Oh Goddess! Reservoir of all auspicious qualities! (Traditionally it is believed that the eyes can envision under-the-ground-hidden objects if a special dark unguent -anjana, “mai” in Tamil - is applied on to the eyes).

Fortunate persons use the unguent of Bhakthi and are, thereby, able to see the treasure hidden below surface at the hill top, namely the treasure of Your great qualities, which lie hidden in the manthrams of the Upanishads (the peaks of Vedic hills).

ADDITIONAL COMMENTARY BY DR.V.N.V

MahA Lakshmi has Sakala KalyAna GuNams. Her limitless auspicious attributes (Her mahimai) are like a treasure that is hidden under the surface of the hills of Upanishads. One needs mai or anjanam of Bhakthi to see the treasure of MahaA Lakshmi's mahimai (hidden in one's mind). That anjanam will provide the Jn~Ana chakshus (eyes) to comprehend and enjoy that priceless treasure. Those, who are able to enjoy Her Mahimai, are indeed bhAgyasAlis (DhnyA:).

ADIYEN'S OBSERVATIONS:

Bhattar states here that Bhakthi SiddhAnjanam is needed to witness and enjoy the treasure of the Mahimai of MahA Lakshmi. That treasure is hidden inside the Veda Siras





(i.e.), the Upanishads. Those who are able to experience MahA Lakshmi's KalyANa GuNams with Bhakthi SiddhAnjanam become possessed with dhaiva sampath (divine wealth) that leads one to Moksham. They are indeed BhAgyasaalis (blessed beings). They are dhanyA: (DhanavAns or possessors of inestimable wealth).

Bhattar's thoughts have echoes in the tenth chapter of Srimath Bhagavath GithA. The role of Bhakthi-siddhAnjanam to comprehend Him and attaining Him are covered here.

In the Tenth sLOkam of the Tenth chapter, Lord says that He blesses the Bhakthi Yogis with Buddhi YOgam, which can be equated to the SiddhAnjanam. With the help of this anjanam, the saadhakAs comprehend the supernal manifestation and the splendour of His auspicious attributes and become dhanyA.

With their minds focused on Him, with their PrANAs centered on Him, inspiring one another and always speaking of Him, they live in contentment and bliss at all times:

(MacchithA madhgathaprANA BhOdhayantha: Parasparam
KaTayanthsccha Maam nithyam thushyanthi cha ramanthi cha).
- Bhagavath Gita Chapter, Slokam 5

BhAshyakArar explains the nature of their bliss as “ananya prayOjanam and anavadhikAthisaya Priyam” (spontaneous speech filled with delight without any ulterior motives and incomparably dear speech, which is unsurpassed in its love for the Lord).

Echoes of the nature of the DhaivI Sampath --arising from the full comprehension of the anantha kalyANa guNams of Sri RanganAyaki with the use of Bhakthi SiddhAnjanam-- are heard in the Bhagavath GithA chapter 16 and ThiruppAvai paasuram 25 “Thiruttakka Selvam”. The fifth sLOkam of the 16th chapter refers to this dhivya sampath:

dhaivI sampath vimOkshAya niBhandhAyAsuri mathA
Maa sucha: Sampadham dhaivIm abhijAthOsi PaaNdava

(MEANING):

The divine destiny (wealth) is deemed to lead to liberation, the demoniac wealth (aasuri sampath as opposed to DhaivI sampath) leads to bondage. Grieve not, O ArjunA, You are born to the divine destiny.

Bhattar uses the exact words of Bhagavath GitA 16.5 (underlined above) in His 11th sLOkam of GuNa Rathna KOsam, while elaborating on the greatness of DhanyAs, who are able to comprehend fully the limitless auspicious attributes of MahA Lakshmi with Bhakthi SiddhAnjanam.





SLOKAM 13

अस्येशाना जगत इति तेऽधीमहे यां समृद्धिं
 श्रीः! श्रीसूक्तं बहुमुखयते तां च शाखानुशाखम् ।
 ईष्टे कश्चिज्जगत इति यः पौरुषे सूक्त उक्त-
 स्तं च त्वत्कं पतिमधिजगावुत्तरश्चानुवाकः ॥

asyEsAnA jagatha iti tE adhImahE yaam samruddhim
 SrI: ! SrI sooktam bhaumukhayatE tAmm cha sAkhAnusAkham |
 EeshtE kascchij-jagata iti ya: pourushE sookta ukta:
 tamm cha tvatkam patimadhijagou uttharascchAnuvAka: ||

MEANING BY DR.V.N. VEDANTHA DESIKAN:

Oh Lakshmi! The Upanishadic statement, “The consort of VishNu is the supreme Goddess, Isvaree, to all the world” is elaborated in Sree Sooktha of each Vedhic branch; and in the Utthara-anuvAkA, it is stated, “whosoever is declared in Purushasooktha as the Lord ruling over this universe is the husband of Bhoomi DEvi and Lakshmi”. All this emphasizes that the Lord NarAyaNA is the unquestioned ruler and You, the Empress of the whole Universe.

ADDITIONAL COMMENTS BY DR.V.N.V:

Oh PirAtti! TaittirIya Samhithai (4.4) declares “asyEsAnA jagatho VishNu Pathnee” (PerumAl's consort is the Empress of all the worlds). This Your Isavritivam (being an Empress) and aisouryam (unlimited VibhUthi) is saluted multifold in every brach of the vedAs. Further, Purusha Sooktam praising Your Lord's glories states clearly: “Purusha yEvatham Sarvam! yath BhUtham Yaccha Bhavyam udhAmruthathvasyEsAnA:” (All these are indeed Purushan! That Purushan is the Lord of ALL. He is indeed the Lord also for the immortal and blissful Moksham). In addition to the above pronouncements, in the uttharaanuvAkam of the above Purusha Sooktham, Vedam declares: “HrIsccha tE LakshmiSccha Pathnyou” and “SraddhayAa dEvO Devathvam asnuthE” (BhUmi and Lakshmi are Your consorts and You obtain Your status as Devan because of Lakshmi, Your divine consort). Thus MahA- Lakshmi's glories are loudly proclaimed by the blemishless VedAs. He becomes Isvaran because of being Lakshmi Pathi in the first place.

In view of this Vedic evidence, we stick to our original statement made in the 9th sLOkam: Sriyam tvatthOpucchair vayamiha PaNAma: “(Oh Lord of Sri Devi! We assert that Sri Devi is Superior to You in view of Her conferring Isvarathvam for You)”.





“EeshtE kascchijjagatha: ithi ya: pourushE sooktha uktha:” (That One, who rules or lords over the Universe as Isvaran) may not be found verbatim in the Purusha Sooktam, but the essence of this statement is clearly found in Purusha Sooktham and the Upanishad passages.

ADIYEN'S OBSERVATIONS:

In the previous sLOkam, Bhattar had incorporated text from Srimath Bhagavath GithA to extol the greatness of Sri RanganAyaki. In this sLOkam, Bhattar includes exact text from TaittirIya Samhithai (asyEsAnA JagathO VishNu PathnI:) and refers to Sri Sooktham, Purusha Sooktham passages and Upanishads contributing evidence to MahA Lakshmi conferring Isvarathvam on Her Lord by being His consort. Bhattar uses these evidences and diplomatically concedes that Sriman NaarAyaNan is the undisputed Ruler of this Universe and Sri RanganAyaki is the Empress of the very same Universe.



Thayar- Nagamangala





SLOKAM 14

After citing passages from Bhagavath GithA, Vedam and Upanishads earlier as pramANams for the status of MahA Lakshmi as the Empress of the Universe, conferring the status of Isvarathvam to her Lord, Bhattar refers to UpabrumhaNams (IthihAsa PurANams) as clinching evidence now for this view in sLOkam 14:

उद्बाहुस्त्वामुपनिषदसावाह नैका नियन्त्रीं
 श्रीमद्रामायणमपि परं प्राणिति त्वच्चरित्रे ।
 स्मत्तारोऽस्मज्जननि ! यतमे सेतिहासैः पुराणै-
 र्निन्युर्वेदानपि च ततमे त्वन्महिम्नि प्रमाणम् ॥

uddhbAhusthvAm UpanishadasaavAha naikA niyanthrIm
 SrImath RaamAyanamapi param prANiti tvaccharithrE |
 smartArOssmajjanani yatamE sEthihAsai: PurANai:
 Nithyur VedA napi cha tatamE tvannmahimni PramANam ||

MEANING BY DR.V.N.VEDANTHA DESIKAN:

It is not as though the Upanishads and Purusha Sooktam alone declare in this manner, Your superemacy, raising their arms high to proclaim with a great force. Sreemath RaamAyanam too acknowledges to having been composed as a praise of SeethA's life; indeed, it sustains its life-breath from You (MahA Lakshmi). Smrithi authors too, had to derive declarations of Your greatness from the VedhAs, aided by IthihAsAs and PurANAs.

ADDITIONAL COMMENTS BY DR.V.N.V:

It is not only the Upanishads and Purusha Sooktham that raise their hands and declare that You (Mahaa lakshmi is SarvEsvari. Indeed Srimath RaamAyanam, the most prominent among IthihAsams sustains itself by eulogizing Your Mahimai. Sage Valmiki attested to that with the statement: “SeethAyA: Charitham mahath” (SeethA Devi's charithram is indeed great). At the surface, Sreemath RaamAyanam may appear as the story of RaamA. The deeper purport of Sreemath RaamAyanam is the eulogy of the glories of SeethA PirAtti. Why? It is because even the Lord's mercy becomes fulfilled by the PurushakAram of SeethA pirAtti.

Oh My Mother! All the creators of Smrithis unanimously declare that VedAs have become PramANams with the help of the IthihAsams and PurANams. Oh RanganAyaki! VedAs are PramANams for Your vaibhavam. The foundations for the vedhams as PramANams are the UpabrumhaNams like IthihAsam (Sreemath RaamAyanam) and Saathvika PurANams.





ADIYEN'S OBSERVATIONS:

Raising one's hands in an assertive gesture to attest to the truth of the matter is an accepted fact. For instance, DhvAdasa Naama Panjara sthOthra sLOkam attests to the greatness of Kesavan (the Lord) with raised hands:

“sathyam Sathyam Puna: Sathyam UDDHDHRUTHYA BHUJAM UCHYATHE
VedA: Saasthram param naasthi na dhaivam KesavAth Param”

Bhattar points out that the Upanishads and Purusha Sooktham attest to MahA Lakshmi's greatness with their arms raised in this sLOkam (uddhbAhusthvAm Upanishada-saavAha naika NiyanthrIm).

The important role played by IthihAsams to elaborate on the terse statements of VedAs to understand fully the meanings of Veda manthrAs makes the IthihAsam as a great authority. Bhattar points it out here and takes the IthihAsam of Sreemath RaamAyaNam as an example in this context to attest to the unquestioned glories of Sri RanganAyaki (MahA Lakshmi).

The greatness of the IthihAsams is described in MahA Bharatham itself:

yO vidhyAth chathurO VedhAn SaangOpanishadhAn dhvija:
na chAkhyAnamidham VidhyAth naiva sa syAth vichakshana:

(MEANING):

A brahmin, who is not versed in IthihAsA, but only in the four VedAs, VedAngAs and Upanishads is NOT a learned at all.

IthihAsams have been described as “Saasthra Saaram”. MarkaNdEya PurANam pays tribute to IthihAsam (MahA Bharatham here) this way: “This world has been sanctified and has been made free of impurities by the floods of the holy words of VyAsA, descending from the high mountain of the VedAs, and cutting at the very roots the trees of false and perverted DharmAs”. What is being said of Sage VyAsA's IthihAsam is equally applicable to Sage Vaalmiki's IthihAsam, Sreemath RaamAyaNam, cited by ParAsara Bhattar in this sLOkam.





SLOKAM 15

In the fifteenth sLOkam, Sri Bhattar points out the assembly of the greatest wealth and auspiciousness in this world are but a miniscule portion of Sri RanganAyaki's immeasurable wealth and auspiciousness.

The fifteenth slokam carrying these thoughts is as follows:

आकुग्राम नियामकादपि विभोरासर्व निर्वाहकात्
ऐश्वर्यं यदिहोत्तरोत्तर गुणं श्रीरङ्गभर्तुः प्रिये ।
तुङ्गं मङ्गलमुज्ज्वलं गरिमवत् पुण्यं पुनः पावनं
धन्यं यत्तददश्च वीक्षणभुवस्ते पञ्चषाः विप्रुषः ॥

aakugrAma niyamakAdapi vibhOrAsarva nirvAhakAth
isvaryam YadihOtthara-GuNam Srirangabharthu: priyE! |
tungam mangaLam ujjvalam garimavath puNyam puna: paavanam
Dhanyam yatthadhasccha veekshaNabhuvastE panchashA viprusha: ||

MEANING BY DR.V.N.VEDANTHA DESIKAN:

Oh Dear Consort of RanganAthA! Starting from the headship of a cluster of villages, going to the seat of Brahma, who presides over a vast world,

the affluence and power authority,

the mammothness of Mount Meru and the like,

the lustrous gem stones of great value,

the heavy HimAlayAs and similar mountains,

the potent rituals coming under the class of DharmAs,

the holy Ganges, similar rivers and centers which confer sanctity,

and, in short, all things coming under the category of lucky, luck-conferring and blessed ones-- all are but equivalent to five or six drops in the fountain flow (KatAksha PravAham) from you. YOU ARE THE SOURCE SPOT FOR ALL THAT IS GOOD, HOLY AND AUSPICIOUS.





ADIYEN'S OBSERVATIONS:

Here, Bhattar praises the VaNmai (power) of the KatAksha VeekshaNyam of Sri RanganAthan's dear consort. Bhattar, who wrote a brilliant commentary on Sri VishNu Sahasra Naamams might have the following Sri Lakshmi Sahasra Naamams in mind, to bring out these thoughts while he composed this sIOkam:

- (PraNavam) MahA VibhUthyai Nama:
- (PraNavam) Sakthi NaayikAyai Nama:
- (PraNavam) BhOkthru Sakthyai Nama:
- (PraNavam) Sarva RasAyai Nama:
- (PraNavam) AparimithAyai Nama:
- (PraNavam) SubhAvahAyai Nama:
- (PraNavam) Dhana Lakshmyai Nama:
- (PraNavam) Svasthi Karyai Nama:
- (PraNavam) Raajya Lakshmyai Nama:
- (PraNavam) BhUmAyai Nama:
- (PraNavam) MangaLa DevathAyai Nama:
- (PraNavam) Raaja Sriyai Nama:
- (PraNavam) Veda Sriyai Nama:
- (PraNavam) Deva Sriyai Nama:
- (PraNavam) Nija Sakthyai Nama:
- (PraNavam) Sarva MangalAyai Nama:





SLOKAM 16

The Power of Sri RanganAyaki's Eyes

एको मुक्तातपत्रप्रचलमणिघणात्कारिमौलिर्मनुष्यो
 दृप्यहन्तावळस्थो न गणयति न तान् यत्क्षणं क्षोणिपालान् ।
 यत्तस्मै तिष्ठतेऽन्यः कृपणमशरणो दर्शयन् दन्तपङ्क्ती
 तत्ते श्रीरङ्गराजप्रणयिनि ! नयनोदञ्चितन्यञ्चिताभ्याम् ॥

yEkO mukthAtapathra prachala-maNi-gaNath kaarimouli r manushyO
 dhrupyadh danthAvaLasthO na gaNayathi nathaan yathkshaNam kshONipAIAn |
 yatthasmai thishtatEnya: krupaNamasaraNO darsayan dhanthapankthee
 tatthE SrIrangarAja praNayini nayanOdhanchitha nyanchithAbhyAm ||

MEANING BY DR.V.N. VEDANTHADESIKAN:

Two extremes of status in worldly life can be imagined for an illustration. One person sits proudly with pleasure on an elephant, the pearl-studded royal umbrella causing a dashing of the dangling bells on the crown creating a pleasing jingle; a long row of royal personages bend before him in homage; he will feign a look of total unconcern; he will have nothing but disdain for them.

In contrast, another man, utterly helpless, half-clad, standing pathetically with exposed teeth, may be visualized as the very personification of indigency --the exact opposite of the first person!

The two are in strong contrast. The first had received Your distinct eye-glances, a great blessing. But to the latter, You had closed Your eye-glances.

This is the only explanation for the contrast in situation between the two people.

ADIYEN'S OBSERVATIONS

Sri ParAsara Bhattar describes the distinct impact of one (Yeka:) who was blessed with the KaTaaksham of Sri RanganAyaki and the other (anya:), on whom She had closed Her eyes. The first one is fortunate and is on top of the heap of Isvaryams as a result of the Lakshmi KatAksham. The other is at the bottom of the vale of poverty.

The fortunate one sits on the back of a royal elephant under the pearl studded umbrella and the majestic movement of the elephant makes the gems on the crown jostle with each other and creates a nice sound. The vassal kings bow to this fortunate one and he in turn acts





as though he does not see their bent heads out of his haughtiness and Isvarya garvam.

The unfortunate one, who did not have the benefit of the glances of Sri RanganAyaki falling on him is a destitute and anaadhai (“**RakshakAnthara-Rahithan**”) and has no one to seek as his protector. He has tattered clothes and shows his teeth in a mode of begging before the fortunate one riding on the royal elephant.

Such is the contrast between the one blessed with the soubhAgyam of Sri RanganAyaki's katAksham and the other who was not that fortunate.

Sri ParAsara Bhattar addresses Sri RanganAyaki as “**SrirangarAja PraNayini / Ponnarangar Kaathali**” and explains that the difference in the status of “Yeka:” and “anya:” is due to the first one receiving Nayana katAksham and the other one failing to receive it (nayana sankOcham).

The first half of the following seventh sIOkam of Sri Sthavam of KurEsar is the reference point / inspiration for the son (Sri ParAsara Bhattar) in composing this sIOkam:

**Isvaryam mahadhEva vaa alpam athavaa
dhrusyEtha pumsAm hi Yath
TallakshmyA: samudheekshaNATH tava yatha:
saarvathrikam varthathE ----**

(MEANING):

Oh Sri Devi! We are not surprised that the abundance of the wealth or utter poverty associated with the human beings is only due to the casting of Your side glances on them or due to the absence of such glances falling on them. (KurEsar goes on to say that even Her Lord Sriman NaarAyaNan considers Himself blessed by those auspicious glances falling on Him/ **NaarAyaNa: api tava EekshaNATH svAthmAnam dhanyam manyathE**).

Such is the power of the Nayanams of Sri Ranga Naayaki!





SLOKAM 17

This sLOkam continues to salute the auspicious power of the glances of Sri RanganAyaki (MahA Lakshmi):

रतिर्मतिसरस्वतीधृतिसमृद्धिसिद्धिश्रियः
सुधासखि! यतोमुखं चिचलिषेत्तव भ्रूलता ।
ततोमुखमथेन्दिरे! बहुमुखीमहंपूर्विकां
विगाह्य च वशंवदाः परिवहन्ति कूलङ्कषाः ॥

rathirmathi Sarasvathi Dhruthi Samruddhi Siddhi Sriya:
SudhAsakhi ! yathOmukham chichalishEth tava bhrUlathA |
tathOmukham aTa IndhirE ! bhaumukhImahampoorvikAm
vighAhya cha vasamvadhA: parivahanthi kUlankashA: ||

MEANING BY DR.V.N. VEDANTHA DEIKAN:

Oh MahA Lakshmi! You appeared on the world-scene once along with nectar! In whose favour. Your brow-bending and brow-movement are directed, in his favour, all auspiciousness, (i.e.), affection, intellectual perception, the Muses of oral delivery of thought, fortitude, prosperity, success in efforts, wealth -- will flow in competing with each other. All these will flood to him, breaching the banks too, in such a torrential flow.

ADDITIONAL OBSERVATIONS BY ADIYEN

Professor K.S. NarayanAcchAr in his introduction has commented that the first 8 verses of Sri GuNa Rathna kOsam (SGRK) houses the prayer of Sri ParAsara Bhattar to Sri RanganAyaki to be at the center of his inspiration to compose this sthOthram about Her multi-faceted auspiciousness and glories (thvamEva Bahumukhasya VaaNI vilasitham--sLOkam 8).

From verses 9 to 18, Bhattar focuses on the celebration of Her glories on the basis of Sruthi and Smruthi pramANams and identifies Her to be at the epi-center of all that is auspicious (MangaLam MangalAnAm as Swamy Desikan is going to point out later following Bhattar's foot steps).

Paraphrasing Sri VishNu PurANam, one can ask: “nirIkANAm kutha:Sarasvathi Dhruthi Samruddhi Siddhi Sriya:?” Sri VishNu PurANam passage asks: “NirIkANAm kutha: Sathvam?” We can extend this line of thought and query: “How can any other deity have MahA Lakshmi's auspiciousness, existence, stability, endurance, wealth, nobility,





intellectual power (mEdhA)?”

Her limitless glories are celebrated through Her many Vedic Names such as “MEDhA, SvAhA, AmbhrANi, IndirA and KalyANi, UdharA, dEva-JushtA”. As Sri VeeraraghavAchAryA points out, the Vedam in Sri Sooktham, SraddhA Sooktham, mEdhA Sooktham, Utthara NaarAyanam, KoushIthakI BrAhmaNam et al celebrate Her matchless Sakthi. The PurANams follow the lead of the Vedams: “SakthInAm chaiva SarvasAm yOnibhUthA ParA KalA”. Her limitless Mahimai is thus celebrated.

The 18th sIOkam of SGRK of today is focusing on Her being the Sakthi behind all auspiciousness, wealth and every noble achievement. The 18th sIOkam is the elaboration of the key passage in Sri Sooktham: “YasasA JvalanthIm” (One who shines with the fame as the fulfiller of all wishes of those, who seek refuge in Her: “SarvAbhIshta- prApaNa KeerthyA jvalanthim”).

Sri RanganAyaki is addressed in this sIOkam as “Rathi and Sudha-Sakhi and IndirA”. Her MaadhuryAth- Madhurathamathvam and JagajjIvana hEthuthvam are indicated by these choice names according to the commentators. Her nature as the Sweetest of the Sweet and life- rejuvenating nectarine glory is referred to here. She was born along with nectar during the churning for Amrutham from the milky ocean. Hence, She is addressed as “SudhA Sakhi”. Her great affection for those, who seek Her is hinted by Her Name “Rathi” (preethi).

Whenever Her creeper like eye brows and the glances under them fall on a fortunate one, then JnAnam (mathi), Veda Vaak (Sarsvathi), Dhruithi (Fortitude, Courage), Samruddhi (Prosperity, Opulence), Siddhi (Success, accomplishment), Sriya: (any virtue or excellence, the three human purushArthams: Dharma, Artha and KamA).

“YathOmukham (tava) BhrUlathA chichalishEthEva, tathOmukham BahumukhI aham poorvikAm parivahanthi” is the statement of Sri ParAsara Bhattar in wonderment. Whichever direction, the eye brow and the glances of Sri RanganAyaki falls even for a moment, in that direction flow all of the above auspiciousness in a torrential fashion (like a flood breaking the river banks) and competing with each other to bless the fortunate one. Those blessings flow in many ways (Bahu mukham or Bahu prakAram). They fall over each other to arrive first (ahamahamika, aham pooravm ithi). Those swift streams of auspiciousness flow and drench not only the person fortunate enough to be the object of those glances, but they extend to “puthra, pouthra, Sishya, Prasishya paryantham (parivAhayanthi)”. They reach out to the progeny, the next generation, disciple and the disciple's disciple. Such are their lasting power.

The power of the flood of boons is compared to the power of the swollen waters of a river tearing down the banks of that river (koolankasha:). These boons are obedient to the will of (vasamvadhA:) MahA Lakshmi. They are submissive to Her will. To sum it up, all the abundant auspiciousness and wealth (Sarva sampadhAm) arise from the play of the glances of MahA Lakshmi (Lakshmi BhrUlathA vilAsa prasAraabhimukha jangAlathaa).





SLOKAM 18

सह स्थिरपरित्रसव्रजविरिञ्चनाकिञ्चनैः
 अनोकहबृहस्पतिप्रबलविक्लबप्रक्रियम् ।
 इदं सदसदात्मना निखिलमेव निम्नोन्नतं
 कटाक्षतदुपेक्षयोस्तव हि लक्ष्मि ! तत्ताण्डवम् ॥

saha sTira parithrasa vraja VirinchAnAkinchanai:
 anOkaha Bruhaspathi prabala viklaba prakriyam |
 idham sadhasadhAthmanA nikhilamEva nimnOnnatham
 katAksha tadupEkshayOs-tava hi Lakshmi! TatthANDavam ||

MEANING BY DR.V.N. VEDANTHA DESIKAN:

One finds a variety of contrasts (differentiators) in this world. There is an acme (summit) and there is a nadir (bottom). Brahma, who is at the top of authority and power, Bruhaspathi, the storehouse of wisdom are mighty heroes compared to their opposites like a dumb tree or animal or an ignorant dunce or a timid weakling.

How many contrasts (opposing dhvandhvams) are there in this world? So many ups and downs in the social order --all these receive a simple explanation--the former secured Your benevolent glances, which the latter missed.

ADDITIONAL OBSERVATIONS BY ADIYEN

This is the last of the set of sLOkams (8-18) in which ParAsara Bhattar praises Maha Lakshmi's Vaibhavam based on references to Vedam and Smruthis. He identifies Her with all things that are auspicious and excellent (Unnatham) and points out that their auspiciousness and excellence are derived from Her.

ParAsara Bhattar has derived inspiration for this sLOkam from his father, Sri KurEsar's ninth sLOkam of Sri Sthavam:

IOkE vanaspathi Bruhaspathy taaratamyam
 YasyA: prasAdha pariNAMam udhAharanthi
 Saa BhArathI BhagavathI thu yadhIya daasi
 thAmm DevadevamahishIm Sriyam AasrayAma:

(MEANING):

In this world, the differentiation from polar opposites like a tree and the great Deva Guru





like Brahaspathi is said to result from the anugraham of the Goddess of Learning, Sarasvathi. Bruhaspathi becomes a super intellect by Her grace. Even that revered Sarasvathi performs kaimakryam for the devotees (adiyArs, TadihyAs) of MahA Lakshmi. AdiyEn seeks as refuge that divine consort of Sriman NaarAyaNan, the God of Gods.

Sri ParAsara Bhattar developed the Taaratamyam aspects between the Brahaspathi and an insentient tree in the 18th sIOkam and accounted for that mighty difference.

Sri KurEsar had stated in another sIOkam that Isvaryam (Wealth), Soundharyam (Beauty) and LaavaNyam, ManOhara Roopam and all other MangaLams are under the control of MahA Lakshmi.

Here, Kuresar was following the revelation of Swamy AlavandhAr, who stated in one of his SthOthra Rathnam sIOkams: “Jagath Samastham yadhabhAnga Samsrayam” (All this world is under the power and influence of the moving eye brow and glances of MahA Lakshmi). If those glances fall on one, then that fortunate one has an auspicious existence. When that does not happen, inauspiciousness is the direct result. The polar opposites are a direct consequence.

Sri NallAn Thirumalai RaamakrishNa IyengAr's Tamil translation of this verse is a beautiful one:

peyarvana peyarkilAtha piramanE selvamillAn
uyar guru maranE maRRum uRupala muRREraRROr
uyarvana thAzhvana yaavum nalla theeyanavA unn-kaNN
ayarvininaruLin nOkkatthAdu ThANDavam ANange !

Here, the nallathu (auspicious) and the theeyathu (inauspicious), the mighty and the miniscule (lowest), the great dEva Guru and the dumb tree in the forest, the jangamam and the sthAvaram, the wealth and the poverty --the origin of all these opposites are recognized to arise from the movement (dance) or otherwise of the eyes of the divine damsel, MahA Lakshmi.





SLOKAM 19

काले शंसति योग्यतां चिदचितोरन्योन्यमालिङ्गतो-
 भूताहंकृतिबुद्धिपञ्चकरणीस्वान्तप्रवृत्तीन्द्रियैः ।
 अण्डानावरणैस्सहस्रमकरोत्तान्भूर्भुवस्स्वर्वतः
 श्रीरङ्गेश्वरदेवि ! ते विहृतये संकल्पमानः प्रियः ॥

kaalE samsathi yOgyathAm chithachithOr-anyOnyamAlingathO:
 BhUthaahamkruthi buddhi panchakaraNI svAntha pravrutthIndhriyai: |
 aNDaan-aavarana: sahasramakarOth thaann bhUrbhuva: svarvatha:
 SrIrangRswara dEvi tE vihrudhayE sankalpamAna: Priya: | |

MEANING BY DR.V.N. VEDANTHA DESIKAN:

That day, the sentient and the insentient ones were closely intertwined; it is just then the Lord, Your consort, decided to create. He created the five elements, the ahankArA, the Mahath, the five organs of perception, the mind, the motor organs, the universe full of such things, the seven boundaries around the world, the three worlds, BhU: Bhuva: and Suva;; the many universes containing all these -- HE CREATED ALL THESE FOR YOUR SPORT. He creates for Your pleasure. The Lord's creative action is only to subserve Your pleasure.

ADIYEN'S ADDITIONAL OBSERVATIONS

Five verses (SIOkams 19-23) extol Sri MahA Lakshmi's glories as “the Commander of this temporal world and the other one beyond space and time and how these are Her grounds of Divine Sport”

Our Lord creates everything with His sankalpam at the time after PraLayam. During PraLayam, the sentient and insentient are attached to the Lord in an avyakthA form in tight embrace. Upanishad describes this act of creation as: “sOakAmayatha bahUsyAm prajAyEyEthi”. All of this creative initiative He undertakes just for MahA Lakshmi's pleasure and enjoyment.

The chEthanam and achEthanam are in a shrunken state embracing each other as part of the Lord's body during the time of Pralayam. The Lord has them all in His stomach as a small child floating in the waters of primordial deluge. He decides to create to amuse and entertain MahA Lakshmi. Naama Roopa prapancham comes in to being with His sankalpam. Out of Moola Prakruthi arises MahAn and from MahAn, ahankAram comes into being. AhankAram is of three kinds: Saathvika, Raajasa and Taamasa AhankArams. The Pancha bhUthams (AakAsam, Vaayu, Agni, Water and Earth) arise. SaathvikAhankAram assisted by





raajasAhankAram lead to the creation of Manas, five karmEndhriyams and five Jn~AnEndriyams.

Swamy NammAzhwAr summarizes this creation through PanchIkaranam in one of his ThiruvAimozhi Paasurams and makes a special appeal to Sriman NaarAyanan:

**pongaimpulanum poRi-aiynthum karumEndhriyam aimbhUtham
ingi-ivvyuirEy pirakruthi maanankAra manangaLE --ThiruvAimozhi X.7.10**

This is a ThirumAlirumchOlai Paasuram. Swamy NammAzhwAr requests the Lord of ThirumAlirumchOlai (Lord SundararAjan) to do him a favor (Dr.V.N.V's Translation): "Your sportful action has spread a veil of MahA MaayA. What havoc it causes, I have known. The five senses like sound, which thrive from their site and confuse the mind; the five sense organs that are dragged by the former (manas); the five action-oriented limbs; the five elements like earth; The prakrithi that unites with Jivan and spoils its functions. The Mahath, that evolves from Prakrithi, that makes the soul go after senses; the ahamkArA, the next state of evolution, which will make for a confusion between the physical body (as soul) and the soul; the Manas, that then follows. Now, the play of all these on me is to be arrested. Please therefore, efface them out of me now". (The Lord acceded to Swamy NammAzhwAr's request in a moment).

All these Our Lord Created for the pleasure of MahA Lakshmi and removed them from Swamy NammAzhwAr at his request. Such is His Maayai!



