

Sri lakshmi sahasram
nakshatramAlA stabakam
(stabakam 15)

(Source: maNipravAla articles in Sri ranganAtha pAduka by
VaikuNTha vAsi. kOil, Sabdam, Vangeepuram, VeerApuram
Sri SaThakopAcchAr Svami)



Translated into English By
Dr (Smt) Geetha Anand
with

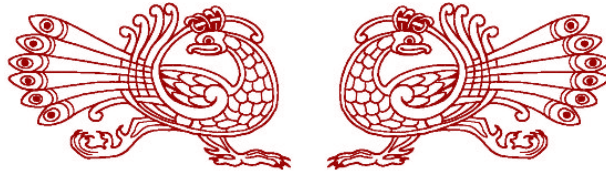
Additional Commentaries in English By
Sri nrsimha seva rasikan
Oppiliappan Koil Sri VaradAcAri SaThakOpan

Sincere Thanks To:

1. SrI SrInivasan Narayanan swami for providing Sanskrit text and proof reading the document
2. Smt Mythreyi Ananth for eBook assembly

CONTENTS

Introductory Note by SrI. V. Sadagopan	1
Slokams and Commentaries	5
Slokams 1 - 5	1 - 12
Slokams 6 - 10	13 - 19
Slokams 11 - 15	20 - 27
Slokams 16 - 20	29 - 34
Slokams 21 - 25	36 - 42
Slokams 26 - 28	43 - 47
Appendix	
tirunakshatrams of SrI ahobila maTham SrImat Azhagiya Singar-s	48





॥ श्रीः ॥

श्री पद्मावति समेत श्रीनिवास परब्रह्मणे नमः ॥

श्रीमते रामानुजाय नमः ॥

श्रीमते निगमान्त महादेशिकाय नमः ॥

श्री वेङ्कटाध्वरि स्वामिने नमः ॥

लक्ष्मीसहस्रम्

(श्रीवेङ्कटाध्वरिकृतम्)

lakshmi sahasram

नक्षत्रमालास्तबकः nakshtramAla stabakam

स्तबकः १५ stabakam 15

INTRODUCTION BY SRI. V. SADAGOPAN:

Nakshatrams are lunar mansions and are twenty seven in number. Our Lord is saluted as "nakshatra nemi" in SrI VishNu sahasra nAmam #441. He is thus recognized as the power behind the movement of the nakshatrams. VishNu purAnam salutes Him also as nakshatra nemi (2.9.2): "As He (in the form of duruvA) goes around, He makes the Sun, the Moon and the stars as well as the planets revolve in their orbits." He is therefore not only nakshatra nemi, but also sUrya nemi and candra nemi like a nave at the center of the wheel. He supports their movements. Pursuha sUktam salutes Him as "nakshatrANi rUpam". In Geetopanishad, He declares that among stars, He is the Moon "nakshatrANam aham SaSi:". The 442nd SrI VishNu sahasra nAmam takes its cue from here and salutes Him as "nakshatrI". The Nakshatratvam of the nakshatrams is thus established by the Lord. Wherever the Lord is, His dharma patnI, MahA Lakshmi is always present. Hence our discussions on Her Lord as the Lord of nakshatrams include Her automatically.

There are 27 nakshatrams in the general count and one nakshatram known as abhijit is sometimes added to cover 28 nakshatrams. The list of nakshatrams are found in, taittirIya samhitai, satapata brahmaNa and atharva Vedam (kANDam 19,

sUktam 7). By popular count, aSvinI nakshatram is the first whereas Vedam places Krttika nakshatram as the first one among 27 nakshatrams for recognition. The overlord of Krttika nakshatram is Agni with strong destructive potential and therefore aSvinI is assigned the first place over Krttika nakshatram.