Nachchiyaar Kolam





SLOKAM 20

शब्दादीन् विषयान् प्रदर्श्य विभवं विस्मार्य दास्यात्मकं
 वैष्णव्या गुणमाययाऽऽत्मनिवहान् विप्लाव्य पूर्वः पुमान् ।
 पुंसा पण्यवधूविडम्बिवपुषा धूर्तानिवायासयन्
 श्रीरङ्गेश्वरि ! कल्पते तव परीहासात्मने केळये ॥

SaBdhAdheen VishayAn pradarsaya vibhavam vismArya dAsyAthmakam
 vaishnavyA guNamaayayAthma nivahAn vipLavya poorva: pumAn |
 pumsA paNyavadhU viDambi vapushA dhUrthAnivAyAsayan
 SrIrangEswari! kalpatE tava parihAsAthmanE kElayE ||

MEANING BY DR.V.N.VEDANTHA DESIKAN:

Oh Goddess RanganAyaki! The Lord, Your consort plays a mischievous deception on the world beings. He does it for your pleasure! He projects the sense-objects (like color, sound etc) before the beings, which are carried away by the MaayA of the Lord. The so-duped beings are caught in the illusion-net. They fail to see the Lord's existence and the individual's subservience to the Lord. All including Brahma are subject to this Maaya-effect. The deception played thereby would recall to one's mind what forms part of certain social dramas: a male being would put up a feigned woman-like appearance, which would successfully seduce adulterers, who would madly pounce upon the woman-character. The sentient ones chasing sense-elements are only like this. And the Lord does it for Your delectation.

ADDITIONAL OBSERVATIONS BY ADIYEN

Here what the Lord does to entertain His divine consort in the temporal world is alluded to. Oh RanganAyaki! The Adhi Purushan Sri RanganAthana has the power to perform some deeds for Your pleasure. He shows the chEthanams Sabdha-sparsa roopa-rasa-gandha vishayams and thus casts His MaayA over them, which makes them forget that He is the Sarva Seshi and they are His DaasAs/Seshaas. This MaayA of Your Lord is not easily overcome and this He Himself points out in His Bhagavath Geethai sLOkam: “**dhaiVI heyEsha guNamayI Mama MaayA durathyayA**”. The deluded chEthanams forget their Seshathvam /Daasyathvam. Even Chathur-mukha Brahma is not above such delusions. Your Lord does all these leelAs for Your pleasure. He is head over heels in love with You and performs His leelAs to amuse You.

AchArya RaamAnujA in His GeethA BhAshyam explains that The MaayA of the Lord consisting of the three GuNAs (Sathva-RajO-Tamas) is created by Him as the Supreme Lord





for purposes of sport (KreeDA pravrutthEna). This MaayA is divine in power (Dhiavi) and therefore is difficult to overcome (dhurathyayA). This MaayA of the Lord is “absolutely real” and it obscures the essential nature of the Lord for the ChEthanams (Bhagavath Svaroopam TirOdhanam).

The chEthanam gets enchanted by the MaayA of their Lord and forget their svaroopam as Dasans for the Lord and fail to enjoy His Swamithvam and His **anavadhikAdhisaya aanandha Svaroopam** (His nature of boundless Beatitude). Sri RanganAyaki is intrigued and amused by the power of Her Lord's MaayA. She is relieved, how ever, when Her Lord teaches the chEthanms as how to free themselves from His powerful MaayA. He points out: “**MayyEva yE prapadhyanthE MaayAmEthAm taranthi tE**”. Those who take refuge in Me alone shall pass beyond this MaayA of Mine consisting of the three guNAs.



Sri Deivanayagan with Sri Varamangai Thayar





SLOKAM 21

यदूरे मनसो यदेव तमसः पारे यदत्यद्भुतं
यत्कालादपचेलिमं सुरपुरी यद्गच्छतो दुर्गतिः ।
सायुज्यस्य यदेव सूतिरथवा यददुग्रहं मद्गिरां
तद्विष्णोः परमं पदं तव कृते मातस्समाम्नासिषुः ॥

YaddhUrE manasO yadhEva tamasa: pArE yadhadhyadhbbhutam
yathkAlAth-apachElimam SurapurI yadhgacchathO dhurgathi: |
saayujyasya yadhEva soothiraTavA yaddh-dhurgraham madhgirAm
tadh VishNO: paramam padham tava kruthE Maatha:samAmnAsishu: | |

Having dealt with the elaborate activities (Leelais) of Lord Ranganathan in Leela vibhUthi to please and amuse Sri RanganAyaki in previous two sLOkams, Bhattar turns his attention now to Nithya VibhUthi and what he does there to enhance His Devi's pleasure there.

MEANING BY DR.V.N. VEDANTHA DESIKAN:

Oh RanganAyaki! My Mother! Knowledgeable scholars declare that the VaikuntalOka too is designed for your pleasure only. The features in respect of this world of Bliss are:

It is not conceivable by our mind.

It is far away transcending all material worlds.

It is a marvelous world offering ever-new wonders, every moment.

It is not subject to the ravages of Time.

In comparison to that world, even Svarga-like worlds would just be equal to hell.

It is in that haven that Saayujyam (being identical in all respects) is secured for the liberated souls.

Why harp on its (Sri Vaikuntam's) greatness? It is inconceivable even to my intellect, which has acquired great power by the mere reason of your grace.

That superb world, Sri Vaikuntam has been reserved for the Lord's enjoyment with You (by the Lord)! This Paramapadham has been created for your bhOgam.





ADDITIONAL THOUGHTS BY ADIYEN:

Sri Bhattar describes Sri Vaikuntam as the birthplace of Saayujya Moksham for the Muktha Jeevan following the Sruthi passage: “Niranjana: paramam Saamyamupaithi”. He extols the glories of that Sri Vaikuntam created for the BhOgam of MahA Lakshmi by Her doting Lord. Sri V.N. VedAntha Desikan has pointed out this sIOkam is an echo of number of sIOkams (39-45) of KurEsar's Sri VaikuNta Sthavam and selected passages from Bhagavath RaamAnujA's Sri VaikunTa Gadhyam. adiyEn will elaborate on these source sIOkams now.

The descriptions of the Parama Padham by AlavandhAr, RaamAnujA and KurEsar are inspired by Sruthi Vaakhyams, VishNu PurANam and Hari Vamsam passages as pointed out by U.Ve. VidvAn ChEtUr SrivathsAngAcchAr Swamy in his scholarly commentary on Sri Vaikunta Sthavam. We will refer to some of these passages as well.

The inconceivability of Sri VaikunTam by the mind: “yath manasO dhUrE” is Bhattar's words to indicate the VaachamA ghOcharam aspects of Sri VaikunTam. This is an echo of AchArya RaamAnujA's description of Sri VaikunTam in Sri VaikunTa Gadhyam: “BrahmAdhInAmapi Vaang-manasA-ghOcharE SRIMATHI VAIKUNTE”. This Nithya vibhUthi is not conceivable by our mind or that of even Chathur Mukha Brahma (manasA dhUrE smarthum asakyam; asankOchanam). Its magnitude is inconceivable by the human mind because it is hundreds of times even vaster than the gigantic Fourteen IOkams belonging to the Lord's LeelA VibhUthi (KurEsar's 39th verse of Sri Vaikunta Sthavam: “Chathurdasa Jagath Yath aNDam, --tath susadhrusAni paras-sathAni”).

The Question arises as to why and for what purpose the Lord created the LeelA and Nithya VibhUthi: “kasmai phalAya srujathIsa idham SAMASTHAM?”. Kuresar answered: “kreeDa-vidhE: tava paricchadhathAm agacchan”. They became tools for Your (Lord's) BhOga kirIDai according to Kuresar. The two VibhUthis created as His leelais according to the son of Kuresar, ParAsara Bhattar are for serving as pleasure lands (BhOga SthAnam) for His divine consort, MahA Lakshmi. That is the subtle agenda of the Lord! These VibhUthis are to serve as IcchA VihAram for her (for her sport according to her wish).

This wonderful Sri Vaikuntam is beyond the Tamas-filled prakruthi manDalam according to Bhattar (Tamas: paarE yadh-adhbhutham). Tamas here refers to Moola Prakruthi. This land of Sri Vaikuntam on the other side of VirajA river has been saluted by Vedic passages (Rajasa : parAkE, Tamas: parasthAth, sOadhvana: Paaram aapnOthi Tadh VishNO: Paramam Padham). Bhattar uses the revelations of these Vedic passages to point out that Sri Vaikuntam of unparalleled glory, created for the BhOgam of MahA Lakshmi, is free of rajasa and tamas.

Sri Vaikuntam is also eternal and is not affected by Time (Kaalam). Bhattar describes the timeless, eternal aspect of Sri VaikunTam as “yath kaalaAdh-apachElimam --Tath VishNO: Paramam Padham”. KurEsar described this changeless world of Sri Vaikuntam (beyond the power of Kaalam to change its features) as “ApariNa padhAspatham”. Later, Swamy Desikan elaborated further the timeless aspect of Sri Vaikuntam, where the Lord's sankalpam alone changes things (and not Kaalam) this way in his Sri Sookthi, NyAya SiddhAnjanam: “Kaala





Krutha karmAdhIna pariNaama mAthram hi tEshu nishEdhyam, na thu Bhagavath-SankalpamAthramapi”.

Next Bhattar points out that Indra Lokam et al known for their wealth and pleasures are equal to narakam, when they get compared to the matchless Isvaryam and BhOgam of Sri Vaikuntam created by the Lord for His Consort, MahA Lakshmi (SurapurI yadh-gacchathO dhurgathi:).

The second half of this sIOkam is:

Saayujyasya yadhEva SoothiraTavA yadh-dhurgraham madhgirAm

Tadh-VishNO: Paramam Padham TAVA KRUTHE Maatha:samAmnAsishu"

KurEsar salutes this Sri Vaikuntam as “Ujvalam Saayujyam” (the highest of Mokshams, Saayujyam), where the Lord confers Saamyam in GuNams, Isvaryam, BhOgam to Mukthaas and Nithyaas (except Jagath VyApAram). This is the ParamAkAsam (TeLi Visumpu of Swamy NammazhwaR), VaishNavam (VishNu Svaroopam), adhisundaram (most beautiful), adhbhutham (wondrous), TejOmayam, Parama Satthvamayam (Suddha Satthva-mayam), Dhruvam (unchanging, kalangA perunahar of AzhwaR), and Tamasa: parasthAth (beyond Moola prakruthi) according to KurEsar (SIOkam 41 of Sri Vaikunta Sthavam). KurEsar's son, Bhattar, goes one beyond and identifies this wondrous Nithya VibhUthi as the birthplace of Saayujyam (Saayujyasya yadhEva Soothi).

Next, Bhattar concedes that even his Vaak chaathuryam (brilliance of speech and composition of poetry) resulting exclusively from the MangaLa KatAksham of Sri Ranga Naayaki would not succeed in comprehending the great glory of the world of Sri Vaikuntam (Nithya- VibhUthi) created by Her Lord for Her exclusive enjoyment (Yadh-dhurgraham madh-girAm, Tadh-VishNO: Paramam Padham, TAVA KRUTHE Maatha: SamaamnAsishu:).

adiyEn concludes on this slokam 21 of Sri Guna Rathna kOsam with the 45th sIOkam of Kuresar's Sri Vaikunta Sthavam, which extols the unparalleled glories of that land of Saayujya-Moksham, “VishNO: Paramam Padham”:

nishkalmashai: nihatha janma jarA-vikArai:
bhUyishta Bhakthi vibhavai: abhavai:avApyam
anyai: adhanya purushai: manasApyanApyam
Vaikunta-naama Tava Dhama tadh-Amananthi

(MEANING):

The learned ones describe Your Supreme abode, Sri Vaikuntam, as the sthAnam populated by those free of Kaamam, KrOdham (nishklamashai:), by those (the same) who do not experience birth, death and changes caused by Time (Vihatha janma JarA VikArai:), by those (the same), who have the vaibhavam as practitioners of either Bhakthi or SaraNAGathi anushtAnams (BhUyishta Bhakthi Vibhavai:), by the same BhAgyasAlis, who never return to





the karma BhUmi (abhavai:). Those who do not have such qualifications of BhUyishta Bhakthi anushtAnam cannot even conceive this Sri Vaikunta SaamrAjjyam with their minds and will never reach it (anyai: **adhanya purushai: manasaa api anApyam tadh-Vaikunta dhAma naamam sthAnam**). For the dhanya purushAs, it is avApyam and for the adhanya purushAs, it is anApyam.



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SLOKAM 22

In this the 22nd sLOkam, Sri ParAsara Bhattar continues to pay tribute to Sri RanganAyaki as the Empress of the temporal world (LeelA vibhUthi) and the Eternal world beyond Space and Time (Nithya VibhUthi).

The 22nd sLOkam is one of the five sLOkams of his SGRK (19-23) paying homage to Sri Ranganayaki as the unique Empress possessing all facets of Isvaryam. The grand unifying connection between the two VibhUthis, the Sarva Seshi (the Lord), the anithara Seshi (Sri Ranganayaki) and the rest of the world (the sEsha BhUthams of prapancham outside the Dhivya Mithunam / Divine Couple) is elaborated here:

हेलायामखिलं चराचरमिदं भोगे विभूतिः परा
धन्यास्ते परिचारकर्मणि सदा पश्यन्ति ये सूरयः ।
श्रीरङ्गेश्वरदेवि ! केवलकृपानिर्वाह्यवर्गे वयं
शेषित्वे परमः पुमान् परिकरा ह्येते तव स्वारणे ॥

hElAyAamakhilam charAcharmidam BhOgE VibhUti: ParA
dhanyAstE parichAra karmaNi sada Pasyanti yE Sooraya: |
SrI RangEswara Devi ! Kevala nirvAahya VargE vayam
SeshithvE PumAn ParikarAhyEtE tava spAraNE | |

MEANING BY DR. V.N. VEDANTHA DESIKAN

Oh Consort of Sri RanganAthA! This LeelA vibhUthi made up of varieties of movables and immovables is there for your sport. The Superior possession, the Nithya VibhUthi, the cherished heaven of NithyasUris, ever intent on serving you, is there for your enjoyment. We, however, remain as your subjects here to be ruled by you, by reason of your extreme grace, for which no cause can be adduced. The Supreme Lord serves the set-up as the SEshi, the recipient for all services, from the SEshabhUthAs, who all else are.

ADDITIONAL COMMENTS BY ADIYEN

The passages from Lakshmi Tantram that elaborate on the auspicious qualities of Sri Devi has been invoked by Professor K.S. Narayanachar to comprehend the deep meanings embedded in this sLOkam:

"SruNOmi karuNA m vAcham, SruNA mi dhuritham sathAm, SruNA mi cha guNAir-
visvam, SaraNam chAsmi Saasvatham, SarIram cha HarERasmi---"





The auspicious (KalyANa) attributes (GuNams) arising from the etymology of the “SrI” Sabdham (word) are:

She listens to the woeful prayers of Her devotees

She removes their sins out of Her matchless compassion

She extends the glories of the world and nurtures and nourishes them by Her kalyana GuNams (Sru-VisthAram)

She is the eternal refuge of the World

She is the Body of Her Lord Hari

She is the object of devotional prayer by the dEvAs

She intercedes on behalf of Her devotees and appeals to her Lord to protect them

She causes the removal of the imperfections of Her devotees and grants them their wishes

She enlarges the powers, the glories and brilliance of Her Lord

She is the most auspicious-natured in her personality

She is the most blissful in Her personality

She is behind the process of word emanation in humans

She has Hari NaarAyaNan as Her own refuge

She is the refuge of all the World

These are “the special excellent doctrines” associated with Sri Devi in our SrI SampradhAyam. She is next to the Lord in the ancient lineage of AchAryAs (AchArya Paramparai), who initiate us into ManthrArTams and SaasthrArthams and Tattva-Hitha - PurushArthams. These are elaborated further in the DhvayAdhikAram of Swamy Desikan's magnum opus, Srimath Rahasyathraya Saaram. AchArya RaamAnujA's saraNagathi Gadhyam also elaborates Her excellence with salutations like Bhagavan NaarAyaNaabhimathaanurUpa -svarUpa-RUPa-- and saluted Her SvarUpa-RUPa-GuNa-VibhUthis on a panguni Uttharam SErthi day at Srirangam.

VAAKYARTHAMS BY INDIVIDUAL PAADHAMS

In the first paadham of this 22nd sIOkam, Bhattar points out that the LeelA VibhUthi and the Nithya VibhUthi are for her pleasure, delight and enjoyment. Regarding LeelA vibhUthi, He states: “hEIAyAm akhilam charAcharam idham”. This entire universe and its sentients and insentients are for Your play. Regarding Nithya VibhUthi, Bhattar points out that it is also for Her enjoyment (bhOgE VibhUthi: ParA).

THE SECOND PAADHAM

In the second paadham, Bhattar states that the residents of parama padham of Her Lord, The Muktha Jeevans and the Nithya Sooris perform kaimkaryam for her and thus attain an





exalted state (**DhanyAstE parichAra karmaNi SadhA**). These SoorIs through their bhAgyam of performing eternal kaimkaryam have the uninterrupted darsana soubhAgyam of Sri Devi (**SadhA pasyanthi Sooraya:**) and Her Lord.

THE THIRD PAADHAM

After having dealt with the LeelA VibhUthi and the Nithya VibhUthi, Bhattar refers to the ruler-ship role played by Sri RanganAyaki regarding the Bhaddha Jeevans of the world. In this context, Bhattar says in the third paadham: “**SrirangEswara DEvi! KEvala-KrupA nirvAhya-vargE vayam**”. Oh Consort of Sri RanganAthan! Regarding us, we remain your subjects to be ruled by you due to your avyAja karuNai. Here Bhattar eulogizes Sri RanganAyaki's adhiadhbutha karunai as nirhEthukam. This is the karunai of a supremely- caring Mother! This avyAja karuNai is an “iyalpu” of our Mother Supreme, Sri RanganAyaki! This nirhEthuka, avyAja karuNai reference here has to be understood as the one attribute that defies our understanding and comprehension and not otherwise. Bhattar says that we, the Bhaddha Jeevans of this world belong to that category (vargam) of limited intellect, who cannot fully comprehend Her limitless dayA.

THE FOURTH PAADHAM

In the final paadham, Bhattar sums up Sri RanganAyaki's abundant Isvoryam and Glories this way: “**SEshithvE Parama: PumAn parikarA heyEtE tava sphAraNE**”. As Seshi, Lord accepts His consorts' anithara SEshathvam and sets Himself up as the Seshi for Her and becomes the recipient of all Her kaimkaryams to Him, while both serve as SEshi Mithunam for all else (SeshabhUthAs like us, MukthAs and NithyAs). Her expanded and abundant glories do not leave any one out including Her Lord .They all become her parikarams or “uRuppukaL” (limbs or aspects of the Whole). The genius of the Vaak VilAsam of Sri ParAsara Bhattar that describes even the Lord, who accepts His DEvi's anithara SEshathvam as Her parikaram is extraordinary. After all, Bhattar was raised by the Dhivya Dampathis of Srirangam!





SLOKAM 23

In the 23rd sLOkam, Sri ParAsara Bhattar salutes Sri RanganAyaki as “Sri RangEswara gEha Lakshmi” and describes some unique aspects of Sri Vaikuntam that is ruled by Her and Her divine consort, Sri RanganAthana.

आज्ञानुग्रहभीमकोमलपुरिपाला फलं भेजुषां
यायोध्येत्यपराजितेति विदिता नाकं परेण स्थिता ।
भावैरद्भुतभोगभूमगहनैस्सान्द्रा सुधास्यन्दिभिः
श्रीरङ्गेश्वरगेहलक्ष्मि ! युवयोस्तां राजधानीं विदुः ॥

aaj~nAnugraha bhIma kOmalapurIpAlA phalam bhEjushAm
yaa AyOdhyEthi-AparAjithEti vidhitA naakam parENa sthitA |
bhAvair-adhbhutha-bhOga- bhUmagahanai: sAndhrA sudhAsyandhibhi:
SrIrangEswara-gEha-Lakshmi ! yuvayOstAm rAjadhAnIm vidhu: ||

MEANING BY DR. V.N. VEDANTHA DESIKAN

Oh Empress of the City-State of Sri Vaikuntam! The border-guards there are ferocious executors of Your Lord's mandates, while they prove to be highly tender officials with respect to law-abiding citizens-- thus their nature is an influenced version, depending on the type of people encountered. This state (Sri Vaikuntam) is ever unassailable (AyOdhyA) and invincible (AparAjithA); it remains far and above the outer skies; all the objects there are sweet and delicious, affording admirable pleasure-experiences, arising from closeness and dense accumulation. That state (Sri Vaikuntam) is known to be the kingdom of both of You together!

ADDITIONAL OBSERVATIONS AND COMMENTS BY ADIYEN

The aprAkruthic nature of Sri Vaikuntam and the unique features of this extraordinary City-State that is invincible and unassailable is described here by Sri Bhattar in consonance with the Veda manthrams, AchArya RaamAnujA's Sri Vaikunta Gadhyam and KurEsar's Sri Vaikunta Sthavam passages. Sri RanganAyaki is saluted by Bhattar as the Joint ruler of this auspicious RaajadhAni of Sri Vaikuntam with Her Lord.

“Aaj~nA anugraha bhIma Komala purIpAlA phalam bhEjushAm” is the first paadham. The dwAra PaalakAs of Sri Vaikuntam gates are described here. They will cause terror in the minds of the enemies of the Lord and yet will bend over backward to serve with a smile those, who are dear to their Lord. They are known for giving fierce commands (BhIma Aaj~nA) to those VirOdhis of the Lord .They are also known for being tender in the treatment of the ones





who revel in kaimkaryam to their Lord. The 77th sLOkam of Sri VaikunTa sthavam gives a clue to who these dear ones to the Lord are. In this sLOkam, Kuresar wishes to join this ghOshti of nithyAs and mukthAs dear to the Lord this way:

**Kaimkarya nithya nirathai: bhavadhEka bhOgai: nithyairanukshaNa naveena
rasArdhra Bhaavai: nithyAbhivAnchitha paraspara neecha bhAvai: math dhaivathai:
parijanaais-thava sangaseeya**

These nithyAs and MukthAs-- treated with great reverence by the DhvAra PaalakAs of Sri Vaikuntam-- are always engaged in serving the Lord. Their minds are always immersed in enjoying the Lord's svarUpa-rUpa-GuNams. Their minds are drenched with the flood of affection for the Lord. They wish to be the adiyArs of each other, while vying for kaimkaryam to their Lord. These are the parijanams of the Lord, who Kuresar says are his own gods and he expresses his longing to join this ghOshti. Such nithyAs and MukthAs are welcomed and treated with reverence by the PurIpAlAs (DhvAra PaalakAs).

Those, who try to barge into Sri Vaikuntam without vinayam or anushtAna bhalam, are brusquely ordered to leave by the very same DhvAra PaalakAs. They are commanded to exit from the premises by the gatekeepers like Jayan and Vijayan in a fierce manner.

That Sri Vaikuntam protected zealously by the DhvAra PaalakAs is “bhEjushAm Phalam”. It is the coveted fruit of Mumukshus. It is their parama prApyam (supreme abode that is desired). Residence there as parama Padha Vaasis is the cherished goal of all mukthAs and nithya Sooris.

THE SECOND PAADHAM

“yaa AyOdhyEthyaparAjithitEthi vidhithA naakam parEna sthitA” is the second paadham. This Sri Vaikuntam is known as AyOdhyA as well as AparAjithA (Unassailable and invincible). Vedam points out that this aprAkrutha IOkam (the world beyond prakruthi maNDalam) cannot be won in battles (AyOdhyA) and can never ever be conquered in battles (AparAjithA).

The Nikandu defines the Lord as AparAjithan with the power to rule over others totally and that His actions cannot be obstructed by anyone at any time or by any means .The city-state serving as the abode of such an AparAjithan becomes AparAjithA.

The Sruthi Vaakhyaams used as PramANam by Bhattar ar: “DEvAnAm pUrayOdhyA; vivEsAparAjithA: parENa Naakam nihitham guhAyAm”. Bhattar points out that dhivya Lokam of Sri Vaikuntam is beyond Prakruthi Mandalam (ParENa naakam sthithA).

THE THIRD PAADHAM

“BhAvai: adhbhutha bhOga bhUma-gahanai: sAndhrA sudhaasyandhibhi:” is the third paadham. This is an elaboration of AchArya RaamAnuja's Sri Vaikunta gadhyam passage: “sarvathA anubhUyamaAnairapi apoorvavath aascharyam aavahathbhi:” The objects at Sri





Vaikuntam are sources of nectarine experiences. They are most delectable. They are densely linked aanandhAnubhavams. They yield unparalleled delight during enjoyment. Even if one enjoys them often, they are insatiable (aparyApthAmrutham). Sri Vaikunta Gadhyam goes into rapturous lengths to describe these aanandhAnubhavams.

THE FOURTH PAADHAM

“SrirangEswara gEha Lakshmi! yuvayOstAm rAjadhAnIm vidhu:” is the fourth paadham. This Vaikunta Dhivya Nahar is your capital. Both Of You as Dhivya Dampathis preside over it. This is what the Vedic scholars describe.

The Gruha Lakshmi of Lord RangarAjA is saluted here by Bhattar as “SrirangEswara gEha Lakshmi”. The 46th sLOkam of Sri Vaikutna Sthavam salutes the joint ruler-ship of Sri Vaikuntam by this dhivya mithunam: niravathi: vithya vibhUthi tava niyathA: samathItha seemA lakshmi: tava niyathA priyA (Tath nithya vibhUthi: SamAthItha Seema Lakshmi: niyatha:) This RaajadhAni of Sri Vaikuntam of limitless glories is sEsha BhUtham for You as well as to MahA Lakshmi of immeasurable kalyNa guNams (MaanAthitha praTitha VibhavAM tasmai niyatha:).

From here on, Bhattar describes the Isvaryams enjoyed by Sri RanganAyaki at Sri Vaikuntam with Her Lord.





SLOKAM 24

From sIOkams 19-23, Bhattar paid tribute to Sri RanganAyaki as the Empress o the temporal world(Leela VibhUthi) and the One beyond Space and Time (Nithya VibhUthi/Sri Vaikuntam) and connected these two VibhUthis as Her BhOga SthAnam.

From sIOkams 24-28, Bhattar develops the reasons why Sruthis as SvapramAnams do not find it necessary to refer to Her separately each time they salute Her Lord as “Sath, Brahman, JyOthi” et al. Their status as a Dhivya Mithunam (Divine couple) with “yEka SEshithva YOgam is saluted by these sIOkams. The first of this pentad of SIOkams celebrate the ThirumAmaNi Mantapam, where the Dhivya Dampathis as inseparable Ones receive the kaimkaryams from the NithyAs and the MukthAs:

तस्यां च त्वत्कृपावन्निरवधिजनताविश्रमार्हावकाशं
सङ्कीर्णं दास्यतृष्णाकलितपरिकरैः पुंभिरानन्दनिघ्नैः ।
स्नेहादस्थानरक्षाव्यसनिभिरभयं शार्ङ्गचक्रासिमुख्यै-
रानन्दैकार्णवं श्रीर्भगवति ! युवयोराहुरास्थानरत्नम् ॥

tasyAm cha tvath krupAvan- niravadhijanathA visrAmArhAvakAsam
samkIrNam dhAsya-thrushNA kalitha- parikarai: pumbhir-Ananadhanignai: |
snEhAdh-asTAnarakshA vyasababhir-abhayam Saarnga-chakraSimukhyai:
AanandhaikArnavam SrI: Bhagavti ! yuvayOr-AhurAsTAna-rathnam | |

MEANING BY DR. V.N. VEDANTHA DESIKAN

Oh RanganAyaki! The Assembly-Hall (ThirumAmaNi MaNTapam) is the best among all halls. It is the possession (Isvaryam) of both of You. It is commensurate in size, to Your grace and its volume. It is also commensurate with the volume of persons, coming and resting in mental peace, who hold in their hands the appurtenances of loving service such as ChAmarA - -in their yearning for rendering all kinds of service to You Both. The Hall is full of such rejoicing persons engaged in loving service to You Both.

These loving servants hold in their hands, the lovely umbrellas, the ChAmarAs, and other service-aids. They are always informed by an anxiety and over-concern for their Master's safety, though misplaced and unwarranted it might be. They stand there ready for rendering service, not in the sense of an ordained duty, but as a loving act that would prove to be a rapturous experience. These NithyAs and MukthAs have got to fear nothing in view of the ever ready Nithyasoori weapons like ChakrA, SankhA, SaarngA and the like. They are the best guards. They would not let any alien or dangerous element in. When they are all there, what is there to fear? All are in eternal bliss. This is the picture of magnificent Hall you preside over in the Lord's company.





ADDITIONAL OBSERVATIONS BY ADIYEN

The AasthAnam of the Dhivya Dampathis is recognized as the magnificent, matchless gem of an AasthAnam (AasthAna-Rathnam). The size of that AasthAna Rathnam is as huge as the limitless krupA of Sri RanganAyaki. ThirumAmaNi MaNTapam is the Sabhai or DarbAr of the Dhivya Dampathis. Guided by the Veda Vaakyam (ChAndhOgya Upanishadic passage), “PrajApathE: SabhAm vEsma prapadhyanthE”, Bhattar describes that ocean of bliss (ThirumAmaNi MaNTapam) as “aanandhikArNavam SrI Bhagavathi YuvayO: aahu: AaasthAna Rathnam” in the fourth paadham of this sLOkam.

That ThirumAmaNi MaNTapam is a delectable ocean of nectar (AanandhaikArNavam). In this Fourth Paadham, Bhattar addresses Sri Devi (Sri RanganAyaki), as “Bhagavathi” to remind us that She is shADguNya- Poornai just like Her Lord. He points out further that this Aanandamaya arnavam (blissful ocean of nectar), which is the AaasthAna rathnam belongs to both of them as revealed by the Sruthis (Bhagavathi! YuvayO: Aahu: AasthAna Rathnam).

In the first Paadham, Bhattar gives us an idea of the dimensions of that ThirumAmaNi MaNTapam: “tasyAm Puri Thvath KrupAvath tvath dhayEva niravadhi- janathA- visrAmArhAvakAsam nirvadhE: avadhi-soonyayA, asankhyAyA: janathaayA: janan samUhasya visramArha: visrAnthi YOgya: avakAsa: antharam yasmin tataTOKtham” is the commentary of Sri Vatsya VeerarAghavaachArya. Just like Her limitless KrupA, the size and dimensions of this ManTapam has no boundaries (avadhi-Sonyam). It provides the resting abode for innumerable NithyAs and MukthAs as stated by the Sruthis. The first Paadham housing the above rich thoughts is: “TasyAm cha Tvath krupAvanniravadhi janathA visrAmArha avakAsam”.

The second Paadham is: “SankIrnAm dhAsya-thrushNA kalitha parikarai:pumbhi: aananda-nignai:”. The crowded assembly of NithyAs and MukthAs seen in that ThirumAmaNi maNTapam are longing to perform kaimkaryam to the Dhivya Mithunam with joy and are holding in their hands the Umbrella, fan and other objects for kaimkaryam. Like Swamy NammAzhwAr had KrishNa ThrushNai, (vEtikai for KrishNA), these parijanams of the Lord and the MukthAs have “Daasya ThrushNA” (unquenchable thirst for Kaimkaryam). These PumAns or great souls are drenched in bliss (aanandha- nignai:) at the thought of their kaimkarya sampath.

The Third Paadham is: “snEhAdh asthAna- rakshA-vyasanibhir-abhayam Saarnga- chakrAsi-mukhyai:”. The seam or friendship or affection referred to here is the Premix for the Dhivya MangaLa vigrahams of the Divine Couple by the great assembly of NithyAs and MukthAs. They have the worries about any harm falling on the Divine Couple, although such fears are misplaced and unwarranted (asthAna RakshA vyasanibhi:). This VyAkulam (klEsam or Bhayam) is like that of PeriyAzhwAr, who sang PallANDu to the Divine Couple, when he feared some harm coming Their way in this mortal world. In Sri Vaikuntam's Divine, jewelled hall, the presence of the PanchAyudhams of the Lord banishes any fear about safety to the Divine Couple. The state of Abhayam is assured and every one is devoid of fear (Bhaya rahitham).





The great anubhavam of the Muktha Jeevan in the ThirumAmaNi MaNTapam is described in exquisite detail in the 8th and the 9th chapters of Parama Padha SOpAnam of Swamy Desikan can be enjoyed here.



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SLOKAM 25

In this SLOkam, Bhattar focuses on the couch, Adhisheshan on which the Dhivya Dampathis are seated at the ThirumAmaNi ManTapam. It appears that Bhattar has been inspired by the first two pasurams of KulasEkharar. In the first two paasurams of PerumAL Thirumozhi, KulasEkharar visualizes AdhisEshan providing bed, seat and VidhAnam for the divine couple “IruLiriya Sudar- maNikaL imaikkum neRRi” and “PaNamAyirangaL aarntha Aravarasa PerumchOthi Ananthan”. That VidhAnam and the red flames of fire emanating from the breath of AdhisEshan drive away all the enemies of the Lord. This is covered in the first two paadhams of this sLOkam.

Bhattar seems also has been inspired by ALavandhAr's first sLOkam of ChathussLOki that starts hailing the greatness of Sri Devi: KaanthastE PurushOththama: PaNipathiSSayyaasanam --- and concludes with wonder about his inability to fully comprehend and describe the glories of Sri Devi (SrIrithyEva cha Naama tE Bhagavathi BhrUma: katham thvAm vayam?).

Swamy Desikan also describes brilliantly the Seat of the divine couple at the ThirumAmaNi ManTapam in the final chapter (PrApthi Parvam) of his Parama Padha SOPAna Rahasyam. Here, he salutes Sri Devi seated on AdhisEsahn with Her Lord as “Sarva-prAkAra SamslEshi (as the Divine consort united with Her Lord in all aspects such as SvarUpam, Vigraham and AvathArams)”.

In the PrApthi Parvam of Parama Padha SOPAnam (8th chapter: 8.16), Swamy Desikan also salutes the Aasanam of the Lord (SenRAI KudayAm irunthAl SingAsanamAm), AdhisEsahn, who is the exemplar of “asEsha-SEsha Vrutthi”. Swamy describes the fragrance of AdhisEshan, who adds fragrance even to the “Sarva Gandhan”, his Lord seated with “vEri mARATHa Poo mEl iruppAL” (Sri Devi, who has nithya vaasam on the lotus of never-fading fragrance).

The beauty of AdhisEshan with PhaNA sahasram (thousand hoods) resembling PurNENDhu MaNdalas (shining like thousand full Moons) is saluted. Swamy Desikan goes on to describe the progress of the Muktha Jeevan to reach the Lord's proximity (athyantha SaamIpyam) after receiving permission from the protective AdhisEshan.

तत्र स्रक्स्पर्शगन्धं स्फुरदुपरिफणारत्नरोचिर्वितानं
विस्तीर्यान्तभोगं तदुपरि नयता विश्वमेकातपत्रम् ।
तैस्तैः कान्तेन शान्तोदितगुणविभवैरर्हतात्वा मसङ्ख्यैः
अन्योन्याद्वैतनिष्ठाघनरसगहनान् देवि ! बध्नासि भोगान् ॥

tathra srak-sparsa-gandham sphurathupari- phaNA rathna-rOchir-vithAnam
VisthIryAnandha-bhOgam tadhupari nayathA visvamEkAtapathram |





thaisthai: kAnthEEna SAnthOdhitha-guNa vibhavai: arhathA thvAmasankhyai:
anyOynyAdhvaitha nishtA ganarasa gahanAn DEvi! bhadnAsi bhOgAn ||

MEANING BY DR. V.N. VEDANTHA DESIKAN

Oh Goddess RanganAyaki! Both of you are seated, in a majestic way on the AdhisEsha couch. It has the pleasure of touch and the pleasure of flavour like a flower garland. The canopy provided by AdhisEshan has also the provision of a thousand luminous lamps in the manner of gems on his hoods. The Lord, the unquestioned ruler, enjoys there at, the innate Bhagavath GuNAs, in the SaanthOdhitha dasai, as it is termed.

His sweet qualities transcend all counting operations. One can only vaguely contemplate on them and cannot count or list or describe them individually .One thing (for sure) is certain. He MERITS YOU by these qualities. You are His special Mate. You enjoy a one-ness with your dear consort. Enjoyment by you both knows no TWONESS. It is a being of singular unity that is to be reckoned at this instant. This state of both of being so absorbed in a state of blessed bliss in terms of floods of delicious experiences that You generate for the Lord in that state of Your suzerainty over all the Worlds is possible ONLY BECAUSE OF YOU. It is appropriate that AzhwAr described your Lord as the fitting match for You (UnakkERkkum KOla MalarppAvai). Here, the AzhwAr is focusing on MahA Lakshmi and how appropriate She is as a match for Her Lord; Bhattar turns around and points out that the Lord is a fitting match for MahA Lakshmi's anantha kalyANa GuNams, adhbutha Soundaryam and limitless DayA. For Bhattar, The Lord comes next to Sriranga Naayaki/MahA Lakshmi.

ADDITIONAL OBSERVATIONS BY ADIYEN

Sitting under the canopy of AdhisEsahn, the Dhivya Dhamapthis are ruling the whole world under one umbrella, as it were. YEka chathrAdhipathyam is implied. “Visvam VibhUthi-dhvayam YekAdhipathyam” and “anyOnyam parasparam adhvaitha nishtayA YEki bhAvEna paraspara ghADAnurAgENa nirvahathi” is the commentary of Sri Vathsya VeerarAghavAcchAr Swamy. They rule in unison the two VibhUthis (LeelA & Nithya VibhUthis). With mutual intimacy and deep love for one another, they rule over the worlds in an undivided manner.

Bhattar refers here to the Lord enjoying His innate GuNa Vaibhavams in the ShAnOdithA state, while He is seated on the Aasanam of AdhisEsahn as the Joint Emperor of the World. The fourth sIOkam of Swamy ALavandhAr's ChathussIOki is very appropriate here to remember the ShAnthAnandha MahA VibhUthi of MahA Lakshmi. Swamy ALavandhAr's sIOkam pays tribute to the SaanthAnatha MahA VibhUthi of the Lord and the yEkattvam of the Nithya samslishtaa Dhivya Dhampathis:





ShAnthAnantha MahA vibhUthi Paramam yath Brahma rUpam HarE:
MURtham Brahma TathOpi Tath Priyataram rUpam Yathadhyadhbhutham |
yAnyanyAni YathAsukham viharathO rUpANi SarvANi
thAni Aahu: svairanurUpa rUpa vibhavai: GhADOpagUDAni te ||

--ChathussIOki: SIOkam 4

(MEANING):

The most sacred Ubhaya VibhUthI Naathan, who is untouched by any blemish (akhilahEya PrathyanIkathvam) and who is beyond any division by dEsam, Kaalam and Vasthu (desa-Kaala-Vasthu paricchEdham) is Brahma-Padha Vaachyan. MahA Lakshmi takes on the anuroopam (fitting match) for any roopam taken by this Dhivya Mangala Vighraha Moorthy in Vibhavam and other states. In all these states, she does not leave Him even for a fraction of a second (ahalahillEn yenRu AlarmEl Mangai Urai Maarbahn) and stays united with Him in inseparable, nithya samslishta state. She stays like the fragrance in the flower and like the radiance in the gems (BhAsakarENa PrabhA yathA). This is the GADOPA-GUDAni state. She enjoys every measure of the leela rasams with Her Lord through anuroopa-Roopa Vaibhavam.

The first two paadhams of the 25th Slokam covered the United ruler-ship of the Dhivya Dhampathis under one Umbrella; the next two paadhams celebrate the ShAnthathva-Akhila hEya PrathyanIkathvam and the Ananthathvam aspects of the Lord and the “anyOnya adhvaitha nishtA ghana rasa BhOgam” of Sri RanganAyaki enjoying the Leela Rasam in a state of inseparable union with her Lord.





SLOKAM 26

In the 26th sLOkam, Bhattar describes the complimentary relationship between Periya PirAtti, BhU Devi and NeeLA Devi (Napinnai).

भोग्या वामपि नान्तरीयकतया पुष्पाङ्गरागैस्समं
निर्वृत्तप्रणयातिवाहनविधौ नीताः परीवाहताम् ।
देवि! त्वामनु नीलया सह महीदेव्यस्सहस्रं तथा
याभिस्त्वं स्तनबाहुदृष्टिभिरिव स्वाभिः प्रियं श्लाघसे ॥

bhOgyA VAmapi nAntharIyakathayA pushpAngarAgai: Samam
nirvruttha praNayAthi-vAhana-vidhou neethA: parIvAhathAm |
Devi! thvAmanu NeeLayA saha Devya:sahasram taTA
yAbhisthvam sthana bAhu dhrushtibhiriva svAbhi: priyam sIAgasE | |

MEANING BY DR.V.N. VEDANTHA DESIKAN

Oh MahA Lakshmi! When the Lord and you are engaged in love sport, all the other consorts including BhUmi and NeeLai would serve you and your sport, as subordinate insentients (achiths), somewhat like flowers and sandal paste. They would not harbor any jealousy. In fact, they serve to increase the quantum of bliss between you and the Lord.

On the other hand, I imagine the love sport that you engage the Lord in the ecstasy-flood exceeds all bounds; one could say that the banks would be breached to entail the loss of floodwaters. To protect the safety of a tank or dam, the overflowing water would be let out through conduits by opening the floodgates. BhUmi and NeeLA Devis and other thousands of consorts serve in this manner; they share in the excess pleasure so as to safeguard the tank.

This paves the way for a contented enjoyment of bliss, not entailing damage to the storage. The participants remain intact without suffering harm.

In another interpretation, the reason for not having jealousy among the consorts of the Lord is explained this way: OH MahA Lakshmi! When the Lord enjoys those other consorts, You feel as if the Lord is engaged with Your sensitive organs for aesthetic satisfaction. Thus all are assured of satisfaction, there being no scope for Saapathnya Kalaha BhAvam or SakkaLatthi Kaacchal or asooyai.

ADDITIONAL THOUGHTS AND ELABORATION BY ADIYEN

Periya PirAtti and PerumAL are objects of enjoyment for the other Devis of the Lord like BhUmi and NeeLA PirAtti. They take on the role of BhOga UpakaraNams such as Flower,





Sandal paste etc and become indispensable for the enhancement of the Ananda anubhavam of the Dhivya Dampathis.

Dr.V.N.V suggested that this slokam fits closely with Bhattar's nirvAham for the Thiruviruttham Paasurams of Swamy NammAzhwAr (Paasurams 52) and the Poygai AzhwAr's 42nd Paasuram. These two Paasurams deal with the reaction of BhUmi DEvi, when She sees the Lord enjoying the bliss of Union with Periya PirAtti. Bhattar interprets these two paasurams by placing BhUmi DEvi in the Upakarana GhOshti, when the Lord is united with Periya PirAtti. This anubhavam inspired Bhattar to compose the 26th sLOkam of Sri GuNa Rathna Kosam is now being discussed.

Sri Thirumalai NallAn Raama Krishna IyengAr's Tamil translation of Bhattar's 26th Paasuram is beautiful to enjoy:

Iruveerkkum anubhavitthaRkku iniyarAhi
inRiyamayAthu malar Saanthu pOlap-
perukArkkum prEmatthin VeLLam kEDu
piRappiyAvAramaittha maRukALAI ninn-
poruvArkkum Puvi MadanthaiOdu NeeLai
pOnRa Aayiram DevimArkaLuLLAr
irupArkkum Vizhi Kongai kai koNDenna
yEnthalai neeyavarAlinpurutthi Devi!

Iruveerkkum refers here to BhUmi and NeeLA Devi in the context of the blissful union of Periya PirAtti with Her Lord. BhUmi Devi and NeeLA Devi become indispensable (inRiyamAyuthu) such as the two pleasure giving objects (bhOgOpakaraNams): like Flower and Sandal paste (Malar Saanthu pOla). The flood of bliss overflows (perukArkkum prEmatthin VeLLam). That should not endanger the bunds or the dam (VeLLam kEDu piRappiYAvARu); a sluice is constructed to remove the pressures of the flood of BhOgAnubhavam (VeLLam kEDu PiRappiyAvARu amaittha maRukAL). What are these sluices that relieve the pressures of the overflowing bliss experience? They are BhUmi Devi, NeeLA Devi and the thousand other consorts of the Lord in union with Periya PirAtti (MaRukALAI ninn- poruvArkkum Puvi MadanthaiOdu Neelai pOnRa Aayiram DevimArkaLuLLAr). Oh MahA Lakshmi! When the lord enjoys His other Devis like BhUmi, Neelai and others, you feel as if the Lord is enjoying Your sensitive organs of aesthetic satisfaction (Vizhi Kongai kai koNDenna yEnthali Nee avarAl inbhurutthi Devi).





SLOKAM 27

In this sLOkam, Bhattar describes the unique enjoyment of Nithya Sooris/Saadya DevAs in serving the Dhivya Dhampathis in Sri Vaikuntam.

ते साध्यास्सन्ति देवा जननि ! गुणवपुर्वेषवृत्तस्वरूपै-
 भोगैर्वा निर्विशेषास्सवयसइव ये नित्यनिर्दोषगन्धाः ।
 हे श्रीः ! श्रीरङ्गभर्तुस्तव च पदपरीचारवृत्तै सदापि
 प्रमप्रद्राणभावविलहृदयहठात्कारकैङ्कर्यभोगाः ॥

tE saadhyA: santhi dEvA Janani! guNa-vapur-vEsha-vruttha roopai:
 bhOgairvA nirvisEshA: savayasa iva yE nithya-nirdhOsha-gandhA: |
 hE SrI: ! SrIrangabharthustava cha padha- parichAravruthyai sadhApi
 prEmapradhrANa bhAvavila-Hrudhaya haDAthkAra kaimkarya-bhOgA: ||

MEANING BY DR.V.N. VEDANTHA DESIKAN:

The Nithyasooris --also called Saadhya DevAs -- are exactly like the Lord in GuNAs, Form, its non-material nature, behaviour nature and bliss without any difference. They are ever flawless; they engage themselves ever in your service --I mean the service to Both of You -- by compulsive force of their emotional force that compels service as a pleasure in itself, the mind being filled with love of the Divine Couple and love of their service--they derive a unique bliss. It is only such a voluntary loving service, which is free from stigmas. Elsewhere one speaks of service to a person, whosoever he may be as a lowly job to be condemned.

ADDITIONAL COMMENTS AND ELABORATIONS BY ADIYEN

Bhattar addresses Sri RanganAyaki as “Janani” or the Mother of the Universe. He describes the joyous service (kaimkaryam) rendered by Nithya Sooris to Her and Her Lord In Sri Vaikuntam. These Nithya Sooris are known otherwise as Sadhya DEvAs with their home in Sri Vaikuntam.

Twice in Purusha Sooktam, we come across references to Saadhya DEvAs:

“Yathra PoorvE SaadhyAssanthi DEvA:”
 “tEna dEvA ayajantha, SaadhyA Rishascha yE”.

Swamy ParAsara Bhattar uses verbatim the Vedic Phrase: “Saadhya: Santhi dEvA:” from Purusha Sooktham. The commentary of Upanishad BhAshyakArar, Sri RanganAtha Muni for the word “dEvA:” in Purusha Sooktham is as follows:





“tE surA: parikeerthayanthE yE SurAlaya-vaasina:.
Vaikunta-Vaasina: Sarve SaadhyA dEvA: sameerithA:”

(Those who reside in Svarga lOkam of Indra are called SurAs and those who reside in the Vaikunta Lokam are recognized as SaadhyAs. The term dEvA: in Purusha Sooktham identifies with the SaadhyAs or Nithya Sooris).

The SaadhyAs are somewhat different from Muktha Jeevans in that they never experienced the bonds of Karma like the Bhaddha Jeevans. Nithya Kaimkaryam to the Dhivya Dhampathis in Sri Vaikuntam is their whole way of life. They thrive from the enjoyment of performance of Kaimkaryam and accept such kaimkaryam as Parama BhOga anubhavam.

These SaadhyAs some times-- at the command of the Dhivya Dhampathis-- descend to earth as AchAryans to redeem us. Examples of them in our Guru ParamparA in descending order are:

Swamy NammAzhwAr (Nithya Soori VishvaksEna amsam)

AchArya Naatha Muni (Nithya Soori Gaja VakthraMsar)

UyyakkoNDAr (JayathsEnAmsar)

ManakkAl Nampi (KumudAmsar)

AaLavandhAr (Nithya Soori Hari-VakthraMsar)

Periya Nampi (KumudhAkshAmsar)

EmperumAnAr (AdhisEshAmsam)

ThirukkuruhaippiLLAn (Nithya Soori PrasaNDaMsar)

His sishyar, YengaL AzhvAn (VijayAmsar)

His sishyar, NadAdhUr AmmaI (Nithya Soori SubhadraMsar)

His sishyar, ApuLLAr (Nithya Soori SuprathishtAmsar)

Swamy Desikan (ThiruvEnkatamudayan's Bell)

His Sishyar, Brahma tantra Svatantra Swamy

His Mukhya Sishyar, KaDikaSatham AmmaL

His chief sishyar, Sri Adhi VaNN SathakOpar, who received sanyAsam from Lakshmi Nrusimhan Himself.

This Guru ParamparA continues without break until now. The SaadhyAs incarnate here (on Earth), complete the task assigned to them by the Divine Couple and hurry back at the end to Sri Vaikuntam to enjoy the bliss of Nithya Kaimkaryam there. These are the SaadhyAs that Bhattar has in mind.

In the first two paadhams of this sIOkam, Bhattar provides additional proof for the





Saadhya dEvAs being identical to Nithya Sooris. He describes them as “Nithya NirdhOsha GandhA:” They have no blemish of Karma sambhandham whatsoever; in contrast, the other Muktha Jeevans in Sri Vaikuntam had karma sambhandham in Bhaddha Dasai before Prapatthi anushtAnam.

These Nithya Sooris (Saadhya dEvas) have six points of similarity to the Lord.

1. GuNam
2. dhivya ManGaLa Vignraham
3. vEsham /kOlam
4. Vruttham / Conductance without involvement with karmas
5. Svaroopam / Possession of Jn~Anam, Aanandham and Amalathvam
6. BhOgam or capacity to enjoy equally the dhivya dampathis' Isvaryam/VibhUthi.

The Brahma Soothram, “BhOgamAthra Saamy LingAsccha” refers to this identity in enjoyment as the Lord and His consort. The only activities that the SaadhyAs and the Muktha Jeevans do not have the power to enter into are the cosmic activities such as the creation of the Universe, its protection and destruction. These cosmic activities reside exclusively with the Lord.

Oh RanganAyaki! These SaadhyAs melt with joy over the opportunity to serve You both and are servants of Yours. With a mind overcome by the power of serving you both, these SaadhyAs identify their kaimkaryams as their Sole bliss (BhOgam). They are enslaved as it were by the powerful bonds of affection to You both. They do not know any vrutthi (occupation) other than Sesha Vrutthi (occupation as bonded servants) and are compelled as it were by their own deep love and affection for You both as adhyantha Sesha bhUthALs. Their prEmai for You both overpowers them and leads them to enjoy “HaDathkAra Kaimkarya BhOgam”. HadAthkAram means obsessive mode of behavior, where one is helpless and they spend their time in such a blissful state of kaimkaryam to You both. The powerful feelings of love for You both propel them with force (BhalAthkAram) to serve You both and enjoy the bliss resulting there from.





SLOKAM 28

**Jn~Anandha SvaroopAya Jn~a sakthyAdhi SindhavE
BhandhavE Sarva IOkAnAm Sri NrusimhAya MangaLam**

--Sri Lakshmi Nrusimha MangaLa SthOthra SlOkam of
HH Srinivaasa YathIndhra MahA Desikan of AhObila Matam (25th Pattam)

(All auspiciousness to the embodiment of Satya- Jn~Ana -Aanandha SvarUpan, who is the ocean of dhivya Jn~Ana sakthi. All auspiciousness to that Lakshmi Narasimhan, who is the friend and protector of the Whole world).

In the previous slOkam, the Kaimkaryam / KinchithkAram done by Nithya Sooris to the Divine Dhampathis in Sri Vaikuntam was covered by Bhattar. There was an important reason for it. Bhagavath-Bhaagavatha -AchArya kaimkaryam constitutes the heart of Sri VaishNavam. It is the heart-felt desire and ultimate goal (PurushArtham) of all Sri VaishNavAs to be the residents of Sri Vaikuntam (Kaimkarya SaamrAjjyam) and perform Nithya Kaimkaryam to the Divine Couple there in their Supreme abode (parama Padham).

The mind frame of Kinkaran (Sesha BhUthan) and YajamAnan (Master/Sarva SEshi/Isvaran) has been described by our AchAryAs this way: The Kinkaran (Servant) asks the Lord: “Kim KaravANi? Kim KaravaaNi?” (What kind of service adiyEn can perform to please you both?) The most Merciful Couple command their kinkaraLs to perform the different Kaimkaryams (services) to Them and when they get completed, They applaud the Kaimkaryams with affection as pleased parents: “Kim KruthavAn? Kim KruthavAn?” (Oh what a beautiful way in which you completed this Kaimkaryam for Us!). This is the paraspara-abhimAnam and ManObhAvam between the Sesha- bhUthALs and SEshi Dhampathis. The attitude of the Kinkaran while engaged in the Kaimkaryam should be like “sEvA Svavrutthi:” (Like a humble and obedient dog performing the commands of its Master). In this world, we perform AchArya and BhAgavatha Kaimkaryam with utter humility and to the maximum extent of our capabilities to earn the Moksha SaamrAjjyam to perform nithya Kaimkaryam in Parama Padham. That was the context of the 27th SlOkam of Sri GuNa Rathna KOsam.

In the 28th slOkam, Sri ParAsara Bhattar focuses on another cardinal principle of Sri VaishNavam (viz): “anithara SaadhAraNa SvAtantryam” of BhagavAn. This is about the relationship between Him (Sriman NaarAyaNan) as “DHARMI” (PerumAL/YajamAnan) and His “SvaroopA-nirUpaka DHARMAM” (Periya PirAtti). The “Dharmam” and “Dharmi” are never conceived or spoken of separately. Their anyOnyam is what qualifies Him (PerumAL) to be revered as “SRIYA: PATHI”. “Tvath Pathithvam Isvara LakshaNam” (Being the Husband/Lord of MahA Lakshmi is THE Mark/LakshaNam of Isvaran). Without that Sambhandham with Sri Devi, He is bereft of His identity (His svaroopam is thus defined by Her union with Him as His PrAkAram). This is the SvaroopA-Niroopaka Dharmam. The Commentator, Sri Vaatsa VeerarAghavAcchaar, says in this context:





“ayam Isvara: itheedhanthva vibhava:, Idhrusa Isvara itheeTAMthva Vibhaava: UBHAYAMAPI THVAMEVA ABHAVA:” (This ISVARAN has such glories and He is of this nature, both of these definitions arise out of this special relationship He has with You).

“santha: thvAm Bhagavathi dhruhstvA tvadhAsrayam Isvaram nisichanvanthi” (The great Ones see You serving Your Lord as His obedient consort--sharing Your Lord's Six powers as Bhagavathi-- and defining Yourself as His PrAkAram).

“Tvath Pathithvam Isvara LakshaNam Jaananthi” (These MahAthmAs recognize immediately that being Your Lord provides Him the mark/status as Isvaran).

“SruthisthvAmapi tadh-anatharbhAvAth Bhagavath- svaroopam-niroopakam kODAvanthrbhAvAth. prUTak Bhagavatha: prUTakkruthya. NaabhidhatthE na Vadhathi”

(Even the Sruthi/Vedam does not spell you out distinctly /separately --since you are indistinct and inseparable -- from Your Lord. Thou art the Dharmi for His Dharmam (Svaroopam Niroopakam). That is why they do not speak about you separately. You constitute Him as a part of Him and you are anthargatham (inseparably blended into Him). You are the auspiciousness behind all His MangaLams (MangaLam MangaLAnAm). You are the sacredness behind all His sacredness (PavithrANAm Pavithram).

The 28th SIOkam containing these lofty and central doctrines of Sri VaishNavam based on SanniyOga Visishta NyAyam principles developed later by Swamy Desikan in the Moola ManthrAdhikaranam of Sri Rahasya Thraya Saaram --as pointed out by Dr.V.N. VedAnth Desikan --takes the following form: (it must be remembered that Sri ParAsara Bhattar's Ashta SIOki and Sri GuNa Rathna Kosam provided the stimulus for Swamy Desikan's magnum opus, Srimath Rahasya Thraya Saaram)

स्वरूपं स्वातन्त्र्यं भगवत इदं चन्द्रवदने !

त्वदाश्लेषोत्कर्षाद्भवति खलु निष्कर्षसमये ।

त्वमासीर्मातः ! श्रीः ! कमितुरिदमित्थं त्वविभव-

स्तदन्तर्भावात्त्वां न पृथगभिधत्ते श्रुतिरपि ॥

Svaroopam SvAtantryam Bhagavatha idham ChandravadhanE !
tvadhAsIEshOthkarshAth Bhavathi khalu Nishkarsha-samayE |
thvamAseermAatha:!! SrI:!! kamithurimitTam thvavibhava:
tadh-antharbhAvathvam na prUTag-abhidhattE Srutirapi | |

MEANING DR.V.N. VEDANTHA DESIKAN:

Oh Mother MahA Lakshmi! Moon-faced (showering anugrahams on your dear devotees with your nectarine glances resembling the cool rays of the Moon)! The Lord enjoys a





reputation of total independence (Svaroopam SvAtantryam Bhagavatha:) that is characteristic of (His) top supremacy, which however, is only a result of, and which can be understood only on that basis of being Your Consort. You and Your association are the determinant-factors for His Supremacy and independence. He cannot be known or defined or described or praised except by reference to you. He derives His greatness by reason of your connection, your continuous contiguity. This only means that You are the personification of, so to say, of the Qualities of Supremacy, Independence, and Total Sovereignty etc. This is exactly the reason for the VedAs not spelling you (Your GuNams) out distinctly --because You constitute His qualities (GuNams), which are indistinct and inseparable from Him! You-- His attributes-- are part of Him. You are in Him as His Qualities. Hence, when He is spoken of and when His qualities are understood, you are IPSO FACTO to be understood as the subject as much as He (Your Lord).



Thiruchcherai Saaranayaki Thayar





SLOKAM 29

In the previous sLOkam, Swamy ParAsara Bhattar explained why the VedAs are not eulogizing Sri RanganAyaki (MahA Lakshmi) separately. He explained that Sri RanganAyaki constitutes Her Lord's Qualities, which are inseparable from Him. That is why, when He is spoken about and when His auspicious attributes are referred to, it is to be comprehended that She is as much the subject matter as He is.

In this 29th sLOkam, Swamy ParAsara Bhattar goes one step further and points out that Sri RanganAyaki's auspiciousness is SvaabhAvikam (innate) and the auspiciousness of the Lord is a derivate of Her auspiciousness (i.e.), He acquires His auspiciousness through His links (sambhandham) to Her.

तव स्पर्शादीशं स्पृशति कमले ! मङ्गलपदं
 तवेदं नोपाधेरुपनिपतितं श्रीरसि यतः ।
 प्रसूनं पुष्यन्तीमपि परिमळर्धिं जिगदिषु-
 न चैवंत्वादेवं स्वदतइति कश्चित्कवयते ॥

tava sparsAdh-Isam sprusathi KamalE! MangaLa-padham
 tavEdham nOpAdhErupanipathitham SrIrasi yatha: |
 prasUnam pushyantImapi parimalardhim jigadishu :
 na chaivam-thvA dEvam svadata ithi kascchith kavayatE | |

MEANING BY DR.V.N. VEDANTHA DESIKAN

Oh MahA Lakshmi! Auspiciousness informs the Lord only by reason of Your association. There is no meaning in a question as to how You acquire it. It is your own natural attribute. A flower acquires a reputation from its fragrance. No one can legitimately raise a question as to how the fragrance itself acquires a reputation. Fragrance is a necessary characteristic of the flower and is inseparable from it. So also are your auspiciousness, an inseparable, and meaning of yourself. For You, This auspiciousness is innate; for Your Lord, it is acquired form You!

ADDITIONAL THOUGHTS FROM DR.V.N. VEDANTHA DESIKAN

Oh MahA Lakshmi! It is customary to use MangaLa Padham while referring to Your Lord. For Instance, BhakthAs salute Him:

“MangaLam BhagavAN VishNu: MangaLam MadhusUdhana: |
 MangaLam PuNDarIkAksha: MangaLam Garudadhvaja: | |
 PavithrANAm Pavithram yO MangaLAnAm cha mangaLam | |





The above MangaLa padhams used in referring to Your Lord arise from Your Sambhandham. The above MangaLa Padhams really belong to You. They fit you perfectly. In Your case, those mangaLa Padhams do not arise from any other connection. They are Svatham (innate) and are NirupAdhikam (without any other dependence). This is SvabhAvikam (natural) and not OupAdhikam (artificial or unnatural).

A case in point is Mallikai flower. We praise it for its fragrance. We do not get into exploring reasons why it is fragrant. The fragrance of Mallikai or CheNpakam is an innate attribute of these flowers. Similarly, Your MangaLathvam is NirupAdhikam. You are MangaLa- Svaroopi. It is because of You and Your Mangalathvam (innate auspiciousness) that Your Lord qualifies for MangaLa padha Vaachyathvam (Object of salutations with auspicious Naamams).

Dr.V.N.V refers in passing to the 7th sIOkam of Sri Sthavam of Swamy KooratthAzhwAn and passages in Swamy Desikan's Srimath Rahasya Thraya Saaram (DhvayAdhikAram) to illustrate Her NirupAdhika mangalathvam (innate Auspiciousness). AdiyEn will elaborate on those two references below.

ADDITIONAL OBSERVATIONS/COMMENTS

Swamy Bhattar points out that it is but natural that the Lord is addressed by MangaLa Naamams because of His Sambhandham to His divine consort possessing such innate kalyANa GuNams.He says that the flower with captivating fragrance is not questioned by the poets as to where its fragrance came from. How can the poet succeed in finding an answer to such queries? It is futile to find an answer to such a question.

Swamy Bhattar says: “Tava sparsAth (thvath SambhandhAth) SwAminam MangaLa Sabdha: sprusathi” (it is because of your links that the MangaLa Padhams cling to Your Lord. “Bhagavath MangaLathvE Sri DEvi SambhandO NiyAmaka:” The auspicious attributes of the BhagavAn is intricately linked to her innate auspiciousness.

KurEsar describes it in his 7th sIOkam of Sri Sthavam:

Isvaryam yath asEsha Pumsi yadhidham Soundarya-lAvaNyO:
Roopam yaccha hi MangaLm kimapi yallOkE sadhithyuchathE |
tath sarvam tvadhadhInamEva yadhatha: SrIrithyabhEdhEna vaa
yadhvaa Srimath-ithIdhrusEna vachasA Devi! PraTAMasnuthE ||

(MEANING):

Oh MahA Lakshmi! All what one witnesses in the people of the world as wealth, beauty, shapely form, auspiciousness, these are all under Your control. They subside in You and touch them. As a result, They exhibit the different types of attributes that people take note of. These auspiciousness do not have any home except in You and therefore get elevated to acquire Srimath Sabdham. VishNu PurANa SIOkam (1-9-29) passage, “Yatha: Satthvam TathO Lakshmi:” refers to Her pervasive presence, wherever there is some thing noble or





auspicious.