The Vedic group of mantrams known as nakshatra mAlikA mantrams lists the nakshatrams their ati devatAs and the position of the nakshatram in the Lord's divine SarIram. You can hear the Vedic rendering of nakshatra mAlikA Mantrams by Brahma SrI M.N. Venkata Saastri at: <http://www.vedamantram.com/audio/nakshatra.mp3>

These mantrams point out that the Hasta Nakshatram is in the hands of the VirAT Purushan, citra nakshatram in His forehead, SvAti in His heart and ViSAkam in His thighs. It is interesting to remember that Lord VaradarAjan's avatAra nakshatram is Hastam. He is Varada hastan, who showers on us all boons that we seek. Generally, VishNu nakshatram is SravaNam or tiruvONam. Lord SrInivAsan of Saptagiri landed on Tirumalai on SravaNa Nakshatram during the PuraTTAsi month. Oppiliappan married BhUmi Devi tAyAr on a SravaNa nakshatram in aippasi and enjoys anupraveSam in the SravaNa dIpam every month. Lord HayagrIvan and Trivikraman have the SravaNa Nakshatram associated with their avatArams. Punarvasu is Lord Ramacandra's nakshatram and Revati is that of Lord RanganAtha. Lord Narasimhan's Nakshatram is SvAti while Lord KrishNA's avatAra nakshatram is RohiNI. Among the Devis of the Lord, MahA Lakshmi has uttara nakshatram in Panguni and ANDAL has pUram in ADi as Their avatAra dinams.

The 77th e-book in SrIhayagrivan series by Dr.N. Raja, AsthAna VidvAn of Ahobila MaTham has extended descriptions on the 27 Nakshatrams. (<http://www.SrIhayagrivan.org>)

TIRUAVATARA NAKSHATRAMS OF AZHVARS:

The twelve AzhvArs ennobled 12 Nakshatrams:

Poygai (aippasi SravaNam),



BhUtam (aippasi aviTTam),
pEy (aippasi Satayam),
tirumangai (kArtikai Krttika),
tiruppANar (kArtikai RohiNI),
toNDaraDippoDi (mArkazhi KeTTai),
tirumazhisai (thai Magham),
KulaSekarar (mAsi Punarvasu),
Madhura Kavi (Cittirai CitrA),
Swamy NammAzhvAr (VaikAsi ViSAkam),
PeriyAzhvAr (Ani svAti)
and ANDAL (ADi pUram).

It is a poetic tradition to offer 27 slokams linked to each of the 27 nakshatrams and string them into a necklace and present it to the Lord as well as to His Devi and the sadAcAryAs ordained by the divya dampatis such as Swamy Desikan. This stabakam follows that tradition. We will release soon a Nakshatra Maala stotram on Lord HayagrIvan created by VaikuNTha vAsi, SrI sevA SvamigAL, the great Svamy Desika Bhakta ratnam.

namo SrI Lakshmi HayagrIvAya,
dAsan, Oppiliappan Koil Varadachari Sadagopan





Slokams and Commentaries





SrI lakshmihayagrIva perumAL - SrImad ANDavan ASramam - tiruppullANi (Thanks: SrI T Raghuv eeradayal swami)

In this stabakam the Kavi has composed slokams that contain the names of the 27 nakshatrAs in the form of a garland and has offered it to PirATTi. From the first to the thirteenth slokam, the poet has increased one aksharam in every slokam and from the fifteenth slokam to the twenty seventh slokam he has reduced one aksharam per slokam. The fourteenth slokam forms thus the vertex of this stabakam.

SLOKAM 1

आनन्दमैन्दिराः कुर्युरपाङ्गा यत्प्रसङ्गतः ।

अश्विनीहस्तिसंपन्ना संपदुज्जृम्भते नृणाम् ॥

Anandam aindirA: kuryu: apAngA yatprasangata: |

aSvinI hastisampanna sampat ujjrmbhate nrNAM ||

Meaning:

Let Lakshmi's kaTAKsham that grants horses, elephants and other riches in plentitude give me happiness. The word aSvinI refers to the star aSvati and also horse.

Comments:

The importance of the auspicious glances of MahA