DHVAYADHIKARANAM PRAISING HER NIRUPADHIKA MANGALATHVAM

Swamy Desikan's salutations to MahA Lakshmi's NirupAdhika MangaLathvam are abundant in DhvayAdhikaaram. We will refer to a very revealing quotation there from the Sri Sookthi of AruLALa PerumAL EmperumAnAr:

aakAriNasthu vij~nAnam aakAra-jn~Ana-poorvakam
tEnAkAram Sriyam Jn~AthvA Jn~athavayO BhagavAn Hari:

(MEANING):

Only after understanding the unique attributes (visEshanam) of an object (Vasthu), we can comprehend the object clearly. PirAtti is the PradhAna ViseshaNam of PerumAL. Hence, one should understand first the innate guNams of PirAtti before comprehending the (derivative) attributes of PerumAL in His sthAnam as Sriman NarAyaNan.

Similar is the counsel of Vedams and other PoorvAchAryAs!



Ubhayanaachiyaars– Parthasarathy Koil





SLOKAM 30

In this sLOkam, Bhattar describes the power of the auspicious glances of Sri RanganAyaki.

अपाङ्गा भूयांसो यदुपरि परं ब्रह्म तदभू-
दमि यत्र द्वित्रास्स च शतमखादिस्तदधरात् ।
अतः श्रीराम्नायस्तदुभयमुशंस्त्वां प्रणिजगौ
प्रशस्तिस्सा राज्ञो यदपि च पुरीकोशकथनम् ॥

apAngA bhUyAmsO yadupari param Brahma tadh-abhUth
amI yathra dhvithrA: sa cha sathamakhAdhis tadadharAth |
atha: SrIrAmnAyas-tadhubhayamusamsthvAm praNijagou
prasasthissaa Raaj~nO yadhapi cha purIkOsa-kaTanam ||

MEANING BY DR.V.N. VEDANTHA DESIKAN:

When your eye glances falling are one, two or three, say, then the object becomes dEvAs like IndhrA, the four-faced BrahmA and the like, subordinates to Your Consort. When, therefore, Para-brahman or the lesser gods are referred to in the VedAs, the actual reference is to be understood to point to YOU. After all, if One is praising the affluence of a kingdom, the abundance of riches in the treasury etc, that praise only devolves on the ruler. So here also praise of the Lord (or the lesser gods) is equivalent to your praise. You are the cause of their greatness.

Earlier (28th sLOkam), Bhattar pointed out: “tvAm na prUtagabhi- dhatthE Sruthirapi” (The VedAs do not spell out Your auspicious guNAs separately from that of Your Lord because You constitute His GuNAs, which are indistinct and inseparable from Him). Here, Bhattar says a similar situation exists, when one praises the abundant riches of the King's treasury. That praise in reality is a praise of the King Himself. The root cause behind the exalted sthAnams of Indhran and BrahmA is indeed the power of the benevolent glances of Pirate.

ADIYEN'S ADDITIONAL COMMENTS:

KurEsar, the father of ParAsara Bhattar conceded in His Sri Sthavam that MahA Lakshmi's auspicious GuNAs and the effects of Her MangaLa dhrushtis can not be described adequately by words: “SrI:! tAvakA guNA: vaachAm manasaam cha dhurgruhathayA khyAtha:”(Sri Sthavam: sLOkam 4).





Kuresar goes on to say that the Isvaryams enjoyed by the human beings---be it small or great--- originate from the mangaLa dhrushti of MahA Lakshmi. He extrapolates this truism to Sriman NaarAyaNan Himself with the subsequent statement: “JagannATa: NaarAyaNa: api Tava EekshaNath SvAthmAnam dhanyam manyathE” (The Lord Sriman NaarAyaNan, who is both His own Lord and the Lord of the Universe considers Himself mightily blessed by being the object of Your auspicious glances). One of Your name is Sraddhaa. The PramANam says in this context states that you provide SarvEsvarathvam to Your Lord through your apAngam (glances): “SraddhayA DevO Devathvam asnuthE”. KurEsar cites this as His reason for seeking MahA Lakshmi's refuge:

yasyA: kaDAksha mrudhu veekshaNa dhIkshaNena
 sadhya: Samullasitha-pallavam ullalAsa:
 Visvam viparyaya-samutTa-viparyayam prAkk
 ThAmm Deva-dEva-mahishIm Sriyam aasrayAma:

(MEANING):

This Universe, which had experienced decline, when Your auspicious glances did not fall on it, grew beautifully, when the anugraha sankalpam of Your benevolent glances fell on it. Those uplifting glances rejuvenated it to great beauty and strength. It shot up like a young creeper reaching for the sky. We seek the protection of that great Empress, the Divine Consort of Deva Raajan.

Sri ParAsara Bhattar points out that the Roopam and SthAnam of Sriman NaarAyaNan to BrahmA to Rudran to other DevAs are only due to the power of MahA Lakshmi's KaDAksha Vaibhavam (Tvath KaDAksha-labdha-VibhavathvAth --Parabrahma-Vidhi-Siva-SathamakhAdhi Roopam). Such is the glory of the Glances of Sri RanganAyaki!





SLOKAM 31

With this and the following two sLOkams, ParAsara Bhattar clears some doubts for us that might have arisen from the earlier sLOkam, where the Lord's greatness was attributed to His sambhandham (relationship) to His divine consort. It is wonderful to reflect on Bhattar's inspiring logic.

स्वतश्श्रीस्त्वं विष्णोः स्वमसि ततएवैष भगवान्
त्वदायत्तर्धित्वेऽप्यभवदपराधीनविभवः ।
स्वया दीप्त्या रत्नं भवदपि महार्घं न विगुणं
न कुण्ठास्वातन्त्र्यं भवति च न चान्याहितगुणम् ॥

Svatha: SrIsthvam VishNO: Svamasi tatha yEvaisha BhagavAn
tvadhAyattaddhirthvEabhyabhavath aparAdhIna vibhava: |
svayA dhIpthyA rathnam bhavadhapi mahArgam na viguNam
na kuNDavAsvAtantryam bhavathi cha na chAnyahithaguNam ||

The Tamil translation of this sLOkam has been done very well by Sri Thirumalai NallAn Raamakrishna Iyengar:

iyalbinAl sotthAm unnal IRai siRappu yeythinAlum
ayal poruLAIE aahum adhisayam udyAn aahAn
suya oLi tulakkumEnum thoomaNi guNam maRRonRAI
uyarntathu Thiru! mudanmai ozhinthathu yenRu uraikkappOmO?

The Sanskrit commentary from Sri Vatsya VeerarAghavAcchAr Swamy on the “Svatha: SrIthvam” is also included for completeness:

Svatha: ithi-- hE SrI: Thvam VishNO: SVATHA: SvabhAbhAvAth
nirupAdhikAthma SvarUpa-SvabhAva: ithi arTa:
Svamasi SeshabhUthAsi “SvathvamAthmani samjAtham SwAmithvam
BrahmaNi-sthiTam; AathmadhAsyam harE: SvAmyam svabhAvam cha
sadhaa smara” ithyAdhi PramANA:

MEANING BY DR.V.N. VEDANTHA DESIKAN:

Oh Maha Lakshmi! You are but a natural possession of the Lord. Thus, when we state that His greatness depends on your being His possession, it is not as though we deny His due greatness, or that He depends, for His greatness, on an external factor. Because His greatness depends only on His own “Property” (This term “Property” is appropriate in the





sense of GUNA as well as POSSESSION. In Tamil, Guna means Quality and not Possession. In English and in Sanskrit languages however, GUNA means both Quality and Possession). He has not borrowed His greatness from some one else, it would amount to a kind of stigma. He DEPENDS, after all, on His own!

Consider an illustration! A precious gemstone becomes very valuable only by reason of its brilliant lustre, that is, the radiations it emits. If we were to assert that the gemstone would be worthless, we are consciously praising lustre as if it were a separate factor isolable from the possessor, the gemstone. Actually, whatever tribute we concede to the possession --the property, the lustre-- will automatically devolve on the possessor.

All that is spoken of You, Oh Mother, is ipso facto valid in respect of the Lord as well.

ADDITIONAL THOUGHTS:

Oh MahA Lakshmi! You are indeed the Lord's Sotthu (Possession)! We say your glory gives the Lord His Glory (i.e.) he derives His glory from you! This type of adoration does not demean the Lord in any sense. Your Lord has all the glory and mahimai. Our statements connecting His glory to Yours is not to be associated with any suggestion that He is deriving His glory from any thing that does not belong to Him. He is only deriving it from an adhIna vasthu and not a parAdhina Vasthu (the property belonging to someone else).

You are Your Lord's possession (Svatha: Svam). One who owns some one or a property (Svam) is Swami. Your Lord is Your Swami. Therefore His deriving glory from His own Sotthu does not suggest that He derives such glory from some thing that does not belong to Him. The situation is similar to the lustrous gemstone. Its lustre is its aathma guNam (SonthamAna GuNam). That lustre (gunam) is not external to the gemstone. It does not derive that guNam of lustre from something outside itself. That guNam has to be associated always with the owner. Similarly, MahA Lakshmi is the “property” of the Lord. That she confers Her Lord great vaibhavam does not detract from His Vaibhavam arising from His own “property” with such lofty “Gunams”.

Dr.V.N.V cites two instances in Srimath Rahasya Thraya Saaram, where Swamy Desikan cites this sIOkam in two chapters: SiddhOpAya sOdhanAdhikAram (23rd chapter) and Dhvaya adhikAram (28th chapter). The actual citation is: “Vibhu: PathnyA GuNAdhyasccha VisishtO VishayOthra na:” Swamy Desikan cites this 31st sIOkam of Sri GuNa Rathna Kosam to emphasise the doctrine that the Lord with Sri Devi is the UpAyam for Moksham. As indicated earlier, this sIOkam describes the relation between the Lord and His PirAtti. She becomes His Seshabhoothai out of her own desire. He (Viseshyam) derives glory (Vaibhavam) from Her (VieshaNam). This fact does not result in lack of GuNa VisEshams for the Lord. They are inextricably interlinked by “EkasEshithva Yogam”. All vaibhavams of PirAtti devolve on Her Swamy.





A famous Lakshmi KalyANa sIokam is cited by Swamy Desikan in this context.

ananyAdhIna kalyANam anyamangaLa kAraNam
jagannidhAnamadhvantham dhvandham vandhAmahE vayam

(MEANING):

We prostrate before the Dhivya Dhampathis who have limitless auspicious attributes of their own without depending on anyone else, who are the cause behind the generation of sadhguNams in chEthanams, who have no equals and who are the cause for the existence of the universe as its creators.

The Dhivya Dhampathis are “sadhaika sEshis or sadhA yEka Seshis” according to AchArya RaamAnuja based on the authority of PaancharAthra Saasthram. Among the Divine couple, PirAtti elects to become SeshabhUthai to the Lord and yet in times of Prapatthi, they both become the means and Phalan. She is His natural possession. He depends on His possession for His Vaibhavam and not any one other than that possession (MahA Lakshmi). His greatness is in no way diminished by His dependence on His own Isvaryam.



“sadhaika SEshis or sadhA yEka Seshis”





SLOKAM 32

In the 32nd slokam, ParAsara Bhattar instructs us about the dhivyAtham Svaroopu GuNams and dhivya MangaLa Svaroopu GuNams (dealing with Thirumeni) that both Lord RanganAthA and His divine Consort, Sri RanganAyaki have in common. These two categories of GuNams are common to both of them. There is no exclusivity in terms of possession of these assemblies of guNAs by one or the other Dhivya Dhampathi.

प्रशकनबलज्योतिज्ञानैश्वरीविजयप्रथा-

प्रणतवरणप्रेमक्षेमङ्करत्वपुरस्सराः ।

अपि परिमळः कान्तिर्लावण्यमर्चिरितीन्दिरे !

तव भजवतश्चैते साधारणा गुणराशयः ॥

prasakana bhala jyOthir-Jn~AnaiswarI vijaya praTA-
praNatha varaNa prEma kshEmankarathva purassarA: |
api parimala: kaanthir-lAvaNyamarchirithIndhirE
tava BhagavathascchaitE sAdhAraNA guNarAsaya: ||

MEANING BY DR.V.N. VEDANTHA DESIKAN:

(Oh! RanganAyaki) we shall delineate the characteristics that mark you and Your Lord equally as follows:

Power, Might, effulgence, knowledge, Supremacy, sustainability --all these, said to be the implication of Bhagavaan and Bhagavathi, being the meaning of Bhaga.

Acceptance of a refugee, love for the person surrendered, doing all good to that devotee-- these marks of a God that appeals to us as heartening qualities of the magnanimous soul.

The great fragrance, charm, personal beauty of all individual limbs, halo etc.--all of which mark an individual form and physical figure.

— all these heaps of traits cited are true, common aspects for BOTH of You: not that One of You has one (a GuNam) that is not had (possessed) by the other.

ADDITIONAL COMMENTS BY ADIYEN:

Paraasara Bhattar groups the rich assembly of GuNAs possessed by the Lord and His Consort into two distinct categories:

1) Dhivya Athma Svaroopu GuNams 2) Dhivya MangaLa Svaroopu GuNams

Both these categories of GuNams are shared by both.





What are these Dhivya Athma SvaroopA GuNams?

These are:

1. **Prasakanam** or prakrushtA sakthi or Enhanced Sakthi (power). This is the first of the six dhivyaAthma SvaroopA GuNams commonly shared by Bhagavaan and Bhagavathi .
2. **Bhalam**: might/ strength / vigour is the next one shared by them.
3. **JyOthi**: Tejas/ lustre/ radiance/ brilliance/ splendour; He is like a “nandha ViLakku” with Svayam PrakAsam. This is “Sudar Jn~Ana Inbham” as revealed by Swamy NammAzhwAr in ThiruvAimozhi 10.10.10 (Soozhnthu athanil periya Sudar Jn~Ana InbhamO). She is radiant in Her own rights.
4. **Jn~Anam**: True Knowledge; Svayam prakAsa Jn~Ana Svaroopan. This dhivyaAthma GuNam is saluted by Swamy NammAzhwAr as “uNar Muzhu nalam” in ThiruvAimozhi 1.1.2 as explained by our PoorvAchAryAs. She possesses the same Jn~ana Svaroopam.
5. **Iswaryam**: Supreme wealth associated with Parathvam (Supremacy among Gods/ supreme being). This is shared by both again.
6. **VijayapraTA**: Veeryam or prowess is another MahA mangaLa GuNam common to both.

The Lord as ParavAsudEvan is recognized as the possessor of all these six dhivyaAthma GuNAs (“ShAdguNyAth Vaasudeva: Para” according to ParAsara Bhattar in Sri RangarAja Sthavam). Here in Sri GuNa Rathna Kosam, Bhattar explains that Sri RanganAyaki shares all these six GuNams as Bhagavathi.

Some of the other dhivyaAthma GuNams are: PraNatha VaraNam, PraNatha PrEmam and PraNatha KshEmankarathvam. When some one seeks their protection through prapatthi, the dhivya dampathis have the common trait of attracting those praNatha Janams, loving them, showing preethi and blessing them with all anugrahams.

The Dhivya Dampathis also have GuNams relating to their ThirumEni (Dhivya MangaLa SvaroopA GuNams such as Sougandhyam or divine fragrance (Parimalam). The Lord is known as Sarvagandhan; His consort shares Sarvagandhathvam. If the Lord is ParimaLa RanganAtham, then His consort is Sugandha RanganAyaki. Further, the dhivya dampathis share Kaanthi (effulgence) and LaavaNyam (beauty in all limbs/SarvAnga Soundharyam).

When it comes to DhivyaAthma GuNams or dhivya Mangala SvaroopA GuNams, they are thoroughly matched (**OnRukku OnRu sOdai pOhavillai**).

Bhattar had earlier said that the Vaibhavam of the Lord was derived from MahA Lakshmi. In this sIOkam, He points out that they are equally matched in every way .In the next sIOkam, Bhattar will explain as to how that happens.





SLOKAM 33

In the 31st SIOkam, Swamy ParAsara Bhattar explained the doctrine of Svatha: SrIthvam of Sri RanganAyaki (MahA Lakshmi). Bhattar made Lakshmi SvaroopA anusandhAnam here. He reminded us about Her Tatthvam that she is a natural possession of Her Lord (Svatha: SrIthvam). He concluded this 31st slokam by submitting that ALL that is spoken of Her is ipso facto valid as well for Her husband.

In the 32nd sIOkam, Bhattar dwelled on all of the DhivyAthma SvaroopA Dhivya and MangaLa SvaroopA GuNams are shared equally by both the Lord and His divine consort. Bhattar addressed Sri RanganAyaki as “IndhirE and Sarva- IsvarayapradhE” in this sIOkam. He listed first Her DhivyAthma SvaroopA GuNams that She shares with Her husband as:

“Prasakanam prakrushtA Sakthi:, Bhalam, Sarav Jagadh BharaNa
SaamarTyam, JyOthstEja:, Jn~Anam, SarvadhA sarva-vasthu
SaakshAthkAram, Isvarathvam, Vijaya praTAnathvam, Jaya-
seelathva prasasthi:, Pranatha VaraNam, Aasritha VasIkarathvam,
PrEmAsritha Vishaya Preethi:, KshEmankarathvam, Aasritha-
Ishta PrApakthvam, Tadhanishta-nivarthakathvam”

Then, Bhattar went on to describe the Dhivya MangaLa Vighraha guNams that She shares with Her Consort:

“ParimaLa:, Sougandhyam, Kaanthi:, Soundaryam and SarvAvaya ShObhA,
LaavaNyam, SamudhAya ShObhA, Archi: Oujvalyam, ithyEthi”

Thus there are two types of SvaroopA GuNAs (GuNa SamUham) that they display equally. Bhattar emphasized that there is not one GuNam that is not possessed by the other.

In the 33rd SIOkam, Bhattar continues with the enlisting of the SaadhAraNa GuNAs of Sri RanganAyaki. He addresses Her with a tender salutation: “Sriranga MangaLa VijrumbhaNa Vaijayanthi”. Bhattar recognizes Sri RanganAyaki as the fluttering victory banner on top of Sri Ranga mangaLam (Sri RanganAthan's aasthAnam). The alternative meaning for this salutation is that She is the creeper like Soundharyavathi, who nourishes the auspiciousness of Sriranga MangaLan, Sri RanganAthan.

The text of the beautiful 33rd SIOkam is as follows:

अन्येऽपि यौवनमुखाः युवयोस्समानाः
श्रीरङ्गमङ्गलविजृम्भणवैजयन्ति !
तस्मिंस्तव त्वयि च तस्य परस्परेण
संस्तीर्य दर्पणइव प्रचुरं स्वदन्ते ॥





anyEpi youanamukhA: yuvayOssamAnA:
Sriranga MangaLa VijrumbhaNa Vaijayanthi! |
tasmimsthava Thvayi cha Tasya ParasparENa
Samstheerya dharpaNa iva prachuram svadhanthE ||

MEANING BY DR.V.N. VEDANTHA DESIKAN:

Oh MahA Lakshmi! Thou art really the victory-banner flying aloft in the seat of auspiciousness that is the substance of Srirangam shrine! There are some more characteristic traits (guNams) that are common to both of You: Ever-Youthfulness, delicate sensitivity, captivating beauty of the various limbs, extreme sincerity of response, etc. One's (Yours or His) particular quality admired is reflected in the other and vice versa (as in a mirror): thus whatever you possess and shine thereby is verily His property too and marks Him too. Both of You mutually enjoy this phenomenon: Why! It is delicious to us too: that You both possess such a common contingent of delectable attributes (GuNAs).

ADDITIONAL COMMENTS:

The guNAs attributed to BhagavAn are reflected in You as a prathibhimbham in You serving as a mirror. Your guNAs are reflected in the same way as a prathibhimbham in Him serving as your mirror. This Prathi palanam is delightful (bhOgyam) to both of You and to us. This Bhimba-Prathibhibimbha svaroopam of your guNAs seem to arise from Your YekasEshithva BhAvam (both serving as Seshis in unison) as a Dhivya mithunam (divine Couple).

Sriman RaamakrishNa Iyengar translates “Sriranga MangaLa Vijrumbhana Vaijayanthi” as “Mannu Tennarangatthu Ongu MangaLak Kodi pOlVALE”. Their svaroopam GuNa visEshams emanating equally from their eternal youth is translated from the Sanskrit text of “YounamukhA: YuvayOssamAna:” as “Innum iruvar TankaL iLamai munnitta paNpu”. The delectable nature of their GuNa Viseshams changing mutually and reflecting as it were as a mirror image abundantly is saluted by Sri RamakrishNa Iyengar as:

“ ManniyE pothuvAi mARi mARi maRRavariR ThOnRi
nannilai kkaNNAdiyil pOl thihaznthu aLikkum inbham”
(Tasmimsthava Thvayi cha Tasya ParasparENa
samstheerya DharpaNa iva prachram svadhanthE).

The anyOnyathvam and Parspara BhAndhavam of the Dhivya Dhampathis of Srirangam saluted here and reference is made to their GuNAs, which are exactly matched.





SLOKAM 34

In this 34th sLOkam, Swami ParAsara Bhattar comments on how the SvaroopA-RoopA-GuNa SaadhAranams of the Lord and His Consort unite to bless the BhakthAs:

युवत्वादौ तुल्येऽप्यपरवशताशत्रुशमन-
 स्थिरत्वादीन्कृत्वा भगवति गुणान् पुंस्त्वसुलभान् ।
 त्वयि स्त्रीत्वैकान्तान् म्रदिमपतिपारार्थ्यकरुणा-
 क्षमादीन्वा भोक्तुं भवति युवयोरात्मनि भिदा ॥

yuavthvAdhou thulyEpyaparavasathA Sathrusamana-
 sthirathvAdheen kruthvA Bhagavathi guNAn pumsthva sulabhAn |
 Thvayee SthrIthvaikAnthAn pradhimapathi pArArTya KaruNA-
 KshamAdheen vaa bhOkthum yuvayOrAthmani midhA | |

MEANING BY DR. V.N. VEDANTHA DESIKAN:

So far, we described what is common to You both: but, there are some special traits, describable as masculine, such as non-dependence, firmness in destroying enemies (Sthirathvam), etc. These mark the Lord. Certain other features, which are special to You as a Lady are: gentility, complete concession of decisions (on meeting out punishments/DhaNadarathvam to Your Lord; own kindness, forgiveness, etc; This apportionment of GuNAs between You both agreeing to do so: that is, by Your will and Your Lord's will reconciling each other by common consent!

ADDITIONAL COMMENTS:

Oh Periya PirAtti! SaadhAraNa GuNAs like Youth, Soundharyam are common to both of You. These aside, there are certain qualities exhibited by Your Lord as masculine being such as SvAthanthryam (acting independent of others/Opposite of Paaratantryam), Firmness of resolve in destroying the enemies of those who surrendered to Him, etc. In You, we see the feminine attributes shining such as softness of heart (the SoukumAryam of the heart), total dependence on the Lord as His wife, Mercy (SrinivAsasya KaruNAMiva RoopiNI), Patience, Forgiving nature (KshamAmi na KshipAmi), etc. Thus, certain differences in aathma guNams between You both arise as a result of Your mutual agreement.

DR.V.N.V refers to SiddhOpAya SodhanAdhikAram and DhvayAdhikAram of Swamy Desikan's Srimath Rahasya Thraya Saaram in the context of this sLOkam. AdiyEn will elaborate on these references:





At the beginning of SiddhOpAya sOdhanAdhikaaram, Swamy Desikan instructs us:

"Jaladhi SuthayA sArdham DevO jagath-paripAlayan
Parama Purusha: SiddhOpAya: PrathishtAbhara: sathAm"

The Parama Purushan (EmperumAn) with His Devi, MahA Lakshmi, the daughter of the Milky Ocean protects the world and accepts the burden of giving the Moksha (Parama PurushArtha Siddhi) to PrapannAs (upAya anushtAna karthAs).

A sIOkam of Lakshmi Tanthram is the basis of the above upadEsam of Swamy Desikan:

LakshmyA Saha HrishIkEsO DhEvya KaaruNya RoopayA
Rakshaka: Sarva SiddhAnthE vEdAnthEpi cha geeyathE

(MEANING):

The embodiment of Mercy, EmperumAn, protects the world with His Devi, MahA Lakshmi. This is the siddhAntham celebrated in PaancharAthra Saasthrams and Upanishads.

The Dhivya Dhampathis are yEka tattvam as celebrated by Ahirbudhnya samhithaI (4.78):

NaarAyana param brahma sakthirnArAyaNI cha Saa
VyApakAvathi-samslEshAth yEka-tattvam ivOdhithou

(MEANING):

The Dhivya Dhampathis who pervade in all the objects of their creation are always together without separation and therefore are recognized as yEka Tattvam (Single doctrine).

NaarAyaNan, who is always addressed as Sriman NaarAyaNan has 12 important guNams (Mukhya GuNams):

1. Vaathsalyam /irakkam
2. Swaamithvam/ Lordship
3. Souseelyam/companionship even with those, who are inferior to Him in many ways
4. Soulabhyam/ease of access by one and all who seek Him to perform prapatti
5. Sarvaj~nathvam/ Omniscience
6. Sarva Sakthithvam/Omnipotence
7. Sathya Sankalpathvam/firmness in delivering His promise
8. Parama KaaruNikathvam/being an embodiment of Mercy
9. Kruthaj~nathvam/not forgetting even a small good deed and considering that as a





major upakAram

10. **Sthirathvam**/Firmness of purpose
11. **Paripoornathvam**/being the embodiment of all auspicious guNAs
12. **ParmOdhArathvam**/ being the abode of immeasurable generosity in granting boons to the chEthanam, who practises Bhakthi or Prapatthi upAyam.

This Lord revered by NaarAyaNa Sabdham is recognized as Sriman NaarAyanan in dhvaya manthram. His masculinity is tempered by the femininity of PirAtti as Sarva Loka MaathA; Together with Her Lord, She stands as UpAyam at the time of Prapatthi of the chEthanam and performs Her dharmam as His Saha DharmachAriNi and accepts the havis of AathmA at the time of Praaptthi. As a result of their own sankalpam, they agree upon a gender-based division of guNAs to bless the prapannAs as a united Whole (Sriman NaarAyaNan). The Lord demonstrates masculine attributes (Purushaika Nishtai) such as SvAtantryam (independence), Sathru Samanam (Destruction of enemies of BhakthAs), Sthirathvam (Firmness of resolve/aprakampyathvam) et al.

MahA Lakshmi in line with Her role as the Supreme Lady and the compassionate Mother of the World has a tacit understanding with her Lord to display Mrudhu Hrudhayam (Soft-heartedness towards AparAdhis), Bharthu Paaratantryam (total dependence on her Husband, the Lord), KaruNA (DayA), KshamA (Forgiveness), Para dukkha asahishNuthvam (inability to be indifferent to the sorrows of the suffering /erring chEthanams), AparAdha Sahathvam (putting up with the trespasses to SaasthrAnushtAnam instead of the tendency to punish/dhaNdatathvam like Her Lord and pleading for the erring chEthanams before Her Lord). The Divine couple highlights the individual guNAs befitting their Savaroopams as PithA and MaathA of the Universe and its beings and yet acts in unison to protect the world and grant Moksha Siddhi to PrapannAs.

This is the purport of the 34th SIOkam of Sri GuNa Rathna Kosam of Swamy ParAsara Bhattar.





SLOKAM 35

Swamy ParAsara Bhattar focuses on the ThiruvAbharaNams unique to each of the Dhivya Dhampathis at Srirangam. They compliment each other in their alankArams.

The 35th sLOkam containing these thoughts is:

घनकनकद्युति युवदशामपि मुग्धदशां
युवतरुणत्वयोरुचितमाभरणादि परम् ।
ध्रुवमसमानदेशविनिवेशि विभज्य हरौ
त्वयि च कुशेशयोदरविहारिणि ! निर्विशसि ॥

Ghana Kanaka dhyuthi-yuvadhasAmapi mughdhasAm
yuva-taruNathvayOr-uchitham AabharaNAdi param |
dhruvam-asamAna dEsa vinivEsi vibhajya Harou
thvayi cha kusEsayOdara vihAriNi! Nirvisasi ||

MEANING BY DR.V.N. VEDANTHA DESIKAN:

Oh Mother, who revel in sporting in the centre of the large lotus flower! I view both of you in a communion; what a beautiful blend of the finest compliments it presents!

He is a dark dense cloud in hue; You are golden, pure and serene.

He is a Youth; you are a few years younger than Him to match Him in real youthfulness.

Both are beautifully bedecked with jewellery, but each in His/Her particular way only; for example, the nose-screw, the ear-flower, the gem on the forehead top at the parting hair line, the gridle -- these mark You (Sri RanganAyaki), they being feminine ornaments.

You both apportion jewels too (in addition to GuNams) in this pleasing manner. That is how it appears to me!

ADDITIONAL COMMENTS:

The Serthi Azhagu of ThAmarayAL and ThAmarayAL kELvan are saluted here. This dhivya MangaLa sevai is enjoyed by Swamy ParAsara Bhattar in a mood of recollection of the Panguni Utthara sErthi Sevai.

The Lord has the Neela Mega ThirumEni; she has the golden lightning like hue. He is YuvA (ILankumaran); She is nava youna TaruNi. They have their own dhivyA AabharaNams as Nithya YuvA and Subha GhAthra TaruNi, which compliment each other. He has UrdhvaPuNDram, YajnOpaveetham, PeethAmbharam; She has Haridhra-KaasmIra -Makari





Parthram et al as Her beautifying marks. They divide these beauty marks and AabharaNams unique to their own gender and compliment each other's laavaNyam.

Sri RamakrishNa IyengAr's Tamil translation of this verse is as follows:

karumuhiR Ponnin KAnthi KattilankALai Mangaip-
paruvaman-nilaikatkkeRppa pAlvahai vevvERAna
uruvinoLiru naRRppooNN uruthi nee thuytthi maRRum
aRimisai piritthunn meethum AmbusatthADuvALE

His hue is that of Neela Megam of the rainy season (karumuhiR Kaanthi); her hue is that of the molten gold (Ponnin Kaanthi). He is KattilankALai (SukumAra YuvA); she is at the Mangai paruvam (TaruNi stage). They adorn different pieces of exquisite jewellery (Paal vahai vevvERana aabharaNams), which compliment each other's soundharyam (Paraspara VilakshaNam).



KOdhaiNachiyaar





SLOKAM 36

In the 36th Slokam, Swamy Paraasara Bhattar wrestles with the futility of comparing the aprAkrutha ThirumEni of Sri RanganAyaki with prakruthic material objects of the world like Moon, Lotus et al. He concludes that nothing in this world or nobody here could come anywhere near the matchless beauty of Sri RanganAyaki's ThirumEni. The 36th slokam containing these thoughts takes this form:

अङ्गं ते मृदुशीतमुग्धमधुरोदारैर्गणैर्गुम्भतः
क्षीराब्धेः किमृजीषतामुपगता मन्ये महार्घास्ततः ।
इन्दुः कल्पलता सुधामधुमुखा इत्याविलां वर्णनां
श्रीरङ्गेश्वरि ! शान्तकृत्रिमकथं दिव्यं वपुर्नार्हति ॥

angam tE mrudhu-seetha mugdha madhurOdhArai:guNai: gumbatha:
KshIrAbdhE kimrujIshathAm upagathA: manyE mahArgAstatha: |
Indhu: KalpalathA sudhA-madhumukhA ithyAvilAm varNanam
SrIrangEswari! saantha kruthrimakaTam dhivyam vapu: nArhathi ||

MEANING ACCORDING TO DR.V.N.VEDANTHADESIKAN:

It is permissible to visualize the birth of Sree RanganAyaki from the churning of the milky ocean at a particular point of time in the history of events. Oh Goddess! I recall that along with you arose the Moon, the nectar, the spirituous liquor, the Kalpaka creeper, etc.

Now it appears that You assimilated the essence of gentle nature and coolness from the Moon, the sweetness and immortality-conferment from the nectar, the intoxicating trait from the liquor, the liberal bounteousness from the Kalpaka creeper, etc., --leaving them all behind with famished husk-like bereftness.

What we now portrayed would amount to saying that the Moon and the like have all lent away their essential virtue to make You up. Very good imaginative picturization indeed, but WRONG! Am I to assume, even for a moment, that you are artificially built up from material principles drawn from the Moon and the nectar and the like? No, No! You are non-material, non-made; non-physical; you are absolutely Supreme Goddess, NON-PAREIL and SUI GENERIS. We are not justified in reducing You to a simple material object made of this and that of this world, even for purposes of illustration.

ADDITIONAL COMMENTS:

Bhattar points out that the kalpanais of poets that She is soft and cool like the Moon,





Sweet and life-giving like amrutham, intoxicating like Madhu (liquor), generous boon giving nature like the KalpakA creeper are off the mark. If the well-meant intent is to suggest that Sri RanganAyaki is the essence of all of the above prAkruthic material, this uthprEkshai (simile/ comparison) is not correct. Besides, it is a confused vision. Why? The dhivya MangaLa vigraham of Sri RanganAyaki (MahA Lakshmi) is not made up of portions of physical entities at all. Her incomparable beauty of limbs and samudhAya Soundharyam arises from Suddha sathva material of AprAkrutha origin. Therefore, it is incorrect to compare her beauty to the objects of this world.

Sri Vatsya VeerarAghavAchAryA's VasurAsi commentary explains this inaccuracy in comparison beautifully:

“--dhivyam aprAkrutham vapu: vigraha: na arhathi na uchitham bhavathi.
Akruthrimasya Lakshmi Vighrasya krithrima vasthu saarathva uthprEkshaNam
ayuktham ithi bhAva:”

PraAkrutham means the original source of the material world of three essential qualities: sathva, Rajas and Tamas (the ThriguNAs). AprAkrutham means outside the three guNAs, Suddha Sathva Svaroopam. Prakrutham also refers to the five elements (pancha bhoothams: pruthvI, Appu, Tejas, Vaayu and AkAsam) that constitute the entities of the world. AprAkrutham is outside the reach of the pancha Bhoothams.

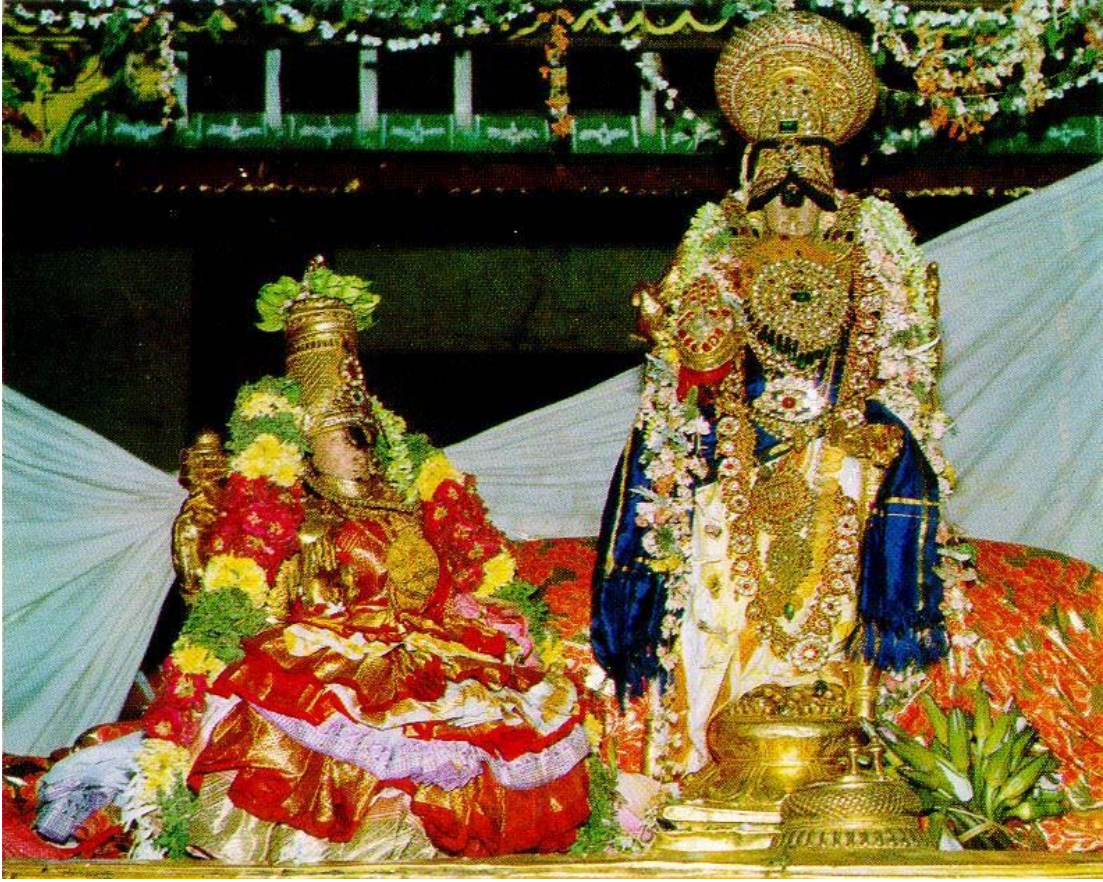
MahA Lakshmi's dhivya MangaLa Vighram (divine auspicious ThirumEni) is made up of aprAkrutha tatthvam. Therefore, it is neither appropriate nor effective to compare Her Soundharyam through prAkruthic references (na arhathi na uchitham bhavathi). MahA Lakshmi's vighram (divine body) is akruthrimam (not artificial or fictitious). By taking artificial or prakruthic entities and squeezing the essence of them to make the akruthrima dhivya managaLa Vighram of MahA Lakshmi is a totally erroneous approach according to Swamy ParAsara Bhattar.





SLOKAM 37

In the 37th slokam, Swamy ParAsara Bhattar invites us to the Sertthi MaNDapam at Srirangam on a Panguni Uttaram day and asks us to have the adhbutha sEvai of Sri RanganAyaki with Her Lord.



Nam Perumal and ThayAr sErtthi sEvai

The slokam attempting to describe Her GambhIra sEvai is as follows:

प्रणमदनुविधित्सावासनानम्रमग्रे
प्रणयिपरिचिचीषाकुञ्चितं पार्श्वकेन ।
कनकनिकषचञ्चंपकस्रक्समान-
प्रवरमिदमुदारं वर्ष्म वाचामभूमिः ॥





praNamadhanuvidhithsA vaasanA namram agrE
praNayi parichicheeshA kunjitham paarsvakEna |
kanaka nikasha chanjaccha champak sragSamAna-
pravaramidham udhAram varshma vAchAmabhUmi: ||

MEANING ACCORDING TO DR.V.N. VEDANTHA DESIKAN

We look at Sri Ranganayaki in close juxtaposition to Her Lord on His right side --say on the Panguni Uttharam uthsavam.

Look at Her. She is bent a little; it is in a considerate, condescending bending pose to favor the pleading and bent devotee in the front (She is not erect-headed in a spirit of unyielding, unconcerned behavior!). Her side is rather inclined in favour of Her Lord RanganAthAn, in a mood of embracing Him. What a majestic pose! She inherits, if anything, the radiant effulgence of pure gold and the gentle fragrance of the just-blossoming ChampakA flower garland. Her form, look, pose, majesty and benevolence evident to us in this verse are portrayed but poorly in this verbal manner. We can only view and enjoy it; we cannot put into a verbal verse all that we enjoy. She is beyond all words!

ADDITIONAL COMMENTS:

AnugrahaparA: Sri Ranganayaki is Loka MaathA, who worries about her erring children. When they arrive in front of Her, She bends forward with affection and blesses them as the anugrahaparA (conferrer of sakala soubhAgyams). She pleads with Her Lord to forgive our trespasses. As saluted by Her Sahasra Naamams, She is jagath Kudumbini (having the denizens of the entire world as Her Family), Loka SOka VinAsini (dispeller of the sorrows of the chEthanams), Bhaktha gamyai (eminently reachable by Her BhakthAs), Sarva Sulabhai (easily accessed by one and all), Abhayankari (One who removes the fear of those who take refuge at Her lotus feet) SubhAvahai (One who brings auspiciousness), MangaLa dEvathai (Supremely auspicious Moorthy), and DhAridhrya Banjini (One who banishes poverty).

PurushakArathvam: Her side is turned slightly towards Her Lord on her left as if she is pleading for their suffering children. She appears as though She is going to overwhelm Him with Her affection to get Her way (PraNaya parichicheeshA kunjitham paarsvakEna). The pose is Kunjitha Paarsvam or slightly turned towards Her Lord as if She is about to embrace Him and whisper into His ears about forgiving the trespasses of the erring child. It is a radiant and majestic pose .As a display of respect and affection (Bhaya-Bhakthi hEthubhyAM), her pose is slightly tilted towards Him.

ChaNpaka Maalai around Her neck: Her hue is that of molten gold and she exudes the gentle fragrance of the just-blossoming ChaNpaka flowers that she adorns around her beautiful neck. If we wish to state the pravaram (lineage) for Her, We have to include the freshly melted gold and the ChaNpaka Pushpam. With these two references, we recognize





Her Oujvallyam (Radiance) and divine fragrance (Sougandhyam). Her Generosity (UdhAra SvabhAvam), nobility (Urjitham), Power to grant all the desired boons (sarvAbhIshta Prathathvam) and more auspicious attributes are suggested by Her Dhivya MangaLa vighram and defies any through description (VaachAm agOcharam) by mere words.



“Ranganaayaki Thaayar– Pomona, New York”





SLOKAM 38

In the previous sLOkam (37th), Swamy ParAsara Bhattar referred to the doctrines elaborated by his father (Sri KurEsar's) in his Sri Sthavam. “YasyA Mukham veekshya SARVAM CHA KURVAN HARI:” was KurEsar's mangaLAsAsanam. Sriman NaarAyaNan looks at the Thirumukha MandaLam of His PirAtti, takes the hint from there and takes care of every thing (destruction of Sins and granting of Moksham).

Regarding Sri RanganAyaki's Vaibhavam being beyond the reach of one's words (VaachAm agOcharam), Kuresar says: “TaavakA: GuNA: VaachAm manasAm cha durgrahathayA khyAthA:” (Your GuNAs known for the fact that they can not be comprehended by either by Mind or speech). Bhattar echoed this sentiment with “VaachAm abhumi:” (She is beyond all words).

In 38th sLOkam, Bhattar describes the special sEvai of Sri RanganAyaki on the 7th day of the NavarAthri Uthsavam at her sannidhi. The sLOkam is as follows:

एकं न्यञ्चय नतिक्रमं मम परं चाकुञ्चय पादाम्बुजं
मद्ध्येविष्टरपुण्डरीकमभयं विन्यस्य हस्ताम्बुजम् ।
त्वां पश्येम निषेदुषीं प्रतिकलं कारुण्यकूलङ्कष-
स्फारापाङ्गतरङ्गमम्ब ! मधुरं मुग्धं मुखं ! बिभ्रतीम् ॥

yEkam nyanjchya nathikshamam mama param chAkunjchya PaadhAmbujam
madhyE vishtara puNDarIkAmabhayam vinyasya hasthaambhujam |
thvAm pasyEma nishEdhusheem prathikalam kAruNya-kUlankasha-
sphArApaanga tarangamambha ! madhuram mugdham mukham! BibrathIm ||

MEANING ACCORDING TO DR.V.N. VEDANTHA DESIKAN

Oh my Mother! I dare describe your pose as follows: Your right foot of a lotus is kept hanging below; the left foot is kept folded on to the seat-lotus. The right palm-lotus shows us the gesture of “no fears!” Your face, the eye-glances, which are waves of graciousness dashing against one another, all are ever comforting to us. May we ever incessantly envision this enchanting sight of yours!

ADDITIONAL COMMENTS:

Sri RanganAyaki's adhiadhbhutha sEvai is described here. “YEkam paadhAmbhujam DakshiNam nyamcha prasArya param itharath Vaama PaadhAmbhujam Aakunchya thiryagithi- sEsha:” (The right foot is stretching below the Lotus on which she is seated and





the left foot is folded and is seen on that aasana padhmam. The lifted lower right hand is displaying the symbol of abhayam (abhaya soochakam). Her glances are filled with KaaruNyam for Her children and they dart about like waves in an ocean of DayA. Those rejuvenating glances uplift us. They are madhuram (sweet), bhOgyam (most enjoyable) and Sundaram (beautiful). Bhattar prays on all of our behalf to Her to bless us with this visva-rakshaNa sEvai for all times to come (Santhatham sEvaneeya:).



Vedavalli Thayar





SLOKAM 39

adiyEn will now cover the 39th sLOkam of Sri GuNa Rathna KOsam of Swamy ParAsara Bhattar and link it to the later anubhavam of Swamy Desikan in the many sLOkams of Sri Sthuthi:

सुरभितनिगमान्तं वन्दिषीयेन्दिराया-
स्तव कमलपलाशप्रक्रियं पादयुग्मम् ।
वहति यदुपमदैर्वैजयन्ती हिमाम्भः-
प्लुतिभिरिव नवत्वं कान्तबाहान्तराळे ॥

Surabhitha nigamAntham vandhishI IndhirAyA:
tava kamala palAsa prakriyam paahda-yugmam |
vahathi yadupamardhai: VaijayanthI himAmbha:-
pluthibhiriva navathvam kaanta bAhAntharALE ||

MEANING ACCORDING TO DR.V.N. VEDANTHA DESIKAN

May I bow and worship at the lotus feet of Goddess MahA Lakshmi! Your feet are firmly placed at the top of the VedAs--that is, all the VedAs have, as their subject, the praise of

Your feet as Supreme Goddess (MahA Lakshmi) only. Hence, Your feet smell with the Vedic fragrance in full.

Your feet are like the lotus leaves, gentle, fresh, and very sensitive (tender).

When You are seated on the chest of the Lord, You crush under Your feet, so to say, the vanamAlai garland known as Vaijayanthi. But then, Oh RanganAyaki! What a wonder! That garland acquires a new rejuvenating effect and is fresh and fragrant, cool and flourishing, as if it were fed with cool water-nutrient from your feet! What a heartening phenomenon!

ADDITIONAL COMMENTS:

Here Swamy ParAsara Bhattar visualizes Sri RanganAyaki as Vakshasthala Lakshmi adorning the chest of Lord RanganAthAn. She rules the world from Her Lord's ThirumArbhu. She shines there like a brilliant golden lightning flash across the blue expanse of the chest of Sri RanganAthAn. She is offering darsanam to Bhattar as "BhadrapeeDE NishaNNAM" (seated on Her auspicious seat). On the chest of Her Lord dangles the Vaijayanthi Maalai made of forest flowers. Sri RanganAyaki's paadhams touch that garland and press the flowers constituting the garland. Those flowers attain then a new lustre through their sambhandham with the sacred feet of Sri RanganAyaki; this new life and added lustre for





them seems to come as it were from the sprinkling of cool waters from Sri RanganAyaki's sacred feet. Those lotus-soft feet of Sri RanganAyaki have Veda Sambhandham as well. Those feet are resting on the Vedas, which offer their prayers to Her. As a result of that sambhandham, Her feet exude Veda parimaLam (fragrance of the vedAs).

Swamy ParAsara Bhattar expresses his wish to prostrate before Sri RanganAyaki and worship Her sacred feet in this sIOkam. The experience of Bhattar will be recalled by Swamy Desikan later in the very first sIOkam of Sri Sthuthi:

“Vaksha: peeDIIm MadhuvijayinO: BhUshayanthIm svakAnthyA”

- SIOkam 1 Passage, Sri Sthuthi

(This MangaLAnAm-MangaLam Devi adorns the pedestal of the chest of Her Lord with Her own effulgence).

“SthAnam yasyA: sarasija vanam VishNu Vakshasthalam vaa”

- SIOkam 2 Passage, Sri Sthuthi

(Whose residence is a lotus-forest or the Lord's chest)

“PoorNam tEja: sphurathi Bhavathee Paadha LaakshA rasAngam”

- SIOkam 4 Passage, Sri Sthuthi

(and He, Your Lord is characterized by the marks/adayALams from the red dye of Your feet on His chest)

**“sEshas chittham vimala manasAm moulasya SruthInAm
sampadhyanthE ViharaNa vidhou yasya sayyaa visEshA:”**

- SIOkam 5 Passage, Sri Sthuthi

(As Divine couple, You both choose as the place of sport and enjoyment, the bed of AdhisEshA, the heart lotus of blemish less seers and THE TOP PORTION OF THE VEDAAS).

“AalOkya thvAm amrutha sahajE VISHNU VAKSHA:STHALASTHAAM”

--Slokam 14 Passage, Sri Sthuthi

(The devAs saw You, the sister of Nectar, seated on the chest of Your Lord and worshipped You to receive Your anugrahams)





“nithyAmOdhaa nigama vachasAm MouLi mandAra maalA”

- sIOkam 24 Passage, Sri Sthuthi

(Thou art the fragrance incarnate, who is the MandhAra Garland for the head (siras) of the VedAs).

Swamy Desikan elaborated thus in Sri Sthuthi the many tatthvams hinted briefly by Swamy ParAsara Bhattar in this 39th sIOkam.

Sri RanganAyaki's Parama Isvarya PradhAythvam is celebrated here. Her feet are “Surabhitha NigamAntham” and are “Vaasitha VedAntham” (VedA MaNam kamazhum ThiruvadigaL). VedAs perform abhivAdhanam and salutation to those sacred feet of Sri RanganAyaki seated on her Lord's chest. Bhattar witnesses another wonder happening at the paadhAravindham of Sri RanganAyaki. As the Lord moves, the Vijayanthi Maalai moves and dashes against the Thiruvadi of Sri RanganAyaki and gets crushed (upamardhai: sangarshai:). What happens next? Instead of fading and falling down, those flowers of the Vijayanthi Vana Maalai attain a new freshness, vigour and tEjas (Navathvam, Noothanathvam and Sobhai) through contact with the sacred feet (SrI Paadha Sparsam) as though they were freshly watered with the nectarine morning dew.

In the next sIOkam, Swamy ParAsara Bhattar describes the Lakshmi KaDAksha Vighraha VailakshaNyam (the special glory and power of her glances).

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Ahobilam

Sri Amruthavalli and Sri Senchulakshmi thayar





SLOKAM 40

In the 40th SIOkam, Swamy ParAsara Bhattar salutes the power of the glances of Sri RanganAyaki. He describes the effect of these auspicious glances on BrahmAdhi dEvAs in general and on Her Lord, Sri RanganAtham in particular. The 40th sIOkam housing these thoughts is as follows:

त्वत्स्वीकारकलावलेपकलुषा राज्ञां दृशो दुर्वचाः
नित्यं त्वन्मधुपानमत्तमधुपश्रीनिर्भराभ्यां पतिम् ।
दृग्भ्यामेव हि पुडरीकनयनं वेदो विदामास ते
साक्षाल्लक्ष्मि ! तवावलोकविभव काक्वा कया वण्यते ॥

thvath sveekAra kalAvalEpa kalushA rAj~nAm drusO durvachA:
nithyam thvan-madhupAna matthamadhupa SrInirbharAbhyAm Pathim |
dhrughbhyAmEva hi PuNDareekanayanam vEdhO vidhAmasa tE
SaakshAlakshmi! tavAvalOk vibhava: kAkVA kayA varNyatE? ||

MEANING ACCORDING TO DR.V.N. VEDANTHA DESIKAN:

A wonderful vision perceived by the poetic eye is being described here:

DevAs like BrahmA, great Kings on earth, etc., have had the benefit of an iota of Your eye-glance. They owe their prime position to this benefaction from you. They are all indeed haughty out of this privilege--and this is evident in their excited and bedimmed eyes. Nevertheless, the beauty of their eyes is beyond our attempt at description.

This being so, Oh Goddess, the eyes of the great Lord, Your Consort, which are like the black beetles, hovering round Your whole body charm all through become intoxicated and lose themselves in this liquor-addiction, so to say, will never take out the eyes elsewhere! So mad He is after your (beautiful) Form!

There is a very interesting result; His eyes, which were originally, rightly, described as black like beetles, have become red; He is now described by the VedAs too as the One, the Only One, to be fit to be called the red-lotus eyed Lord. No One else can lay claim for this distinction.

If this is the impact of your eyes (glances), if this is the impact of your body-color, if this be all your greatness, what is one to say about and how is one to describe, the great force possessed by Your eye glance?





ADDITIONAL COMMENTS:

Oh RanganAyaki! If a small portion of Your kaDAksham falls on the kings or DevAs, then their eyes are filled with pride over that Bhaagyam and become agitated. It is difficult to describe the beauty of their eyes resulting from the falling of Your glances on them.

If that were to be so, what are we to think of the impact of your auspicious and loving glances on Your Lord? His eyes are like a beetle, which has drunk deep the honey of your unmatched soundharyam and is in an “intoxicated” state. He does not take His eyes off You. His eyes become red and assume the color of a fully blossomed lotus. Those red eyes of incomparable beauty are recognized as His adayALam by the VedAs (PuNDareekAkshan). The ChAndhOgya Upanishad Vaakyam, “Tasya kapyAsam PuNDarIkamEvamakshaNi” is invoked here. OH RanganAyaki! Indescribable indeed is the power of Your auspicious dhruShthi (KaNN nOkku)!

The PunDareeka Nayanathvam of the Lord is linked dexterously by Bhattar to His Consort's eye glances falling on Him and He in turn being totally under the influence of their intoxicating power. His eyes are like the beetles, which have consumed makarandham (honey) from the flowers and dart about joyously enjoying the unparalleled beauty of the limbs of His consort.

The Tamil Translation of this verse by Sri RamakrisNa Iyengar refers to the bedimmed eyes of the Kings swollen with pride due to being beneficiaries of those auspicious eye glances falling on them as:

“ Nee siRithE KadaikkaNippa Nirupar KaNNkaL
Nilavu-mathatthAr kalanki nilamEyalla”

The impacts of those eye glances on Her Lord's eyes are described as:

“ --Pathi KaNNkaL nALum neeyAm-
pirasatthai paruhi matham pidittha VaNDin
tEsudunE ThihazhuvathAl Avanai Vedam
SenkamalkkaNNan yena therinthathanRE?”

Swamy Desikan describes in the 14th SIOkam of Sri Sthuthi:

“SaapAkrAnthA: saraNamagaman saavarOdhA: SurEndrA:
labdhvA BhUyasthribhuvanamidham lakshitham thvath kaDAkshai:”

(The DevAs regained their Isvaryam, which also grew further, by the auspicious glances of grace You bestowed on them. And they enjoy it permanently - Dr.V.N.V. Desikan).





In the 15th sLOkam, Swamy Desikan sums up the power of MahA Lakshmi's glances conferring immense wealth, in what ever places and directions Her glances fall and they flow with competitive zeal into an overwhelming flood--Dr. V.N.V. Desikan):

“YasyAm YasyAm disi viharathE Devi dhruShti thvadheeyA
TasyAm TasyAmahamamikAm tanvatE SampadhOgA:”

In the 16th sLOkam of Sri Sthuthi, Swami Desikan refers to see those worship MahA Lakshmi realize abundant Isvaryam from earth or KubErA's abode or from the skies or from the seas.

In the 17th sLOkam of Sri Sthuthi, Swamy Desikan describes the blessed state of those, who hold in their hearts the sacred feet of MahA Lakshmi become emperors with vast wealth on this earth.

In the 21st sLOkam of Sri Sthuthi, Swamy Desikan describes how the benevolent glances of MahA Lakshmi removes all samsArIc afflictions.

She is KalyANAnAm avikala nidhi (the inexhaustible reservoir of all shrEyas/auspiciousness)... sLOkam 24

In the final verse of Sri Sthuthi, Swamy Desikan concludes that Her glances will confer all auspiciousness at the highest level.

Such is the power of Sri RanganAyaki/MahA Lakshmi's NethrOthpalam and the glances originating from those sweet and soft eyes.





SLOKAM 41

In this slokam, Swamy ParAsara Bhattar continues with his celebration of the eye-glances of SriranganAyaki:

आनन्दात्मभिरीशमज्जनमदक्षीबालसैः आगल-
प्रेमाद्रैरपि कूलमुद्वहकृपासंप्लावितास्मादृशैः ।
पद्मे ! ते प्रतिबिन्दुबद्धकलिकब्रह्मादिविष्कम्भकैः
ऐश्वर्योद्गमगद्गदैरशरणं मां पालायाऽऽलोकितैः ॥

AnandhathAthmabhirIsa majjana madha kshIBhAlasai: aagala-
prEmArdhrairapi koolamudhvaha krupA samplAvithAsmAdhrusai: |
PadhmE! tE prathibindhu Bhaddhakalika BrahmAdhi vishkambhakai:
IsvaryOtthgama gadhgadhair-asaraNam maam paalayAIOkithai: | |

MEANING ACCORDING TO DR.V.N. VEDANTHA DESIKAN:

Oh Goddess (seated) on the Lotus! May the flood-stream of your eye glances flow on me, this worthless wretch! This flood that flows is virtually the solid concretization of the abstract principle called Joy; this flood stupefies the Lord Himself like the liquor and makes Him look tired and relaxing; This flow is neck-deep, wet immersion in love-flood for the devotee; it is the one that would breach all banks; it will therefore, be capable of swelling the sand-mounds that we people are on the shores. It is the one each speak of, which could engender in it a great figure such as emperor, IndhrA, BrahmA, etc. It is a flood that would create a few more mounds in the path that would cause a disturbance to the walkers-by (The mounds are figurative; they imply affluence-heights. They will naturally cause stumbling to the walkers).

ADDITIONAL COMMENTS:

The flood waves of Sri RanganAyaki's eye-glances and their power on devotees to Her Lord Himself is celebrated here. Swamy ParAsara Bhattar prays for those waves to drench him. He says that these floods of eye-glances are of the form of Aanandham (bliss form). Besides immersing us in that flood, it drenches Her Lord Himself and drives Him to the heights of ecstasy, which makes Him somewhat stupefied. That flood soaks the devotee up to his neck and flows upstream like a dam that has opened its sluices. In each of the drops of joy originating from Sri RanganAyaki, the potential of great kings, IndhrA and BrahmA to be born is there. Since those floods cause mounds of Isvaryam, makes one who is walking stumble due to the non-level nature of the ground caused by ThAyAr's flood of eye-glances. Swamy ParAsara Bhattar begs his Mother, Sri RanganAyaki to cast her eye-glances on him





and bless him. Bhattar says: Oh Compassionate Mother! I am asaraNan (protector less); adiyEn is “RakshakAnthara- Soonyan” (devoid of any One to offer me protection). Maam Paalaya (Please protect me through directing your rejuvenating and uplifting eye glances on me!). AruL VeLLam of Sri RanganAyaki is thus celebrated.

Selected Sanskrit Passages of his sIOkam. Here Bhattar addresses SrIranganAyaki as “PadhmE!” PadhmE stands for Padhma VaasinE or One who lives on a divine lotus.

“AanandhAthmabhi: Isa majjana madhakshIBhAlasi:”

Oh PadhmAlayE! Your SvarUpam is aanandha mayam (AvaL Inba VadivAnavaL). Your Lord (Isa:) gets Thirumanjanam from those aanandha lahari (aanandha waves of eye-glances) and becomes as a result intoxicated as it were.

That is the effect of the anbu VeLLam on Your Lord. We are soaked up to your necks in the dense flood of your affection-laden eye-glances (aagala prEmAdhrai: aakaNDam, prEmyA preethya aardharai: sisirErapI). Each of these glances become like mounds of Aisvaryam and stands as obstacles (Vishkambakaa:) and makes one stumble. They are overpowering.

Bhattar is overwhelmed and gives up with a prayer for the KrupA RoopiNI, Sri RanganAyaki to protect him, since he has no one else to protect him (asaraNam maam paalaya).





SLOKAM 42

With extraordinary poetic skills, Bhattar visualizes the SoukumAryam (matchless beauty) of Sri RanganAyaki in this sLOkam:

पादारुन्तुदमेव पङ्कजरजश्चेटीभृशालोकितैः
अङ्गम्लानिरथाम्ब ! साहसविधौ लीलारविन्दग्रहः ।
डोला ते वनमालया हरिभुजे हाकष्टशब्दास्पदं
केन श्री ! रतिकोमला तनुरियं वाचां विमर्दक्षमा ॥

PaadhArunthudhamEva pankajarajascchEDihrusA IOkithai:
angamAniraTAmbhA ! Saahasavidhou leelAravindhagraha: |
DOIA tE vanamAlayA HaribhujE haa kashta-sabdhaAspadham
kEna Sri! RathikOmala tanuriyam vaachAm vimadhakshama | |

MEANING ACCORDING TO DR.V.N. VEDANTHA DESIKAN

Oh RanganAyaki! When we speak of Your delicate sensitive nature, we have to remember that even lotus pollen gains would feel rough to Your delicate feet. Your form will wither, as though, if your attendants eagerly look at it with fond admiration; I would fain say that the toy-- lotus head in your hand would strain your physique! The vanamAla garland on the chest of Your Lord serves as the swing for You to enjoy --but then, we would fear it would cause strain to Your body. Oh Mother! I rather feel my mental contemplation on You to compose a verse would itself would affect Your form and cause a shade of strain! Oh what a pity! My hymn becomes a veritable tormentor to that sensitiveness. My heart throbs in fear at the very thought of it. Would your all-too delicate physique suffer, unable to sustain a praise-hymn on it? I think so!

ADDITIONAL COMMENTS:

Oh Sri RanganAyaki! How can I describe your peerless beauty? Your super-delicate body cannot put up with many strains. When You walk, even the lotus pollen grains bruise Your soft feet. When your ladies in attendance look at your beauty with unclosed eyes, Your divine limbs suffer like a flower exposed to the heat of the midday Sun. We see the lotus flower in Your hands and worry whether the weight of them is too much to bear by Your slender arms. We lament about the hardness of the flowers of the vanamAlai garland, when You use that as an oonjal for Your sport. We fear whether those forest flowers will bruise Your body. AdiyEn dreads to think of the ill effects of my speech intended to praise You and what harm they might do to Your most tender ThirumEni.





Such is the loving affection of Swamy ParAsara Bhattar for Sri RanganAyaki that he is afraid even to praise Her lest his vaak will make Her fade like a flower under the hot rays of the Sun. This is extraordinary RasAnubhavam of a great poet and Bhakthan of MahA Lakshmi. MahA kavi KaaLi dAsan described in Raghu Vamsa SIOkam that the flowers falling from the trees caused so much pain to the tender body of one of the queens of Raghu Vamsam (Dilepan) that she fainted. Bhattar beats KaaLi dAsan in his poetic skills!

COMMENTS ON THE SANSKRIT WORDS CHOSEN BY BHATTAR

“PaadhArundamEva Pankaja Raja:”

The pollen dust from the lotus flower on which You are sitting is like a sharp thorn because your sacred feet are so tender to touch.

“chEDi bhrusa lOkithai: angamAniraTambha sAhasa vidhou leelAravindhgraha:”

If Your parijanams look at You intensely to enjoy Your soundharyam, the ShObhai of Your limbs will fade like a flower experiencing the midday heat (vaadip pOhum); the lotus bud that You hold in Your hand sportively is a strain on Your tender hands (“ViLayADu malar sumarthal arum cheyalE”).

“DhOIA tE VanamAlayA HaribhujE haa Kashta-sabdhAspadham”

In Your dear Lord's broad chest hangs Vaijyanthi garland. You like some times to use it a swing for sport. That effort is a difficult one because your athi-kOmala, athi-soukumAra limbs cannot put up with the hardness of the flowers in the garland. As a result, that dolai (swing) becomes a painful seat (aaspadham) for You. Your tanu (body) is athi-kOmalam (extremely tender and soft). My words of praise, however softly worded, would rub harsh on your tender ears because of their (ear's) softness. My words therefore needs to be excused for their unintended harshness (VaachAm vimardha KshamA: - “athisukumArasya Sthri-Vapusha: purusha-vachastavaam ayuktham ithi Bhaava:”).





SLOKAM 43

In this sLOkam, Swamy ParAsara Bhattar visualizes the stage of soundharyam of SriRanganAyaki as some where between a child (saisavam) and feminine youth (Yuvathi):

आमर्यादमकण्टकं स्तनयुगं नाद्यापि नालोकित-
भ्रूभेदस्मितविभ्रमा जहति वा नैसर्गिकत्वायशः ।
सूते शैशवयौव ॥८ ॥८ ॥यतिकरो गात्रेषु ते सौरभं
भोगस्रोतसि कान्तदेशिककरग्राहेण गाहक्षमः ॥

aamaryAdham-akaNDakam sthana-yugam naadhyApi naalOkithA
bhru-bhEdha smitha vibhramaa jahathi vaa naisargikathvAyasa: |
soothE Saisava-Youvana vyathikarO ghAthrEshu tE sourabham
bhOga-srOthasi kaantha-dEsika kara grahENa gaahakshama: ||

MEANING ACCORDING TO DR.V.N. VEDANTHADESIKAN:

Your eternal state is the intermediate stage between childhood and feminine youth. The breasts have just started growing, one should say. The brow raising, the smile, etc. are said to be parts of the prelude to the love-sport; a girl, who has reached the full youth, would feign them. But then Mother Lakshmi has then almost as natural features even in the pre-youth stage. May be it is regarded as a demerit for the female in the mundane world! That stage has not yet passed off in Mother's case as yet! When You descend in the ocean of love-bliss, the Lord Himself would act as tutor to you in the art of erotics, giving a helping hand, making You fit for immersion --when You acquire a new fragrance fit and commensurate for the amorous sport, even in that pre-youth state, permanent though.

ADDITIONAL COMMENTS:

The enduring stage of the beauty of Sri RanganAyaki is frozen between that of a girl child (Saisavam) and a fully blossomed feminine youth (TaruNa Yuvathi). AzhwArs are also fond of visualizing the Lord in this fashion. For instance, One of the AzhwArs describes the Lord as “ILam Kumaran” in one of the Thiruvinnagar Paasuram. Here, the AzhwAr visualizes the Lord's beauty as some where between saisavam (childhood) and Yuvan (Nithya YuvA as visualized by Vedam).

All the feminine features illustrate this unique state of Sri RanganAyaki. The stage is beginning stage of Youvanam and the Saisavam has not completely left her. As a result, her breasts are not fully developed (AamaryAdham akaNDakam Sthana Yugam). This is also the





case of ParAnkusa Naayaki (MulayO Muzhu MuRRum pOnthila) as described by Swamy NammAzhwAr. Vaathsya VeerarAghavAchArya Swamy comments in this context: “Sthana parimANa Poorthi: adhyApi na jAthEthi” (The dimensions of Her breasts have not yet attained full development). Only during PoorNa Youvanam, the breasts attain their full dimensions (“PoorNa Youvana yEva PariNama Poorthi: syAth”).

Another feature of PoorNa Youvanam is that the woman displays readily the bewitching play of the movement of the brows as a prelude to amorous play with her lover. Sri RanganAyaki has not crossed however the stage of full blossomed Youth and yet her bending of the brow and sweet smile suggest that She has reached the stage of fully-grown woman. This is somewhat of a slander (apakIrthi) to the stage she really is in, since Her childhood has not completely left Her.

Her Lord becomes Her Desikan (preceptor) in the engagement of love play: “BhOga SrOthasi Kaantha Desika:” He lends His hand as it were to swim easily in the flood of love play (Kara GrAhENa BhOga SrOthasi Kaantha: Desika: BhabhUva). He becomes Her AchAryan for Kaama kalai. His help helps Her to become fit for the KrIDA PravAha aanandham. Oh RanganAyakI! You at the junction of saisavam and Youvanam. Your limbs and body movements attain an unparalleled fragrance as a result of Your attaining the status of BhOga Naayaki for Your Lord!





SLOKAM 44

In this 44th Slokam, Sri Paraasara Bhattar elaborates on the meaning of one of the ThiruvAimozhi Paasuram passages of Swamy NammAzhwAr (TVM 10.10.2), “Umm ThirumArvatthu Maalai Nangai”, according to Dr.V.N. VedAnthA Desikan (V.N.V.):

आमोदात् अद्भुतशालि यौवनदशा व्याकोचम अम्लानिमत्
सैन्दर्यामृत सेक शीतलमिदं लावण्य सूत्रार्पितम् ।
श्रीरङ्गेश्वरि कोमलाङ्ग सुमनस्सन्दर्भणं देवि ते
कान्तोरः प्रतियत्नमर्हति कविं धिङ्मामकाण्डाकुलम् ॥

AamOdhAdh-adbhuthasaali Youana-dasA vyAkOcham amlAnimath
SoundryAmrutha sEka seethaLam-idham laavaNya SoothrArpitham |
SrI Rangeswari! kOmaLAnga Sumanas-sandharpaNam Devi ! tE
KaanthOra: pathiyathnam-arhathi kavim dhingmAmakANDAkulam ||

MEANING ACCORDING TO DR.V.N. VEDANTHA DESIKAN:

As Swamy NammAzhwAr pointed out in ThiruvAi Mozhi 10.10.2, Oh MahA Lakshmi! You are a veritable garland in the chest of the Lord. The flowers of the garland are in the just-now-blossoming state, even as you are in the stage of passing to Youth from Childhood--eternal though, this transition! The blooming flowers emit a unique fragrance. The flowers will emit this permanently, since they know no withering even as you know no further ageing beyond the conjunction stage between childhood and Youth.

The flower --garland figured here has coolness from the sparkling of nectar from the beauties of all component organs of your physique. These individual beauties --called Soundharyaas --are all strung together in a twine, so to say, to give the resultant total beauty called Laavanya; the individual limb beauties and the total garland are very sensitive even to touch --why, even to a verbal praise (such as my verse in praise)!

This garland --namely yourself --is a wonderful decoration to the Lord's chest. But, what have I done in my folly? I am a bad sinner, surely this! Fie upon me! Can I harm the far-too-sensitive, delicate, flower garland by my verbal praise? What is Your nature? Your feet cannot bear trampling on the pollen--dust even; Your hands cannot bear the toy-flower itself; in fact, how could I reconcile to Your playing on the rough and tough chest of the Lord? How could I dare describe You as a flower-garland on His chest, knowing fully well Your extreme sensitiveness? What a bad poetry this, that I have created --not taking into account your unique nature properly? May I be cursed for this!





ADDITIONAL COMMENTS:

Sri Paraasara Bhattar takes himself to task for daring to describe through comparison of Sri RanganAyaki to a perfectly fitting flower garland on the chest of Her Lord. He has second thoughts about the poorness of that simile and feels contrite.

Sri RanganAyaki's Dhivya MangaLa Vigraham is described first as an exquisite flower garland of unmatched fragrance.

“AamOdhAdhbhuthEna adhbhutha Sougandhya:” As a result of this dhivya gandham (fragrance), this garland on the Lord's chest (Sri RanganAyaki), it attains an unmatched state of excellence (adhbhuthasAli) in fragrance. Swamy NammAzhwAr celebrates the divine fragrance of the tresses of MahA Lakshmi taking residence on the Lord's chest this way: “Unn Thiru-mArvatthu Maalai Nangai vaasam sey poonkuzhalAL”. She is like the most beautiful and fragrant garland on the Lord's chest. She Herself declares that She will not leave that seat even for a fraction of a second (ahalahillEn yenRu). This is a permanent fragrance, which does not ever diminish (youvana dasA vyAkOcham). It is associated with the blossoming of Sri RanganAyaki as she lingers eternally between the state of a child and a Youth full of feminine charm. Her soundharyam has a never fading coolness like an object sprayed with nectar.

“amlAnam” here stands for a bright object that is unwithered. That amlAna Soundharyam (beauty) is “soundhryAmrutha sEka SeethaLam”. Her soundharyam achieves its unfaded peak status due to the sprinkling of the nectar her avayava sObhai (beauty of the individual limbs being at the top of their youth). Those limbs brimming with beauty are the flowers making up the garland that is you of exquisite beauty. Those flowers are strung together in the base string (twine) of Your LaavaNyam (beauty). Your laavaNyam is like a fast flowing stream that flows all over your limbs (SamudhAya avayava sObhai). Strung together by Your laavaNyam, the flowers (limbs) constitute the most beautiful garland (Yourself) resting on the Lord's chest.

Sri RangEswari! This delicate and beautiful garland (Yourself) is a magnificent and noble alankAram for the chest of Your Lord.

What have I done now to this unique garland as a poet? I have crushed unintentionally this most delicate garland by my words stating that this garland is the most appropriate one for Your Lord's chest. How could that be? Fie on me for my poverty of imagination! I should have known that your tender feet suffer even from the brushing with the pollen dust of the lotus on which You are sitting! Your delicate hands feel the pain of lifting and holding the lotuses (leelA pushpams) on Your two upper hands! How could such a tender and delicate fit as an appropriate ornament for the hard and strong chest of Your Lord? I am thoroughly mistaken in my comparison of you to a soft garland that finds its match on the chest of Your Lord. I could not adequately express myself due to my poverty of imagination as a poet daring to describe Your uniqueness. I deserve condemnation for my poor efforts to describe Your uniqueness!





SLOKAM 45

In this 45th sLOkam, Sri Paraasara Bhattar with liberty salutes SrI RanganAyaki for delighting the heart of Her Lord all the time for our benefit:

मर्मस्पृशो रससिरा व्यतिविध्य वृत्तैः
 कान्तोपभोगललितैर्लुलिताङ्गयष्टिः ।
 पुष्पावलीव रसिकभ्रमरोपभुक्ता
 त्वं देवि ! नित्यमभिनन्दयसे मुकुन्दम् ॥

marma sprusO rasasirA vyathividhya vrutthai:
 KaanthOpa bhOga lalithai: lulithAnga-yashti: |
 pushpaavaleeva rasika bramarOpa bhukthA
 thvam dEvi ! nithyam abhinandhayasE Mukundham | |

MEANING ACCORDING TO DR.V.N. VEDANTHA DESIKAN:

When You both are in amorous sport, the connoisseur-- beetle that the Lord is, tramples, troubles and tickles the ultimate nerves of Your emotion with the result that the flower-garland that You are, gets crushed and disarranged; and this Bliss that You both experience is for the ultimate good of all of us that You have thought fit to confer on Him, the great Deliverer of all of us!

ADDITIONAL COMMENTS:

PerumAL is the divine bee that is a connoisseur. He enjoys His divine consort, who is the equivalent of a delicate flower. Her emotions are strung to a high pitch as they enjoy each other intensively. The Lord reaches heights of bliss during such an experience. During this encounter, the delicate limbs of Sri RanganAyaki get crushed and she feels exhausted. She makes Her Lord happy for our sake. Dr.V.N.V points out that this sLOkam is an elaboration of the Thirukkurahi PirAn PiLLAn's 6,000 padi commentary on Thiruvaimozhi paasuram (VI.7.8): “Osintha oNNmalarAL Kozhunan...”. PiLLAn comments: “The union of PirAtti with Her Lord makes her feel like a delicate flower garland that has been trampled by an eager bee looking for nectar:”.

Sri ParAsara Bhattar celebrates here the BhOga Leelai or SambhOga VilAsam between our divine parents. The Lord is saluted as “Rasika Bhramaram” (Connoisseur Bee). She is the PushpAvaLi or tender flower garland, the target of that enchanted bee, the rasAsvAdhana chathuran (connoisseur of amorous art) enjoying the Rasa Naadi of His dear consort. This experience leaves Her exhausted like the flowers in the garland crushed by the enjoying bee,





Her Lord. Through this enjoyment, Sri RanganAyaki makes Her Lord's eyes and heart throb with Joy (nayana- hrudhaya aanandham) for our benefit.

Sri ParAsara Bhattar addresses the divine consort of Sri RanganAyaki as “Mukundhan” in this verse of Sri GuNa Rathna kOsam. This sacred name is the 518th naamam in Sri Vishnu Sahasra Naamam for which Bhattar wrote a lengthy commentary known as “Bhagavath GuNa DarpaNam”. There, Bhattar comments that the name Mukundhan symbolises the One and only Salvation grantor (Moksha PradhAyakan). He explains that the name Mukundhan is arrived at from the union of two words, “Mukthim+ dhadhAathi” under the grammatical rule known as PrishOdhaara, which permits unusual combination of words outside normal rules of Grammar. It appears that there is a union here between Sri GuNa Rathnam of Sri RanganAyaki and Bhagavath GuNa DarpaNam of Lord RanganAthan.



“Rangastala Sri Ranganaayaki Sametha Sri Ranganaathar”





SLOKAM 46

In the 46th slokam, Swamy Paraasara Bhattar the divine beauty (dhivya soundharyam) of His Mother:

कनकरशनामुक्ताताटङ्गहारललाटिका-
मणिसरतुलाकोटिप्रायैर्जनार्दनजीविके ! ।
प्रकृतिमधुरं गात्रं जागर्ति मुग्धविभूषणैः
वलयशकलैर्दुग्धं पुष्पैश्च कल्पलता यथा ॥

Kanaka rasanaa mukthaa thADtanga haara lalAdikaa--
maNisara tulAkODi prAyair JanArdhana Jeevike ! |
prakruthi madhuram gAthram jaagarthi mugdha-vibhUshaNai:
valayasakalair-dhugdham pushpaisccha kalpalathA yaTaa ||

MEANING ACCORDING TO DR.V.N. VEDANTHA DESIKAN:

(As) the life-giving creeper that you are to the lord JanArdhanan, I address you this way. You are inherently very sweetly beautiful. As if one can add charm to this supreme charm of Yours, You adorn Yourself with gold girdle-belt, pearl earrings, pearl necklaces, forehead pendant, gem-laces, anklets etc. Are these but sugar candy bits added to sweeten (further) the milk that Your inherent beauty is? Yes.

Or are they the flowers that have bloomed on the Kalpaka creeper that your charm can be figuratively pictured? Yes.

ADDITIONAL COMMENTS:

Sri RanganAyaki is like a Sanjeevini- Kalpala lathai to Sri RanganAthana. Her inherent beauty does not need any additional ornaments. When such ornaments are added by the kinkaris (servants) of the inner chamber, then the samudhAya soundharyam (Collective beauty) is enhanced many fold and that dhivya Soundharyam captivates the Lord. He falls under her spell. If Sri Ranganayaki of limitless innate beauty is the life-giving creeper to JanArdhana-Rangan, then the ornaments added to enhance her dhivya soundharyam are like the budding, beautiful blossoms on that Kalpakaa creeper.

The naamam “Janaardhanan” is the 128th Sahasra Naamam of VishNu. The explanation given by Swamy ParAsara Bhattar for this naamam is: “RakshAprathipakshAn janaanapEkshO ardhayathi ithi” - He is the destroyer of persons, who are antagonistic. He is known as Janaardhana, since He destroys without expecting any outside help those, who are





antagonistic to BhakthAs). Sri RanganAyaki is recognized as “JanArdhana Jeevika”, the life-giving creeper of Her Lord. She removes His aayAsams (fatigue/KaLaippu) and restores Him back to His erstwhile joyous state. She is like a moolikai for Him; she is the Rangaraja Jeevana Oushadhi. Her charm and beauty is natural (SvabhAva Ramyam) and the adorning of the beautiful jewelry (Sundara AabharaNams) makes Her appear like a Kalpaka Creeper in bloom. The aabharaNams add to Her natural beauty and enhance Her natural beauty like the sweetness of milk enriched by the addition of Sugar.



“Ranganaayaki Thaayar– Utsavar”





SLOKAM 47

In the 46th sLOkam, Swamy Paraasara Bhattar eulogized the divine beauty (dhivya soundharyam) of His Mother. In the 47th sLOkam, Bhattar points out that the dhivya Aayudhams and the DhivyAbharaNams of the Lord are shared by Sri RanganAyaki ThAyaar Herself although the Lord out of consideration spares Her from discomfort of wearing His heavy aayudhams in view of Her delicate ThirumEni:

सामान्यभोग्यमपि कौस्तुभवैजयन्ती-
 पञ्चायुधादि रमणः स्वयमेव विभ्ररत् ।
 तद्भारखेदमिव ते परिहर्तुकामः
 श्रीरङ्गधाममणिमञ्जरि ! गाहते त्वाम् ॥

SaamAnyA bhOgyamapi Kosuthuba Vaijayanthi-
 panchAyudhAdhi ramaNa: svyamEva Bhibhrath |
 tadhbhAra-khEdhamiva tE pariharthukAma:
 SrIrangadhAma maNi manjari ! gaahathE thvAm | |

MEANING ACCORDING TO DR.V.N. VEDANTHA DESIKAN:

Treasure of Srirangam City! The KhousthubhA gem, the Vaijayanthi garland, the five weapon-ornaments such as Chakra, Saranga, etc., are all common decoration ornaments for both of you. Both can wear all of them. May be, the Lord wears them all lest their weight should harm your too-sensitive body You are to be spared the strain of load-bearing.

ADDITIONAL COMMENTS:

Swamy ParAsara Bhattar salutes Sri RanganAyaki ThAyaar with a beautiful nAmam: “Sriranga-DhAma-MaNi-Manjari”. She is recognized here as the invaluable gem-assembly of Sriranga dhivya Desam. She is the crest jewel (rathna gucchikA) of Sriranga-dhAma Hari, Sri RanganAthan. She and Her Lord are joint owners of all the divine weapons and auspicious ornaments that the Lord Traditionally wears. Both of them are entitled to wear them. The Lord thinks about her slender and delicate frame and spares Her the burden of wearing these heavy weapons and AabharaNams. He wants to enjoy Her free of any discomfort caused by the protocol to wear these heavy AabharaNams and Aayudhams. He wants to spare Her any fatigue from wearing Vahana aayaasam these heavy entities. The discomfort arising from adorning of heavy aabharaNams and aayudhams is referred to as “BhAra KhEdham”. As “Lakshmi Rakshakan”, Lord RanganAthan, the Lakshmi SahAyan, bears the burden, which is too much for His Devi's KomaLAngam.





SLOKAM 48

In the 48th sLOkam, Swamy ParAsara Bhattar pays tribute to our ThAyAr MahA Lakshmi in the context of Her Lord's many avathArams:

यदि मनुजतिरश्चां लीलया तुल्यवृत्तेः
अनुजनुरनुरूपा देवि ! नावातरिष्यः ।
असरसमभविष्यन्नर्म नाथस्य मातः !
दरदळदरविन्दोदन्तकान्तायताक्षि ! ॥

yadhi manujathirascchAm leelayA thulyavrutthE:
anujanuroopA Devi! naavAtharishya: |
asarasamabhavishyan narma NaaTasya Maatha:
dhara-dhaLadharavindhOdantha kaanthAyathAkshi ! | |

MEANING ACCORDING TO DR.V.N.VEDANTHA DESIKAN:

Oh Mother MahA Lakshmi, whose eye-charm is the only phenomenon that would be recalled by anyone perceiving, lotus in the nearest blooming stage! The Lord takes many births --not like all else by reason of Karma, His births are avathArAs adopted by Himself out of His own will, to suit a need. He wished to weave a certain sweet sport that would please all. Whenever He takes a birth like this as an avathArA, it is a descent into the world from His Supreme Abode, You too take a suitable matching avathArA. If only You had not done so, the whole sport of the Lord schemed to be enacted in the world would have been dull and dreary, devoid of a flavor or taste for all-- You, Your consort-- and all discerning devotees too! You add a flavor to His sportive exploits.

ADDITIONAL COMMENTS:

The beauty of Sri RanganAyaki's eyes is compared to the beauty of about-to-blossom lotus flower. This stage of lotus is described as "Ishadh-vikasitha PuNDarIkam". The lustre of the broad eyes (VisAlAshi) of our Mother is compared to the special lustre of the lotus at that stage of blossoming.

What our Mother SriranganAyaki does during the avathArams of Her Lord is next described. She never leaves Her Lord's side ever (ahalahillEn iRayum yenRu AlarmEl Mangai uRai MaarbhA). She accompanies Him in a suitable form in all His avathArams to gladden His heart through Her Nithya sambhandham. That Mithunam (Couple) is our Object of surrender.

She is "anapAyini" according to VishNu PurANa Vachanam: "NithyaivaishA JaganmAthA VishNO: SrI: anapAyini". The combination of the two words "NithyA and





anapAyiNI” point out that are never ever separated from each other. The Lord Himself reminds us of this tatthvam: “Mama SarvAthmabhUthasya NithyaivashA anapAyiNI”. Therefore MandOdhari saluted MahA Lakshmi (Sithaa PirAtti) as “Nithya SrI”. PerumAL and PirAtti are “Nithya Yukthars” (always United). They are together in the states of Param, VyUham, Vibhavam, Archai and AntharyAmi.

In this sIOkam, ParAsara Bhattar dwells on the avathAra rahasyam of the Lord elaborated by BhagavAn in His GithOpanishad and goes on further to reveal the avathAra Rahasyam of PirAtti. She takes the appropriate forms in each of His avathArams (SeethA during RaamAvathAram, RukmiNI during KrishNAvathAram). Her avathArams like Her Lord's are not under the control of karma as in the case of DevAs, Humans, animals and plants. These avathArams are because of their own Sankalpam.

Sri U.Ve. Navalpakkam RaamAnuja TaatAchAr Swamy quotes the PerumAL sambhAvanai manthram from TaitthIrIya BrahmaNa Manthram. Portion of the Manthram is: “SamujjAnayE VishNavE dhadhAsathi-- bruhatthE VishNO Sumathim BhajAmAhE”. The key word has been identified by the Navalpakkam Swamy as “SamujjAnayE”. He quotes the Saayana BhAshyam for this important word: “sushtu maadhyanthI HrushyanthI LAKSHMYAAKHYAA jaayA yasyAsou SAMUJJAANI: Tasmai”. For the greatest of the Lord, She is the inseparable companion in all states and she gladdens His heart through Her eternal presence as anapAyiNI.

Sri Vishnu PurANam celebrates this inseparable presence of MahA Lakshmi with her Lord in avathArams as well:

**RaaghavathvEabhavath SethA RukmiNI KrishNajanmani
anyEshuchAvathArEshu VishNO: SriranapAyiNI**

In RaamAvathAram, She took the avathAram of SeethA Devi; in KrishNAvathAram, She incarnated as RukmiNI. In all avathArams of Her Lord, She takes an anuroopam and the Lord is never without Her presence. Swamy Desikan salutes this union as “NithyAnapAya Dhvandhvathvam”.

VaikAnasa Aagama expert, Dr. S. Mutthu Bhattar quotes in the recent special issue of HayagrIva PriyA Journal on Sri Tatthvam a passage relating to Sri Devi's avathAra rahasyam:

**BhrugO: khyAthyAm Samuthpanna Sripooravamudhathou puna:
Deva Dhanava yathnEna prasoothAmrutha amndhanE
Yath yatha jagath swami devadevo janaardhana:
Avathaaram karOthyashaa tathaa sristathsahaayini**

--Sri VaikAnasa ArchanA NavanItham: 5.28 & 29

(MEANING):

She was born as a result of Bhrugu Maharishi first and took on the name of BhArgavI. When the DEvAs and AsurAs churned the milky ocean for nectar, she was born again as Sri





Devi. Whenever the Lord of the Universe takes on an avathAram, Sri Devi also takes an appropriate avathAram to be near Him as Saha DharmachAriNI.

Dr. Mutthu Bhattar quotes another sLOkam in this context:

dEvathvE dEvathEhEyam manushyathvE cha MaanushI
punasccha Padma sambhUthA AaddhithYabhUth YathA Hari:

(MEANING):

If PerumAl incarnates as a Devan, MahA Lakshmi, His consort will incarnate as Deva SthrI. If PerumAL incarnates as a human, she will take an anuroopam as a human lady. PerumAL -PirAtti sambhandham is thus inseparable and well matched.



“Madhyarangam Ranganaayaki Thaayar– Karnataka”





SLOKAM 49

In the 49th sLOkam, Swamy ParAsara Bhattar pays tribute to Sri RanganAyaki ThAyAr as the MahA Lakshmi, who through Her smile and glances reduced the fatigue of the Lord during His efforts to churn the milky ocean to release Amrutham. In the context of Her Lord's many avathArams, amrutha MaTanam is taken as an example here to illustrate how the Divine Consort of the Lord helps Him during KoormAvathAram intended for helping with the churning of the milky ocean with Vaasuki as the rope and Mandra malai as the Churning rod:

स्वलितकटकमाल्यैर्दोर्भिरब्धिंमुरारेः
 भगवति ! दधिमाथं मथ्नतः श्रान्तिशान्त्यै ।
 भ्रमदमृततरङ्गावर्ततः प्रादुरासिः
 स्मितनयनसुधाभिस्सिञ्चती चन्द्रिकेव ॥

skalitha kaDaka maalyai: dhOrbhiraBdhim MurArE:
 Bhagavathi ! dadhimATam maTnatha:ShrAnthi Saanthyai: |
 BrahmAdhamrutha taranga aavarthatha: prAthurAsI
 smitha nayana sudhAbhi: simchathi ChandriKEva |

MEANING:

Oh Bhagavathi! Oh RanganAyaki of Six auspicious attributes (ShADguNya paripoornai)! Your Lord churned the milky ocean one day. He would not have any aayAsam (Fatigue) from that monumental effort, since He is BhagavAn (ShADguNuya ParipoorNan). Even with that certainty, His sport would not have given Him satisfaction, if He did not show the aspects of exertion as revealed by His AbharaNams and flower garlands slipping from His limbs. That is how we view the scene! He churned the milky ocean like those churning milk in a clay pot with a wooden churning rod to bring out the butter. Only the dimensions of the operation were different in His case.

Oh MahA Lakshmi! You arose from a whirlpool (Suzhi) in the middle of the Ocean to give Him relief from His exertions as it were! With Your captivating smile and auspicious glances, you drove away Your Lord's exertions. You soaked the Lord in Your moon-ray like nectarine coolness and drove away His fatigue .No Wonder you are known as Amrutha SahajA (PeNNamuthu) as a result!

ADDITIONAL COMMENTS:

The Lord's KaDakam, Valayam, Maalikais and Maalyams slipped away from His limbs as He churned the milky Ocean with both hands. KshIrArNavam (Milky Ocean) was like the





dhadhi that was churned to release Nectar. He was acting as though He was fatigued from the effort. Then MahA Lakshmi appeared (prAdhurAsi) to chase away the ShrAnthi of the Lord and to produce ShAnthi. This she accomplished effortlessly with Her Smitha-nayana-sudhAbhi: (With her waves of nectarine glances and smiles -manthahAsam). Like nectarine waves, those smiles and glances of MahA Lakshmi soaked the Lord, comforted Him and energized Him to complete His self-appointed task. His ultimate reward was the PeNNamudhu, MahA Lakshmi, while the DevAs got just nectar.

Indran, who lost all his Isvaryam due to the curse of Sage DhurvAsar, approached the Lord for help thru BrahmA for restoration of that lost wealth. That led to amrutha maTanam described in the 8th Canto of Srimadh BhAgavatham. After the DevAs and the asuraas gave up their efforts, the Lord Himself took over the churning:

maTayamAnAtthtaTA sindhO: DevAsura varUTapai:
yadha SudhA na jaayathE nirmamanTAjitha: Svyam

-- BhAgavatham : 8.7.16

Our Lord is saluted here as Ajithan, One who is not conquered by anyone. He Himself took over the churning. Many auspicious things came out of His effort (e.g.): Kaamdhenu, Kousthubha rathnam, Kalpaka Vruksham, IrAvadham et al.

Finally, the supremely effulgent Sthri Rathnam, MahA Lakshmi arose out of the milky ocean illuminating all directions with her luster. She were like a creeper of lighting flashing through the directions:

tathascchAvirabhUth sakshAcchchIramA Bhagavathparaa
ranjayanthi disa: kaanthyA vidhyuthsoudhAmani yaTA

---Bhaagavatham: 8.8.8

(MEANING):

Thus appeared before all, SaakshAth Sri Devi, who is MahA Lakshmi just like a creeper of lightning illumining all directions. She appeared from the Milky Ocean and had limitless affection and love for BhagavAn.

Her Thirumanjanam and alankAram are described by Swamy Desikan (Sri Sthuthi: agrE Bharthu:) and Srimath BhAgavatham. Indra is blessed by Her and he recovers his Isvaryam and eulogizes Her in Indra Sri Sthuthi.

Just as Srimath RaamAyaNam described the inseparability of the Lord and His PirAtti as "BhAskarENa PrabhA yatha", (Suryan and its effulgence), this SIOkam of Bhattar pays tribute to the Sriranga Dhampathis as Chandran and his rays (Chandra-ChandriKA), which are inseparable.





One of the PaancharAthra Sambhithais, JayAkya Sambhithai attests further to the inseparability of this divine couple this way:

Sooryasya RasmayO yathvAth
OormayasyachAmbhudhErivaa
Sarvaisvarya PrabhAvEna Kamalaa
SrI TEstathA

(MEANING):

MahAlakshmi stays united with Her Lord, Sriya: Pathi in an inseparable manner just as the rasmi (lustre) of Sooryan is inseparable from it and just as the waves are inseparable from the Ocean.



Adhi Thiruvarangam Ranganaayaki Thaayar with Perumal





SLOKAM 50

The 50th sLOkam is the beginning of a set of sLOkams through which Swamy ParAsara Bhattar instructs us that MahA Lakshmi is the UpAyam (Means for Moksham), UpEyam (the Goal, the Lakshyam and PrApyam) and that she is a Vibhu like Her Lord. She as Bhagavathi has Thulya SeelA (equal in auspicious features in every aspect with Her Lord, the BhagavAn).

In these sLOkams as elsewhere in Sri GuNa Rathna Kosam, Swamy ParAsara Bhattar elaborates on the doctrines housed in AchArya RaamAnujA's SaraNagathi Gadhyam (first choorNikai), Swamy KurEsar's Sri Sthavm and Swamy Alavandhaar's ChathussLOki.

AchArya RaamAnujA started his SaraNagathi Gadhyam with the salutation to the abhimadha, anuroopa Roopa- SvaroopA-GuNa -Vibhava-Isvarya-SeelA aspects of Sri RanganAyaki and concluded the first choorNikai with Prapatthi to Her: “akhila jaganmAtharam, asaraNya-saraNyAM ananya-saraNa: SaraNam aham prapadhyE”.

In the 50th sLOkam, Swamy ParAsara Bhattar pays tribute to Sri RanganAyaki ThAyAr as the SaranAgatha Rakshaki. The effectiveness of Thrijadai's SaraNagathi to SeethA PirAtti is used an example here. Swamy ParAsara Bhattar points out that Her “UkthyA kshamou” was superior to Her Lord's SaraNagatha RakshaNam in the case of VibhishaNaazhwaan and KaakAsuran. Swamy Desikan deals at great length on the SaraNagathis of VibhishaNan and KaakAsuran in his Sri Sookthi known as “Abhaya PradhAna Saaram”. The 50th sLOkam of Sri GuNa Rathna kOsam is as follows:

मातर्मेथिलि ! राक्षसीस्त्वयि तदैवार्द्रापराधास्त्वया

रक्षन्त्या पवनात्मजाल्लघुतरा रामस्य गोष्ठी कृता ।

काकं तं च विभीषणं शरणमित्युक्तिक्षमौ रक्षतः

सा नः सान्द्रमहागसः सुखयतु क्षान्तिस्तवाऽऽकस्मिकी ॥

Maathar-Mythili! RaakshasIs-thvayi tadhaiva-ardhrapardhAs-thvyaa
Rakshanthya PavanAthmajaallaghutharaa Raamasya GhOshti kruthA |
Kaakam tamcha VibhIshaNam SaraNamithi-ukthikshamou rakshatha:
Saa na: saandhramahAgasas-sukhayathu KshAnthis-tavAkasmikI ||

Here Swamy ParAsara Bhattar addresses Sri RanganAyaki as “Maathar-Mythili”. Oh My Mother Mythili! You are my nirupAdhika (Unconditional) Janani (Mother)! You took on the incarnation of SitA to accompany Your Lord during RaamAvathAram. You were kidnapped by RaavaNan and he incarcerated you in AshOka Vanam and put ugly and cruel Raakshasis





as Your guards. They tormented you and committed so many apachArams and goaded you to marry their king, RaavaNan. Among all the Raakshasis was one by the name Thrijadai, who was the daughter of VibhIshaNan. She had a dream in which she saw Raavanan being destroyed by Lord Ramachandran and His retinue of Monkeys and bears. She woke up from her dream and counseled her fellow raakshasis to save themselves from the wrath of Lord Raamachandran by performing SaraNagathi at the sacred feet of SitA PirAtti:

**tadhalam krUravAkyairva: saanthamEva abhidhIyathAm
abhiyAchAma VidhEhimEdadhi mama rOchathE**

--Sundara KaaNDam, Srimath RaamAyaNam : 27.54

(MEANING):

Oh RaakshasIs! Enough of your threatening words to SitA Devi! Please speak to her with humility from now on. Let us beg SitA Devi to protect us from Her Lord's anger. This is the only appropriate thing to do.

**PraNipAtha prasanna hi MaithilI JanakAthmajA
Alameshaa parithrAthum RaakshasyO mahathO BhayAth**

--Sundara KaaNDam, Srimath RaamAyaNam : 27.57

(MEANING):

If we pray to SitA PirAtti and seek Her refuge and protection, She will not be angry at us anymore. She has the full power to protect us from the great harm that is ahead of us.

HanumAn was witness to these statements by Thrijadai counseling Prapatthi at the feet of SitA PirAtti.

Now the scene shifts from Sundara KaaNDam to Yuddha KaaNDam. The same HanumAn, who had witnessed the maltreatment of SitA DEvi by the Raakshasis, has another opportunity to witness the greatness of SitA PirAtti.

The time was after RavaNa samhAram. The place was AshOka Vanam in Lankai. HanumAn had rushed to SitA Devi's side to let Her know that the destruction of RavANan at the hands of Her Lord had taken place. Their HanumAn saw all the Raakshasis, who had committed the offense of causing pain to SitA Devi. HanumAn was mighty mad and sought the permission of SitA PirAtti to destroy those RaakshasIs. He pointed out that the demonesses have no repentance over the treatment they meted out to SitA PirAtti in their role as her jailors. He argued that all of the RaakshasIs deserve to be killed:

**imAsthu khalu RaakshasyO yadhi thvamanumanyE
hanthumicchAmi thaa: sarvA yaabhisthvam tarjithA purA**

--Sri ValmIki RaamAyaNam: Yuddha KaaNDam: 113.30

(MEANING):

Oh SitA PirAtti! "If you permit me, I for my part would surely make short work of all these





notorious RaakshasIs, by whom you have been intimidated in the past”.

The most merciful SaraNagatha rakshaki, SitA PirAtti counseled HanumAn against such rash deeds with these very famous words:

paapAnAm vaa SubhAnAm vaa vadhArhaNamaTApi vaa
Kaaryam kaaruNyamAryENa na kascchinnaparAdhyathi

--Sri VaalmIki RaamAyaNam : Yuddha KaaNDam:113.45

(MEANING):

“Compassion should be by a noble soul towards sinners as well for the good, nay, even for those deserving death. There is none who never commits a wrong”

In the next sIokam, SitA PirAtti goes one step further to reveal Her DayA Svaroopam:

IOka-himsA-vihArANAm krUrANAm paapakarmaNAM
kurvathAmapi paapAni naiva kaaryamasObhanam

--Yuddha KaaNDam: 113.46

(MEANING):

“No evil should be done even to those cruel men of sinful deeds, who revel in genocide, and continue to perpetrate sins”. She implies that they should be saved, if they seek protection.

HanumAn, the scholar in Nava VyAkaraNam answers SitA PirAtti appropriately and praises Her as the Consort worthy of the Lord in being the abode of GuNa Rathnam including DayA, SaraNagatha Vaathsalyam and Rakshakathvam:

yukthA Raamasya bhavathI dharmapathnI GUNAANVITHAA
pathisamdisa maam Devi gamishyE yathra Raaghava:

--Yuddha KaaNDam : 113.48

(MEANING):

Oh Maathar Mythili! Jagan MaathA! Thou art indeed the perfect match for Your great husband as a dharma pathni. You match His anantha KalyANa GuNams in all aspects. Please give me a message to take back to Your Lord!

HanumAn understands the power of the earlier appeal of Thrijadai on behalf of the offending Raakshasis to SitA Devi. The most merciful Mother remembered that appeal and protected the Raakshasis.





SLOKAM 51

मातर्लक्ष्मि ! यथैव मैथिलजनस्तेनाध्वना ते वयं
 त्वद्दास्यैकरसाभिमानसुभगैर्भावैरिहामुत्र च ।
 जामाता दयितस्तवेति भवतिसंबन्धदृष्ट्या हरिं
 पश्येम प्रतियाम याम च परीचारान् प्रहृष्येम च ॥

MatharLakshmi! yaTaiva MyTilijanastEnAdhvanA tE vayam
 thvaddhAsyaika-rasAbhimAna-subhagair-bhaavairihaamuthra cha |
 jAmAthA DayithastavEthi BhavathI sambhnadha-dhrushtyA Harim
 pasyEma prathiyAma yaama cha paricharAn prahrushyEma cha ||

MEANING ACCORDING TO DR.V.N. VEDANTHA DESIKAN:

Oh Mother MahA Lakshmi! Even as the citizens of MiTilA looked on, loved and respected, Sree RaamA, as Your Consort, and as the son-in-law of King Janaka, we, today, Your people, Your subjects truly, look on Sri RanganAthA on the basis of His connection with You (i.e.), we revere Him, we love Him, we serve Him -- ALL of the above as Your Consort, that way, He being our son-in-law, so to say, even as the son-in-law of PeriyAzhwAr, so to say. That is how He earns a denomination as RamyajAmAthA! As such, since we have a relation to the Lord through You, we would cherish --here and in Sri Vaikuntam too -- a view of the Lord as Your consort, surrender unto You and a service to You-- all to You, Sri RanganAyaki! That way is our joy!

EXTENDED COMMENTS:

Here, ParAsara Bhattar categorically states that his connection to Sri RanganAthaa is through Sri RanganAyaki alone. He says that he will look at the Lord, think about Him, serve Him, perform prapatti at His Thiruvadi and be soaked in the bliss of that anubhavam, only in the context of the Lord being the Consort of Sri RanganAyaki. Bhattar says here that all he wishes for in this world is to enjoy the aanandham of serving Sri RanganAyaki as he would at Nithya vibhUthi. Bhattar points out that Sri RanganAthA will have a special place in His heart for him and others who recognize Him only as the consort of Sri RanganAyaki. He will consider such bhakthAs as PeNN VeettukkArarkaL and treat them with special affection. Those dear bhakthAs delight Him by addressing Him as Azhagiya MaNavALan, our MaappiLLai and PeriyAzhwAr's MaappiLLai. He is thrilled over His Sambhandham with MahA Lakshmi (SitA PirAtti in RaamAvathAram) and treats the BhakthAs, who remind of Him of this sambhandham (as Jaanaki Kaanthan) as special people (antha: pura janam), who





will receive His special anugraham and krupai.

Oh Our Mother, MahA Lakshmi! The citizens of MiTilA nagaram consider you as their own and cherish their sambhandham with you. We at Srirangam feel the same way: “vayamapi SveeyA:” (We are also Your own). We therefore have mukhya preethi for You even while we perform Kaimkaryams for Your Lord in the context of His special position as YOUR consort and YengaL ahaththu MaappiLLai (Bhagavath KaimkaryEpi Thvath Kaimkarya Buddhi:). He was the son-in-law of King Janaka and PeriyAzhwAr. Our Kimkara vrutthi to Your Lord is propelled by the thought that He is our family's son-in-law. We are blessed to belong to You and gain this distinction through You. We are indeed MyTili Janam. “Thvath Priya Ithi cha Sri RangarAjam vayam upacharAma:” (we will offer Him reverence and serve Him because He is Your Lord, our MappiLLai through Your sambhandham). Your Lord and our son-in-law, Azhagiya MaNavALan considers Himself Dhanyan because of being the object of Your kaDAksham. If that were to be so, how can anyone attribute aNuthvam and JeevakOti pravishtathvam to you? Like his father, Bhattar performs SaraNagathi to Sri RanganAyaki:

“Thaamm DevadEva MahishIm SRIYAM AasrayAma:”

Sri RanganAyaki's SvaroopA, Roopa, GuNa, Isvaryams are thus celebrated and Sri RanganAyakan gets elevated through His Sambhandham with Her.



Vinaitheerkkum Thaayaar– Thiruchcherai





SLOKAM 52

In the 52nd sLOkam, Swamy ParAsara Bhattar focuses further on the Vaathsalyam of Sri RanganAyaki for Her erring children and the special efforts She takes to influence Her Lord positively in favor of Her/Their children:

पितेव त्वत्प्रेयान् जननि ! परिपूर्णागसि जने
हितस्रोतोवृत्त्या भवति च कदाचित् कलुषधीः ।
किमेतत् निर्दोषः क इह जगतीति त्वमुचितैः
उपायैर्विस्मार्य स्वजनयसि माता तदसि नः ॥

pithEva thvath prEyAn Janani! paripoorNAgasi janE
hitha srOthO vruthyA bhavathi cha kadAchith kalushadhI: |
kimEthath nirdhOsha: ka iha jagathIthi thvamuchithai:
upAyair vismArya svajanayasi MaathA tadhasi na: ||

MEANING ACCORDING TO DR.V.N. VEDANTHA DESIKAN:

Oh Mother! This view is not merely our personal view. It is indeed your perspective on things (as well). For, Your Consort, Lord RanganAthA has a tendency to be harsh on (towards) us under certain circumstances, even if it were in our own interest. A father ought to do it, as it is the order of the worldly things. But you always intercede, argue on our behalf, and, when necessary question Him “Who in the world is free from some occasional error? After all, to err is human!” Not only that: You would even conspire to make Him forget our transgressions, for which You would employ Your enticing impact, love-play etc, -- which is all in the nature of any worldly mother. Yes, you are our Mother indeed!

ADDITIONAL COMMENTS:

This and the previous sLOkam suggest that the PurushakAram (intercession and pleading for us with Her Lord) arises directly out of our ThAyAr's great affection (vaathsalyam) for us in spite of the many transgressions by us of Her Consort's Saasthrams.

To understand PurushakArathvam of Periya PirAtti, we have to understand the Dhvaya ManthrAdhikAram of SrImath Rahasya Thraya Saaram.





Swamy Desikan quotes here a sIokam of Swamy AruLALa PerumAL EmperumAnAr:

**AakAriNasthu vij~nAnam Aakaara Jn~Ana poorvakam tEnAkAram SRIYAN
Jn~AthvA jn~AthavyO BhagavAn Hari:**

(MEANING):

Only after understanding the attributes (VisEshaNam) of a vasthu, we can begin to understand the vasthu. Therefore, we can understand BhagavAn only after understanding His pradhAna VisEshaNam, PirAtti.

VisEshaNam is a word or a tattvham that qualifies or defines another and is recognized as an adjective or a distinguishing attribute.

Swamy Desikan proceeds thereafter to derive the six meanings of SrI Sabdham and connects them to Her PurushakAra anugraham as per PaancharAthra Saasthram. These six meanings are indicated in the following pramANam:

**SruNATHi nikhilAN dhOshAN SrINATHi cha guNair-jagath SreeyathE chAkhilair-
nithyam SrayathE cha param padham Srayantheem SriyamANam cha SruNathIm
SruNvathImapi**

THE SIX MEANINGS OF THE WORD SRI:

These six aspects of SrI sabdham are: (1) SrIyathE (2) SrayathE (3) SruNOthi (4) SrAvayathi (5) SruNATHi (6) SrINATHi.

Among these, the two aspects of her anugraham (SrIyathE and SrayathE). These two aspects are close to the PurushakArathvam of our Mother. She intercedes on our behalf, reduces the anger of Her Lord and enhances his “sahaja KaaruNyam” in Her role as the affectionate and caring Mother (Maathruthva Vaathsalyam). She questions Her Lord: “Is there a chEthanam that has not erred?” As she stated in SithAvathAram: “na kascchin-AparAdhyathi”. She also charms her husband with Her Bhogams and reduces His anger at the erring chEthanams and serves as the PurushakAra BhUthai. That the Lord is totally under her bhOgaanubhavam is referred to by Swamy NammAzhwAr in ThiruvAimozhi 3.10.8:

“Alli Malar MakaL BhOga-mayakkuhaL aahiyum niRkum AmmAn”

(MEANING):

Our Lord is enchanted by the BhOga anubhavam of His consort, Sri Devi and is totally under her influence.

She as PurushakAra BhUthai pleads with Him to reduce Her Lord's anger at the erring jeevans and also uses her infinite charm to achieve the same goal. Through Her natural Motherly instincts, She saves us from the Lord's anger and prepares us to become the objects of His grace and stays in the UpEya Sthaanam at the time of the jeevan's enactment of the anushtAnam of SaraNagathi. Swamy Desikan has blessed us with upadEsams on PurushakArathvam and Prapatthi doctrines in His SrI Sookthi NikshEpa Rakshai.





SLOKAM 53

In the 53rd and the 54th sLOkam, Swamy Paraasara Bhattar visualizes SrI RanganAyaki ThAyAr as SitA PirAtti, who suffered so much on our behalves and condemns those, who cannot and will not comprehend Her Vaathsalyam and Compassion for us, the undeserving wretched ones:

नेतुर्नित्यसहायिनी जननि ! नस्रातुं त्वमत्रागता
लोके त्वन्महिमावबोधबधिरे प्राप्ता विमर्द बहु ।
क्लिष्टं ग्रावसु मालतीमृदुपदं विश्लिष्य वासो वने
जातो धिक् करुणां धिगस्तु युवयोस्स्वातन्त्र्यमत्यङ्कुशम् ॥

nEtur nithyasahAyinI janani ! nastrAtum tvamatrAgatA
IOkE tvanmahimAvabOdhabadhirE prAptA vimardam bahu |
klishtam grAvasu malatImrudupadam vislishya vAsO vane
jAtO dhik karuNAm dhigastu yuvayO: svAtantryamatyankusam ||

MEANING ACCORDING TO DR.V.N. VEDANTHA DESIKAN:

Oh Mother! You are the perennial companion to the Great Lord and Master-Controller of the whole Universe .You take birth in this world (along with Him) only to rescue all of us, poor souls; what a pity You do it for the beings of this world, who are ignorant of this, ignorant of Your greatness and totally blind and deaf to all that You are doing for their sake. You walked on rough, rocky and thorny earth, lived in isolation in the island (Lanka) and suffered separation from Your dear One. I grieve over all this.

You may contend that you did all these out of the Divine Grace and proverbial independence that you both wield. Then, curse is on those virtues of yours! Fie on them! I hate them! Because it is they that make you undergo (such) ordeals for the undeserving, ungrateful wretches (of this world).

ADDITIONAL GENERAL COMMENTS ON THIS SLOKAM:

Thirumalai NallAn RaamakrishNa IyengAr summarizes the heart of this sLOkam this way:

iRaiyOnuku yeNNALum thuNaivi !intha IOkatthu
yemmai yErkka vanthu Nee padum paadenna?
niRai karuNaiyodu ThAyE ! Neevir koNda
neRi kadantha sutanthiramum ninthai seyvOm !





The moving passage here is: “yemmai yERkka vanthu nee padum paadu enna?”

(For saving us through the act of SaraNagathi, You have incarnated and undergone unbearable sufferings. When we think of those sufferings that you voluntarily underwent, I am driven to despair and anger and makes me shout, “Fie on these GuNAs” that drove you to bear these sufferings.

“Dhig” is a Sanskrit expression for condemnation of anything that disgusts one (Fie on that!). This is the ninthai that Sri Ramakrishna Iyengar is referring to. Swamy ParAsara Bhattar is so overwhelmed by the thought of the indignations that SitA PirAtti suffered that He uses “Dhig” twice. Once for condemning the KaruNA guNam and next for condemning the SvAtantryam (independence), which made Her put up with all these sufferings for our upliftment (Ujjevanam).

Out of Her immense Mercy (KaruNai) and independence (SvAtantryam), She undergoes a lot of sufferings. This is in conformity with her and Her Lord's avathAra rahasyams. They conceal their Divinity and act as though they were mortals to show (to act out) the righteous way. When Swamy ParAsara Bhattar thinks about the sufferings of Jaanaki MaathA during RaamavathAram, he flies into a rage and condemns the two guNams of Her (KaruNai and SvAtantryam), which made her undergo sufferings such as walking with Her Lord in the rough forests full of thorny paths, separation from Her husband due to the cruelty of an ayOgyan and mahA paapi like Raavan and the anguish of separation from Her Lord at AshOka Vanam. These sufferings piled up one over the other and our SitA Devi, the embodiment of Kshamaa (forbearance) put up with these for the sake of showing us the dhaarmic way. Swamy Bhattar is angry over these central incidents of RaamAvathAram and the sufferings of Jaanaki MaathA and gives vent to his anger over those agonies.

COMMENTS ON THE FIRST PAADHAM OF THE SLOKAM:

“nEtu:” at the beginning of this slokam refers to her Lord RanganAthan, who is the controller, niyanthA (commander). He is the “nEthu” as visualized by SvEtasvatAra Upanishad (6.7):

“Pathim PathInAm Paramam parasthAdh-
vidhAma dEvam BhuvanEsamIDyam”.

He is saluted here as the transcendent and adorable Master of the Universe and as the Supreme Lord of Lords and the Supreme Ruler of this Universe.

She is the “Nithya sahayini” of this “nEthu” and helps Him as His permanent sahadharma-chariNi. She helps as the means and goals for the chEthanams to gain Moksha siddhi. She takes avathArams befitting His roopams during His avathArams (Roopa Anuroopam).

She is Janani and has incarnated on this earth for our protection and salvation (Na: thrAthum athra aagathA). She is SarvalOka Janani .She has Jagath- KaaraNa sambhandham





(equal role in the creation of this universe with Her Lord). Therefore, she is Janani. Srushti itself has been described as a result of Her DayA: “KaraNa KaLEbarai: ghaDayithum DayamAnamanA”. She banishes all Bhagavadh-anubhava virOdhis and assures Moksham. That is the purpose of her incarnation to bless us and protect us (na: ThrAthum aagathA).

COMMENTS ON THE SECOND LINE:

“IOke thvan-MahimA-avaBOdha-BadhirE prAptA vimardham bahu:”

In this world, there are many, who do not comprehend Your greatness (mahimai) and are like the deaf and blind in this respect. “AvabhOdhanam” is perception or right judgment based on clear comprehension of a subject. PirAtti's MahimA avabOdhanam is beyond many unfortunate ones. In this matter they are like “Badhira:” or the BadhirAndha: (deaf and blind). They do not have the capabilities that result as a result of SadAchArya KaDAksham.

COMMENTS ON THE THIRD LINE:

“Klishtam grAvasu mAalati-mrudu-padam vislishya vAsO vanE (jAtO)”

“Klishtam” refers to distress connected with sufferings and pain. What are those distresses or torments suffered by SitA PirAtti? She walked on rough, gravelly and thorny paths of the forests with Her Lord. Her creeper soft feet were torn by the gravels and thorns. She suffered from the separation from Her Lord as a result of the abduction by the evil RaavaNan. She spent her solitary days in the AsOka Vanam, where the haughty RaavaNan tormented her with His advances.

HanumAn describes Her sufferings aptly in Sundara KaaNDam, when he sees Her first in Her desperate state at AsOka Vanam:

maanyA guru-vinIthasya Lakshmanasya GurupriyA

yadhi SeethAapi dukh:rtthA KAALO HI DHURADHIKRAMA:

(MEANING):

What other evidence does one need to recognize the power of kaala gathi than seeing SeethA --the object of worship of LakshmaNan known for his reverence for the bhAgavathAs and the dear wife of SrI Ramachandran--undergoing such sufferings at LankA? She put up with the threats of the raakshasis and at one time wanted to end Her life out of loneliness and separation from Her dearest husband (SrEyO mE jeevithAn-marthum vihInAya MahAthmana:/ Sundara KaaNDam: 26.45). Those were her sufferings during RaamAvathAram.

COMMENTS ON THE FOURTH LINE:

“(jAtO) dhik! karuNA m dhik asthu yuvayO: svAtantryamatyankusam”

Your KaruNai and SvAtantryam are behind putting up all these sufferings to show the





righteous way of Your Lord (RaamO VighravAn Dharma:). You are also a Dharma moorthy and karuNAvaruNALayam matching in every way with Your Lord. If you underwent these unimaginable sufferings for the sake of the wretched and worthless, who have no comprehension of what you want for them, condemnation be on those guNAs of Yours, which are the root cause of Your sufferings.

ParAsara Bhattar has in mind the famous Paasuram of Swamy NammaAzwar (Thiruvaimozhi: VII-5.2)

nattil piRanthu padaathana pattu manisarkkA
naatai naliyum arakkarai naadi tadinthittu
naatai aLitthu uyyac-cheythu nadanthamai kEttumE

The Lord was born in manushya yOni and suffered garbha vaasam like a mortal for twelve months, rejected raajyam, went to forest to fulfill His promise to His father with His young bride and suffered untold sufferings (padAthana pattu) for the sake of the ungrateful janams (sey nanRi aRiyAtha Maanidams). He saved the world and gave salvation to all those Maanidams. SithA Devi did not undergo garbha vaasam like Her Lord, but underwent every suffering including raajya Bramsam, vana vaasam and separation from her dear One. All this is for the sake of the ungrateful humans, who are incapable of understanding her and her Lord's Vaibhavam. Even Lord Ramachandra talks about the untold sufferings that He went through out of His own sankalpam in AaraNya KaaNDam (Chapter 67 sOkam 24):

raajyam bhrashtam vanE vaasa:
SitA nashtaa mruthO dhvija:
idhrusIyam mama-alakshml
nirdahEdhapi hi paavakam

(MEANING):

My kingdom is lost; exile to the forest was ordered for Me; SitA has also been lost; My dear friend JatAyu (My dear friend in the forest) has died. Such indeed is my durbhAgyam (alakshml) that can consume fire itself (that consumes all).

Both these associated misfortunes as well as the unique ones experienced by SitA PirAtti enrage Swamy ParAsara Bhattar and he curses the svAbhAvika GuNams (KaruNai and SvAtantryam) of PirAtti for being the root causes of Her sufferings. Such is Bhattar's bhakthi for SrI RanganAyaki, His Mother!





SLOKAM 54

In the 54th slokam, Swamy Paraasara Bhattar continues to pay his tribute to Sri RanganAyaki ThAyAr during Her avathAram as SitA PirAtti to accompany the Lord during His RamAvathAram. He points out that Her Lord will do anything to please Her:

अधिशयितवानब्धिं नाथो ममन्थ बबन्ध तं
हरधनुरसौ वल्लीभञ्जं बभञ्ज च मैथिलि ! ।
अपि दशमुखीं लूत्वा रक्षःकबन्धमनर्तयत्
किमिव न पतिः कर्ता त्वच्चाटुचुञ्चुमनोरथः ॥

adhi-sayithavAn abdhim NaaTO mamanTa babandha tam
Hara-dhanur-asou vallIbhanjam Babanja cha MyTili
api dasamukhIm IUthvA raksha: Kabandhamanarthyat
kimiva na: pathi:karthA thvacchAru-chunchu manOraTa:

MEANING ACCORDING TO DR.V.N. VEDANTHA DESIKAN:

Oh Mother SitA! The Lord will do anything for your sake. He takes His reclining residence on the milk-ocean, for the simple reason that you were once born in it. He churned it once; when (it became) necessary, He built on it a bridge-link (Sethu) to secure you. Indeed He broke the mighty bow of SivA just in order to win your hand, albeit, very easily as He would a creeper-length; He cut asunder the ten-headed monster (RavaNA) to let his headless trunk enact a dance!

What would Your consort not do for You, when He imagines that His only duty is to please every one of Your mental fancies?

ADDITIONAL COMMENTS

In the context of SitAvathAram, ParAsara Bhattar addresses SriRanganAyaki here as MyTili (adhI MyTili, just like in the Upanishads, “adhIhi BhagavO BrahmEthi”). Then, Bhattar lists a variety of the activities of BhagavAn to please His dear Consort: “abhdhi-sayana, tann-maTana, Hara dhanur-bhanjana, abdhI-bhandhana, raksha: kabandha nartana” kaaryams.

Vatsya VeerarAghavAcchAr swamy comments about the order of the above deeds. He says that the order does not stick to any kramam (Time sequence) and is all over the place. First abdhI sayanam (reclining on the milky ocean) is mentioned and is followed by abdhI manTanam (churning of the milky ocean for the PeNNamuthu, MahA Lakshmi); next comes





breaking of the Siva Dhanus in SitA Svayamavram; the next item is sEthu bhandhanam (building a dam across the southern ocean to get to Lanka to retrieve His consort); this is followed by kabhandha narthanam (cutting of the heads of RaavaNA and letting his severed trunk jump around in a dance-like pattern). The sequence of the acts of the Lord is described in a helter-skelter way.

The proper order would be:

Breaking of the bow of Siva to marry SitA

Building a dam over the ocean to get to Lanka

Destruction of RavaNA there in the battle field

Churning of the Milky Ocean to gain MahA Lakshmi, which is during the earlier Koorma avathAram

Reclining on the milky ocean in honor of it being the place of birth of MahA Lakshmi.

Vatsya VeerarAghavAcchAr Swamy points out that the disorderly sequence is consistent with a PramANa Vaakyam: “athyantha bhakthi-yukthAnAm naiva Saasthram na cha krama:” (For those endowed with deep devotion, there is no saasthram or time-based ordering of the items selected during recall). The conclusion is that Bhattar's bhakthi adhisayam leads to a random jumbling of events across a disordered time sequence.

Bhattar wonders loud as to what RanganAtha will not do to please His Consort's fanciful wishes (ChADu-chamchu- manOraTa:). Indeed, What will he not do? He will not cease from doing anything, mighty or small, just to please and amuse Her. “kim vaa na kuryAth?” He will do even things that are not conceivable (agaditham sarvamapi kuryAth). He is so love-stricken over His dear consort that He will recline in the milky ocean, churn it, build a dam over it, break the mighty Siva KODhaNdam, destroy RaavaNa or for that matter anything else to please Her.





SLOKAM 55

In the 55th sLOkam, Swamy Paraasara Bhattar states that all the modes of Lord's Vaibhavam is only a miniscule of the bliss arising from His leelA vilAsam (love play) with Her (“Bhagavatha: SarvaprAkara vibhava: api Lakshmi vilAsa-lava anubhavE na paryAptha:”):

दशशतपाणिपादवदनाक्षिमुखैरखिलैः

अपि निजवैश्वरूप्यविभवैरनुरूपगुणैः ।

अवतरणैरतैश्च रसयन् कमिता कमले !

क्वचन हि विभ्रमभ्रमिमुखे विनिमज्जति ते ॥

dasa-sata-pANi-paada-vadanAkshi mukhai:akhilai:

api nija-vaisvarUpya vibhavai: anrUpa guNai: |

avataraNair-athaisccha rasayan Kamitha KamalE

kvachana hi vibhrama bhramimukhE vinimajjati tE | |

(MEANING):

Oh Periya PirAtti! Your beloved One displays Visvaroopam with thousands of hands, legs, faces, eyes and other limitless limbs. His auspicious attributes are limitless (anantha kalyANa guNams). In addition to Visvaroopam, he takes other avathArams such as the four VyUhAvathArams, another one as VishNu among the Trinity and yet another one as UpEndran as well as mathsyA - KoormAdhi avathArams and enjoys Himself and makes all chEthanams happy. In spite of all these avathAra aanandhams, He has the greatest of bliss when He engages in srungAra leelai with you. The other aanandhAnubhavams pale into insignificance before the bliss of srungAra leelai with you. He gets lost in the whirlpool of that bliss. You are a flood of great bliss. In that flood of bliss, His other aanandhams get subsumed as a fraction of a drop.

ADDITIONAL COMMENTS:

Oh KamalA PirAti! VedAs and Sruthis salute Your dear Lord as “Sahasra sIrshA Purusha:, SahasrAksha: Sahasra Paadh” and as “anantha baahu-udhara vakthra nEthram” in the context of His visvaroopam. He enjoys revealing His Visvaroopam and gladdens the mind of those, who are blessed to see it as Arjunan in the battlefield of Kuru KshEthram.





The joyous and awe struck Arjuna broke into sthuthi of this extraordinary visva roopam this way:

anEka baahu udhara vakthra nEthram pasyAmi ThvAM SarvathO-anantha-roopam
naantham na madhyam na punastavAdim pasyAmi VisvEsvara Visvaroopam

--GItai: 13.16

(MEANING):

With multifold arms, stomachs, mouths and eyes, I witness Your infinite form on all sides. I see no end, no middle nor the beginning too of you. Oh Lord of the Universe! Oh you of universal form! I behold only your infinite form on all sides with endless limbs.

You are aadhi-madhyAntha rahithan. You are anantha veeryan. With Your own tEjas, You are warming the universe (SvatEjasA visvamidham tapantham ThvAm pasyAmi).

In addition to the Visvaroopam that He delights in revealing, He also enjoys taking the four vyUhAvathArams as Para VaasudEvan, Pradhyumnan, SankarshaNan and Aniruddhan. He takes the VishNu avathAram to protect the Universe and enjoys those leelAs. He incarnates as dasAvathAran and Your PirAtti takes on the appropriate matching roopam as Your consort for Your sport.

All these enjoyments that you experience is one thing. Your love play with Your Devi and the aanandham that You experience from that love play is some thing else again. You are lost in that aanandham. The other aanandhams (arising from the leelA chEshtithams of Viswa roopam, VyUhAvathArams, DasAvathArams) become a drop in the flood of the bliss experienced by You during Your leelA vilAsams with Your Piratti. You are drowned in that aanandhAnubhavam like one being caught in a powerful whirlpool and losing His foothold. One aanandham is vast like the ocean; the other aanandhams combined together are like dewdrop in magnitude compared to the LeelA vilAsa aanandham generated by the DEvi's amorous sport with Her Lord (SamudhrE ThushAra iva). Such is the bewitching power of Sri RanganAyaki over her Lord, which makes Him appear like some one swept in a flood and swirling inside a whirlpool formed by that flood.

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SLOKAM 56

जननभवनप्रीत्या दुग्धार्णवं बहुमन्यसे
जननि ! दयितप्रेम्णा पुष्णासि तत्परमं पदम् ।
उदधिपरमव्याम्नोर्विस्मृत्य मादृशरक्षण-
क्षममिति धिया भूयः श्रीरङ्गधामनि मोदसे ॥

Janana bhavana preethyA dugdhArNavam BahumanyasE
Janani ! dayita prEmNA pushNAsi tathparamam padam |
udadhi parama vyOmnOr-vismruthya mAdrusa-rakshaNa-
kshamamithi dhiyA bhUya:SrIranga dhAmani mOdasE | |

MEANING ACCORDING TO DR.V.N. VEDANTHA DESIKAN:

This shrine is called SREERANGAM in the sense that it is the court-hall for your sport and dance, where in SHREE sabdham refers to you. Because You have chosen this dais for Your purpose of ensuring the well being of all creatures, which are but Your children, all like me, knowing nothing about Your unmatched vaibhavam and yet deserving Your Motherly grace, You enjoy this location; evidently You have spurned Your birth-place (the milky ocean) and Your husband's perennial abode (Sree Vaikuntam) in favour of Sreerangam to be near us.

SPECIAL NOTES:

Oh Sarva Loka MaathA! Your birth home (PiRantha aham) is the Milky Ocean and naturally You are very much attached to it. Your husband's home (Puhuntha aham) is the famous location praised by the Vedams as “Tadh VishNO: Paramam Padham”. As the bride joining Your husband's home, You are very fond of this home too, since You adore Your husband.

Your Janana Bhavana preethi (Fondness for Your birth place) makes You consider the Milky Ocean with great affection; because of Your love for Your husband (Dayitha PrEmai), You adore Your Pukkaham (Your husband's abode) celebrated in the Vedams as “Tadh VishNO: Paramam padham”. You have set aside those special and meaningful abodes and chosen however SREERANGAM as Your most preferred place of residence to save us helpless ones (akinchana janams). Since You chose residence in SrIrangam over the other two sites dear to You as the most auspicious place (Sree) for Your sport (Rangam) of protecting us. This is Your Ranga BhUmi and Sriya: Rangam and is not Sriyutham Rangam (auspicious place, a term used for UpachAram purposes). Maadhrusa RakshaNam (protection of helpless ones like us) is your motivation to minimize the importance of Your birthplace and SrI Vaikuntam as Pukkaham and choose Sreerangam for the express purpose of protecting us.





SrIranga dhAmani mOdhasE (You revel at this abode of SrIrangam) now. This is the wonder (adhisayathvam) of the archAvathAram of SrI RanganAyaki at Sreerangam according to Swamy ParAsara Bhattar.



“Ranganaayaki Thayar’s Ranga Bhumi, Sreerangam”

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SLOKAM 57

औदार्यकारुणिकताश्रितवत्सलत्व-
पूर्वेषु सर्वमतिशायितमत्र मातः ।
श्रीरङ्गधाम्नि यदुतान्यदुदाहरन्ति
सीतावतारमुखमेतदमुष्य योग्या ॥

OudhArya KaaruNikathAsritha vatsalatva-
poorvEshu sarvamatisayitamathra Maata: |
SrIrangadhAmni yadutAnyad udAharanti
SeetAvatAramukham yEtat amushya yOgyA | |

MEANING ACCORDING TO DR.V.N. VEDANTHA DESIKAN:

Oh Mother! All Your traits as bounteousness, mercy, sympathy for the surrendered one, and the like, shine in your station at SrIrangam, with great lustre. Evidently, these qualities were also reckoned in avathArAs such as SeethA that you took; this is no wonder since, as I perceive, all your avathArAs were only rehearsal acts for this final portrayal as SrI Ranga Naayaki.

ADDITIONAL COMMENTS:

Oh Mother SrI Ranga Naayaki! The boundless generosity, the overflowing DayA towards Your children, affection and concern for your erring children are abundantly experienced at your residence at SrIrangam as ArchA Moorthy. All what IthihAsa-PurAnams salute about these auspicious attributes of yours displayed during Your Vibhava avathArAms as SeethA PirAtti and the like appear to be rehearsals to gain perfection during your archAvathAram as SrI Ranga Naayaki. All of these MangaLa guNams have attained a state of perfection for the benefit of the suffering samsAris. ArchAvathAram unlike VibhaavathArams is for the benefit of all and is for enjoyment at all times. VibhavAthaaram is limited to a certain time and place. Therefore, whatever outstanding attributes that you displayed as SeethA PirAtti during Your VibhavAvathAram seems to be a dress rehearsal for the full display during your current archAvathAram as SrI Ranga Naayaki.

OudhAryam is svArTa nairapEkshaNyam according to the VasurAsi commentary of SrI VeerarAghavAchArya. It is not svayam prayOjanam. KaaruNyam is Para dukkha sahisNuthvam (empathy for the sufferings of others). Aasritha Vaathsalyam is aasritha dhOsha BhOgyathvam (Overlooking one's defects and yet having affection for the one, who has sought refuge). These parama slAgya guNams displayed as KshamA (Forbearance), DayA (Compassion even towards those who offend) were displayed in Vibhava avathArams





such as the SeethAvathAram. All of those displays seem to be abhyAsam (rehearsals) for the ArchAvathAram as Sri Ranga Naayaki, when they reach their peak.



“Thiruindallur Ranganaayaki Thaayar with Perumal”





SLOKAM 58

ऐश्वर्यमक्षरगतिं परमं पदं वा
 कस्मैचित् अञ्जलिभरं वहते वितीर्य ।
 अस्मै न किञ्चित् उचितं कृतमित्यथाम्ब!
 त्वं लज्जसे कथय कोऽयमुदारभावः ॥

aisvaryam akshara gatim paramam padam vaa
 kasmaichith-anjalibharam vahatE vitIrya |
 asmaI na kincith-uchitam krutam-ithyathAmBa !
 tvam lajjasE kathaya kOyam udArabhAva: |

MEANING ACCORDING TO DR.V.N. VEDANTHA DESIKAN:

Oh Mother! Let anyone supplicate his hands in anjali form before you. Enough. You will in Your extreme kindness agree to give him all affluence, even Kaivalya and even (more) Vaikuntam in return for that anjali; what is more, You would later on feel a certain bashfulness--that is indeed ever evident in Your smile even now!--that You had not done enough for him, equal to the laborious exercise he had exerted himself in folding his palms in supplication!

What is this extreme bounteousness? Why? Please explain (this) to me.

ADDITIONAL COMMENTS:

This slokam is the one quoted by Swamy Desikan in the SiddhOpAya SOthanAdhikAram of SrImath Rahasya Thraya Saaram to explain the meaning of the doctrine of “UdAraam” associated with SrI DEvi. Dr. VedAntha Desikan refers to the passage in Sri Sooktham's “DEvajashtAm UdhArAm” to salute the unique bounteousness and generosity of SrI Devi (SrI RanganAyaki).

The very last manthram of IsAvAsyOpanishad ends with the passage: “bhUyishtAm tE NAMA UKTHIM vidhEma”. When one folds one's palms and raises them in salutation with the utterance of the word “Nama:” it signifies self-surrender. They become “Nama ithyEva Vaadhina:” All the sins are destroyed and SrI Devi's oudhAryam flows towards the one, who performed anjali to the accompaniment of Nama: sabdham. The unmatched oudhAryam and Vaathsalyam induces her to grant sakala soubhAgyams, Kaivalyam and even Vaikunta Vaasam. Even after granting all these boons, she feels that she has not done enough for her devotee, who just performed Nama ukthi with anjali bhaddha hastham. Swamy NammAzhwAr refers to this Bhara samarpaNam (lying down of the burden/Sumai) as “athu sumanthArkatkke” in ThiruvAimozhi III.3.6.





The Nama: sabdham destroys three kinds of VirOdhis: sEshathva svaroopA VirOdhi, PurushArTa kaimkarya VirOdhi and UpAyAnushtAna VirOdhi. When that Powerful Nama: sabdham is accompanied by the equally powerful gesture (Mudhrai) of Anjali, and then there is no limit to what it can achieve. The deepest springs of OudhAryam, Vaathsalyam and DayA of SrI RanganAyaki are released and the chEthanam becomes the beneficiary of the ParamAnugraham of the Empress of SrIrangam.

The vaibhavam of Anjali Mudhrai is celebrated by Swamy Desikan in his chillaRai rahasyam of “Anjali Vaibhavam”. When one folds one's palms and says “namAmi”, the Lord says “nayAmi”. I will lead that special one, who has performed SaraNAgathy to me in this manner, all the way to My Parama Padham (nayAmi ParamAm gathim). That ParamAm gathi is not kshudhra Phalans like Isvaryam, AathmAnubhavam et al but Parama PurushArTam of Moksham. Both Our Lord and His Consort are “MukthAnAm ParamA gathi”.

The power of anjali is summed up by Swamy AlavanthAr in the 28th sLOkam of His SthOthra rathnam. Swamy Desikan has blessed us with a commentary for this Sri Sookthi. In that commentary, Swamy Desikan points out that there are no time restrictions about performing Anjali, which melts the heart of the Lord. Anjali is a common (pothu) dharmam and can be practiced by all. Anjali is known as the best among dharmAs relating to the Lord. In contrast to other dharmAs, anjali gives immediate results. It destroys the PuNyams and Paapams of a Jeevan.

There have been legitimate questions/doubts about the power of Anjali to grant even Moksham. Here, AzhwArs, AchAryans based on Sruthi pramANam have pointed out that anjali yielding these great boons (up to Moksham) is not the simple folding of one's palms, but the elevated form of Anjali incorporating SaranAgati inside it: Prapatthi garbathvam (BhUyishtAm nama ukthim vidhEma). Anjali is the chinham (adayALam/mark) of BharanyAsam. If the ChEthanam's chinham is Anjali, the Lord's responding chinham is Abhaya Hastham. Anjali done by a prapannan yields boons at all levels and Lord assures that quick granting of the boons through His abhaya hastham (anjali paramA mudhrA kshipram dEva prasAdhini).

Anjali yields “sathva unmEsham” (birth and growth of Sathva guNam) and Samyak Jn~Anam (clear wisdom about Tathvams), which lead on to Moksham. Once again this anjali has no restrictions of Kaalam, dEsam, VarNAsrama adhikAra niyamam, prakAra (way of doing) niyamam, aavrutthi (number of repetitions) niyamam.

This anjali done by a Mumukshu with Prapatthi garbha, prArTanA poorvaka anjali has many prabhAvams (glories) as revealed to us by Swamy Desikan:

Aasu kaarithvam (Quick to yield Phalans)

asEsha dhOsha nivarthakathvam (destruction of all sins)

asEsha kalyANa kAranathvam (harbinger of all auspiciousness)





anubandhi rakshakathvam (protection of all linked to them)

akshaya phala pradhathvam (yielding permanent phalans)

Such indeed is the anjali Vaibhavam that makes even Sri RanganAyaki blush that She has not done enough for one who holds anjali mudhrA in front of Her.



“Thirupaarkadal Ranganayaki Thaayar”





SLOKAM 59

In the 59th sLOkam, Swamy Paraasara Bhattar expresses his Naicchiyam (lowliness and unfitness) to SrI RanganAyaki. In the previous sLOkam, ParAsara Bhattar celebrated the legendary oudhAryam (generosity) of Sri RanganAyaki. That thought emboldened him to ask for her protection in spite of his utter unfitness. Bhattar banked on his Divine Mother's Vaathsalyam here:

ज्ञानक्रियाभजनसंपदकिञ्चनोऽहं
इच्छाधिकारशकनानुशयानभिज्ञः ।
आगांसि देवि ! युवयोरपि दुस्सहानि
बध्नामि मूर्खचरितस्तव दुर्भरोऽस्मि ॥

Jn~Ana-kriyA-bhajana-sampadakinchanOham
icchAdhikAra sakanAnusayAnabhijn~a: |
aagAmsi Devi! yuvayOrapi dhussahAni
BadhnAmi mUrga charitas-tava durbharOsmi ||

MEANING ACCORDING TO DR.V.N. VEDANTHA DESIKAN:

“An individual ought evidently to possess some virtue, if he were to claim the kindliness of the Almighty. Oh my Mother! I am an utter destitute, not qualified with respect to Nana or Karma or Bhakthi. With respect to Prapaththi--which is the course for such a fellow--for which one's earnest desire is the desideratum, I do not know how to perform it. What is worst, and I am a stranger to the feeling of regret and grief that should be inevitable in such a situation.

The Lord and You are extreme forbearers, I know. But I have been accumulating sins that even you can hardly forbear and excuse. I am still going on! Such a vile person as I am is indeed unbearable to you too”.

ADDITIONAL COMMENTS:

This NaicchAnusandhAna sLOkam almost at the very end of the SthOthram is for the benefit of us. SrI ParAsara Bhattar did not have these deficiencies. He was a model of AchAram, VairAgyam and anushtAnam. It is for the benefit of us, Bhattar composed this sLOkam. It is for us to utter and correct ourselves and seek the grace of our Mother (Visva Janani).

Bhattar describes himself as a Moorkkan and dhurAchAran here. He admits that he is not proficient in Karma-Jn~Ana-Bhakthi Yogams and is totally unfamiliar with the upAyam of





Prapatthi, which is accomplished through “icchA-mAthram” in a trice. He says that he does not even have any regret over his lack of skills to follow anyone of the above routes. He says that he is devoid of any burning desire or capabilities or firmness of purpose to engage in the practice of these upAyams to save him. He says: Among You and Your Lord, both are known for your limitless patience and forbearance. Here I am standing before You testing that limitless capacity to put up with such mahA aparAdhams and unfitness of mine. I continue to accumulate more sins through my careless deeds. Such a miserable one is a challenge to Your forbearance. In spite of it all, Oh RanganAyaki, You must come to my rescue and save me.

Thirumalai NallAn RaamakrishNa IyengAr Swamy has translated this sIOkam beautifully in Tamil this way:

saRRumE aRivu kanmam BhakthiAm sampath illai
kaRRilEn icchai peRRi kavusalam irangal Devi!
kuRRamE puriyA niRpan kothikka nummiruvar uLLam
muRRumE moorkkanEnai mudiyumO thaanga Nee thAn ?

In the first line, Bhattar identifies himself as the one, who has not even an iota of knowledge about Jn~Ana, Karma and Bhakthi yOga sampath (wealth). In the second line, Bhattar admits that he did not master even the easy route of prapatthi, which is done with mere wish to do it and begs for Sri RanganAyaki's dayA in such a state of helplessness. He continues in the third line to say that he continues to accumulate more sins with abandon and anger the ThiruvuLLam of both Sri RanganAthana and His consort, SrI RanganAyaki. Bhattar declares that he is a complete Moorkkhan of despicable conduct and asks his Divine Mother whether She can come to his rescue in spite of all these lapses.

POORVACHARYA'S NAICCHANUSANDHANAM THAT BHATTAR REMEMBERED:

Swamy NammAzhwAr, Swamy AlavanthAr and AchArya RaamAnujA have performed NaicchAnusandhanam prior to Paraasara Bhattar in their own moving ways to instruct us as to how we should conduct ourselves. They were ParipoorNa adhikAris for performance of Bhakthi yOgam or Prapatthi yOgam and yet for our sake as AchAryAs, they showed us the way of conducting ourselves with naicchiyam before the Dhivya Dhampathis. Here are some examples of their anubhavam:

“nORRa nOnbilEn nuNNaRivilEn aahilum
Unnai vittonRum aaRRahinRilEn AravinaNaiammAnE
sERRUt-thAmarai sennalUdi malar Sirivaramangala nagar
veeRRiruntha YenthAi ! Unakku mihaiyallEnange”

--ThiruvAimozhi: 5.7.1

MEANING ACCORDING TO DR.V.N. VEDANTHA DESIKAN:

“I have not acquired a stature by Karma or by Jn~Ana. Only these two are said to lead to Bhakthi. I have a Bhakthi; one that cannot be kept at rest; that is passionate that makes me





restless. But my bhakthi is not of the Bhakthi yOga type, a tool for attaining salvation. So the urgency, Oh my Lord, seated on AadhisEshA at Srivaramangala nagar, abounding in lotuses growing near verdant paddy crops, count me as within Your fold of protection and help me!”

“KaiyyAr Chakkaratthen KarumANikkamE
yenRenRu poyyE kaimmai solli puRame puramEyAdi
meyyE peRRazhinthEn vithi vaaykkinRu kaapAr?
IyyO !KaNNapirAn ! aRayO inipponAIE”

--ThiruvAimozhi:5.1.1

MEANING ACCORDING TO DR.V.N.V:

With vulgar tastes and trivial interests, I have indeed no chance of cherishing the Lord in my heart. But fraudulently I displayed an external piety and devotion calling as if in real earnestness. “My dear Lord, My gem-like dear, with the Chakra on the hand!” False was my devotion; but truthfully, I say, He has come and given His bliss of company. You will hardly believe it, I know. But it is all His grace, which is my equivalent of what you people call Fate that has made this possible. Oh KrishNa, own Your defeat before running away! I have won you not withstanding my hypocrisy of fervor.

“Na dharmOnishtOsmi na chAtmavEdhi na BhakthimAn
ThvaccharanaaravindhE ! akinchanO anayagathis-SaraNya
Thvath Paadhamaoolam SaraNam prapadhyE”

--- Swamy AaLavanthAr's SthOthra Rathnam: sIOkam 22

(Oh Lord! I do not have the discipline of dharmam. I have no aathma Jn~Anam. I have not displayed any Bhakthi towards You. I have no qualifications whatsoever. I seek refuge at your feet).

NinkaNum BhatthanallEn --ThirumAlai: 25

(I have not developed any Bhakthi towards You).

KarmAnushtAnam must be completed to gain discriminating intellect (nuNNaRivu); that in turn will lead to SvaroopA Jn~Anam and further to para SvaroopA Jn~Anam. At that time, pararoopA SaakshAthkAra Bhaagyam is said to be gained and the Bhakthi rooted on that anubhavam. When karmaanushtAna siddhi and Jn~Anam are not there, then there is no prospect for hope and salvation. Bhakthi yOgam as an upAyam is thus out of question. Bhattar says that he is not capable of performing Prapatthi either. Thus Bhattar records for our benefit powerful NaicchAnusandhAnam.





SLOKAM 60

In the 60th sLOkam, Swamy Paraasara Bhattar continues to dwell on the NaicchAnusandhAnam and follows the steps of Swamy NammAzhwAr's Paasurams on Naichiyam and Swamy AaLavanthAr's SthOthra Rathna SIOkams expressing deep Naicchiyam. Swamy Desikan will follow the footsteps of Swamy ParAsara Bhattar in his sthOthra granthams in general and Sri RanganAtha PaadhukA sahasram in particular (NirvEda Paddhathi). The 60th sLOkam of SrI GuNa Rathna kOsam takes this form:

इत्युक्तिकैतवशतेन विडम्बयामि

तानम्ब ! सत्यवचसः पुरुषान् पुराणान् ।

यद्वा न मे भुजबलं तव पादपद्म-

लाभे त्वमेव शरणं विधितः कृताऽसि ॥

ityukti kaitava satEna viDambayAmi

tAn ambha ! Satya-vachasa: purushAn purANAn |

yadvA na mE bhujja-Balam tava Paada-Padma--

laabhE tvamEva saraNam vidhita: krutAsi ||

MEANING ACCORDING TO DR.V.N. VEDANTHA DESIKAN:

Oh Mother RanganAyaki! I said that I am a rogue and am unbearable for You. But, then, such confessions copying great holy seers--who, however, spoke sincerely and truthfully -- in a fraudulent and hypocritical manner, as if I too had their heart-felt thoughts, are all pure and simple drama! Hundreds of such perjury I am capable of! But then, I have no qualifications, no merit to deserve Your grace. However I long for Your feet. For achieving this goal, I have no power; but You, who have become the natural prop for me, please help me and serve as a sure refuge for me to be redeemed!

ADDITIONAL COMMENTS:

The SIOkams of Sri GuNa Rathna kOsam are coming to a close and Swamy ParAsara Bhattar begs His Mother RanganAyaki to forgive his hypocritical ways and protect him. The appeal is earnest and urgent since the next sLOkam will see the completion of this Sri KOsam on Her GuNa Rathnams.





Thirumalai Nallan Ramakrishna Iyengar Swamy's translation of this sLOkam in Tamil proceeds this way:

thollavar meyyE sollum thUneRi thodaruvEn pOI
yellaillamlijj~nan iyampinan salangalanthO!
allathu ThAyE ? unn tann adimalarp-peRaven kaiyyil
vallamai ilai athaRkku Vallai Nee athaRkku vithiyinAnAi

Oh Mother SrIranga Naayaki! There is the procedure of NaicchAnusandhAnam as referred to in the previous sLOkam. But, my naicchAnusandhAnam imitating great PoorvAchAryAs and pretending to have their anubhavam through hundreds of lies on my part is utter deceit. You surely see through this vEsham and abhinayam of mine! It is impossible to be redeemed through these false acts and utterances. I have no qualifications or accumulated good deeds. The only longing that I have is to have the protection of your sacred feet. I am unfit otherwise. I do not have the strength or skills to seek another means. You are my object of Surrender according to SaasthrAs. Please accept my SaraNagathi.

“Thollavar” in the Tamil Paasuram stands for the “Sathya vachasa: PurANa PurushAn”. It refers to the pious and ancient Sathya Vaaks (those true of speech), the AchAryAs and AzhwArs. “MeyyE sollum” refers to their speech rooted in Sathyam. Their dharmam is sacred (“thooneRi”). “Unn adi malar peRa yenn Kaiyil vallamai illai”. I do not have the strength and skills of my own to be graced by the anugraham of your sacred feet. “athaRkku Vallai Nee vithi aanAi”. That power is you alone.

SrI Vaatsya VeeraraghavAcchAr Swamy in his Vasu Raasi commentary on this sLOkam says: “Ithi poorvOktha prakArENa yEthath sajaathIyatayA vaa ukthi kaitava sathEna kapaDa Niacchya vachana sahasrENa thAnn”. As stated in the previous sLOkam, imitating as though adiyEn is sajAthIyan (same group) as the PoorvAchAryAs and AzhwArs, adiyEn uttered false statements and performed abhinayam. AdiyEn is not therefore a PrAmANikan (straight forward one telling the truth and nothing but the truth). AdiyEn has stated deceitful words on my unfitness and lowliness echoing the words of Swamy NammAzhwAr, Thirumangai, Yaamuna Muni and others (“ParAnkusa ParakAla Yaamuna YathivarAdheen ViDamBayAmi anukarOmi”). Swamy ParAsara Bhattar expresses his longing for Her protection through the utterance of PoorvAchAryA's naicchyAnusandhAnam, even if it was not true in spirit (“TannaicchyAnukaraNa mAthrENa madhrakshaNam kaaryam ithyAsaya:”). AdiyEn desires Your Paadha-Padhma laabham (blessings of acquisition of Your Lotus feet for my rakshaNam).

adiyEn does not have the strength or capabilities to achieve that goal on my own (Thvath CharaNAravindha samprApthou mE bhujA Balam Na Math-saamarTyam kimchidhapi naasthi). Therefore, adiyEn seeks your protection as a SaraNagathan as prescribed by the SaasthrAs. Please accept my plea for protection! BhattAar pleads for the nirhEthuka KrupA of SrI RanganAyaki in this sLOkam and concludes this plea with the final sLOkam of SrI GuNa Rathna kOsam.





SLOKAM 61

In the 61st and final sLOkam, Swamy Paraasara Bhattar makes an appeal to Sri RanganAyaki. The Sri Sookthi of Sri GuNa Rathna kOsam is coming to the conclusion stage, which has two meanings:

1. The quotation of a Vedic word is known as Nigamanam.
2. The Summing up or conclusion of a Syllogism is also known as Nigamanam.

According to the first definition, Sri GuNa rathna kOsam in my humble opinion is the Quotation (and elaboration, nay celebration) of the Khila Rk of Rg Vedam, Sri Sooktham. According to the second definition, it is the literal conclusion of the tender, adoring and masterly tribute of Swamy ParAsara Bhattar to His dear Mother, who brought him up in a cradle in front of Her Sannidhi at Srirangam as a small child .

Here is the prayer of Swamy ParAsara Bhattar as an AchArya on behalf of all of us:

श्रीरङ्गे शरदशतं सह सुहृद्वर्गेण निष्कण्टकं
 निर्दुःखं सुसुखञ्च दास्यरसिकां भुक्त्वा समृद्धिं पराम् ।
 युष्मत्पादसरोरुहान्तररजस्याम त्वमंबा पिता
 सर्वं धर्ममपि त्वमेव भव नः स्वीकुर्वकस्मात् कृपाम् ॥

SrIrangE Saradas-satam saha suhrudh-vargENa nishkaNDakam
 nirdu:ukkham susukham cha dAsya-rasikAm bhuktvA samruddhim parAm
 yushmat-paadasarOruhAntara-raja: shyAma tvamambhA pitA
 Sarvam darmamaapi tvamEva bhava na: svIkurvakasmAt krupAm

MEANING ACCORDING TO DR.V.N. VEDANTHA DESIKAN:

“Oh Sri RanganAyaki! I make a final submission: May I (be blessed to) live here at SrIrangam for hundred years! How? (in what way ?) With harmonious relation with like-minded discerning devotees without a hitch, a grief, a separation; with excellent relish of the kaimkarya- bliss. Yes that kaimkarya abundance will prove to be the greatest affluence and prosperity on earth. I should be like the dust (pollen) from the lotus feet of You Both! You would be my Mother, Father, all mine and even the dharma or duty for me. That is, You are everything for me; You are the path and procedure to reach You ultimately. You should bless me like that!

But then I do not merit this. I have no right to ask for this. Therefore, it is that I pray you shower on me Your kindly grace of the NirhEthukA type! (NirhEtukA KrupA will not require, as a condition, any act or merit on the individual jeevan's part)”.





ADDITIONAL COMMENTS:

Oh RanganAyaki! This is my Nigamana ViNNappam (PrArTanai): May we live at Srirangam for hundred years, the period of life assigned by Vedams (Veda PrAyam: jeevEma Saradhas- satham). May we live enjoying the company of BhaagavathAs, who are like-minded/suhruth (suhrudh-vargENa): mOdhAma Saradhas-satham. During that enjoyment, let there be no hindrances, sorrow, separation! Let there be joy of dhAsyAnubhavam and may that blissful anubhavam grow from day to day! May we be blessed with such a life full of soubhAgyam by You!

May we become the dust of the lotus under both of Your sacred feet (makarantha poDi of the Lotus).

Oh Mother! May You become my Mother, Father, ALL, sarva dharmam, UpAyam for me!

For all these to be realized, you should bless me with your nirhEthuka krupai. Why do I request for Your NirhEthuka Krupai instead of sahEthuka krupai? It is because I do not have any hEthu, fitness ? How can I hope to possess fitness suitable to invoke your sahEthuka Krupai? That is why I am seeking the blessings of NirhEthuka Krupai!

VasurAsi Commentary on the prayer of Swamy ParAsara Bhattar is a beautiful one in chaste Sanskrit:

“SrIrangEswari ! SrirangE dhivyanagarE satham saradha: ‘SathAyu: Purusha:’ ithi sruthyuktha-prakArENa sathamapi vathsarAn suhrudh-vargENa saha Puthra-Pouthra-Bhandhu-sishya- prasishyAdhibhi: samam nishkaNDakam nirubhadhravam nirdh:ukkam dhu:kkhA-samsparsa susukham sutarAm soukhyam cha yaTA bhavathi taTA dhAsya-rasikAm Thvath-Kaimkarya-rasaj~nAm parAm sarvOthkrushtAm samruddhim SRI-RANGA-SRIYAM bhukthvA anubhUya, yEvam dhrushtamukthvA adhrushtamAsAstHE –yushmadhithi”

(MEANING):

Oh SrIranganAyaki! At Your divine city of Srirangam, May we live the hundred years prescribed by the VedAs with the like-minded devout ones and with sons, grandsons, relatives, sishyAs and their sishyAs enjoying unalloyed bliss free from hindrances, grief, separations and enjoying kaimkaryam to YOU and SrIranganAtham and Both of Your BhaagavathAs ! May we enjoy SRI RANGA SRIYAM and may we be blessed with abundant wealth of both of your protection as saraNagathAs).

Swamy ParAsara Bhattar hails SriranganAyaki as Sarva Vidha BhaNdhU (Mother, Father, UpAyam and upEyam, PrApyam, PrApakam et al). “ThavamEva na: asmAkam saravmapi dharmaloukika-srEya: saadhanam Karma-Jn~Ana-Bhakthi-PrapathyAdhikam Bhava” is the prayer! Thou art indeed the grantor (anugraha-dhAthA) of wealth in this world (DharmArTa-kaamas) and the boons of Karma Yogam, Jn~Ana Yogam, Bhakthi Yogam as one of the two upAyams for Mukthi and the other UpAyam for Moksham: Prapatthi yOgam.





“Sarva-dharma -sTAnE PurushakAratayA ThvamEva sTithvA
SiddhOpAyEna BhagavathA madhishDam prApyEthyAsaya:”

(Oh My Mother SriranganAyaki! You must stand in the place of dharmAs and through Your PurushakArathvam help me attain the Thiruvadi of Your Lord, the SiddhOpAyan).

I am deficient in sathva guNAs (GuNaEsan). You are anantha kalyANa guNavathi (the abode of limitless auspicious attributes: guNa rathna kOsam). Maam Sveekuru (Please accept me as Your object for protection). “AgasmAth krupAm nirhEthukadhayAm sveekuru, angIkurushva” (I am an unfit one and yet out of your spontaneous and abundant Krupa without any vyAjam, please accept me; please approve of me as one eligible for Your protection!).

Such is the moving prayer of Swamy ParAsara Bhattar overflowing with affection, devotion and awe! He praises Her KshAnthi (forbearance), OudhAryam (generosity/magnanimity), and DayA / anukampA (Compassion). Bhattar's celebration of the sacredness of Her Thiruvadi is special (1) Those holy feet render the Upanishads fragrant, when they place their heads at her feet (2) They make the Vyjayanthi maalai forever fresh through their contact as She sits on Her Lord's chest .

In the final sLOkam, Swamy ParAsara Bhattar emphasizes the Supremacy and paramount importance of Sri Devi (SriranganAyaki) for us all. He salutes her as his Father, Mother and “all the tone cherishes as near and dear”. If her grace is assured/secured, there is no room for worry of any kind.

Such is the grand message of Sri GuNa Rathna kOsam !

adiyEn offers my special prayers to SriranganAyaki, who blessed me with the strength to write about the special Sri Sooktham composed by Her beloved son, Swamy ParAsara Bhattar.

adiyEn considers himself fortunate to have had the bhAgyam of completing the commentary on Sri GuNa Rathna kOsam with the tremendous help of my neighbor at Oppiliappan Sannidhi, Dr.V.N. VedAnthA Desikan, the great scholar and scion of the famous Navaneetham Vangipuram Family.

adiyEn would like to conclude this commentary on SriranganAyaki with selected NaamAs from Sri Lakshmi Sahasra Naamams:

- (praNavam) NaarAyaNyai nama:
- (praNavam) Naarasimhai nama:
- (praNavam) Bhagavathyai nama:
- (praNavam) PumpradhAnEsvarEsvaryai nama:
- (praNavam) Thrayaantha roopAyai nama:
- (praNavam) DhivyAyai nama:
- (praNavam) Soumya roopAyai nama:





(praNavam) dEvyai nama:
(praNavam) SvAtantrya roopAyai nama:
(praNavam)tath Dharma-dharmiNyai nama:(10)
(praNavam) Anantha roopAyai nama:
(praNavam) Bhadhra hOmAyai nama:
(praNavam) Sarva SulabhAyai nama:
(praNavam) GuNa priyAyai nama:
(praNavam) Nithya suchayE nama:
(pranavam) Sarva rasAyai nama:
(praNavam) bhUr-bhuva-svara yonijAyai nama:
(praNavam) Sama LakshaNAyai nama:
(praNavam) VaradhAyai nama:
(praNavam) AnanathAyai nama:(20)
(praNavam) PuNya-keerthanAi nama:
(praNavam) Raajya Lakshmyai nama:
(praNavam) Jaya Lakshmyai nama:
(praNavam) Dhana Lakshmyai nama:
(praNavam) Maadhava PriyAyai nama:
(praNavam) SuprasannAya nama:
(praNavam) Poorva-BhaashiNyai nama:
(praNavam) BhadrAyai nama:(28)

SrImath Azhagiya Singar ThiruvadigaLE saraNam ,

Sri RanganAyaki ThAyAr ThiruvaruL VeNDum

Daasan,

Oppiliappan Koil VaradAchAri Sadagopan

LOkA: SamasthA: SukhinO Bhavanthu

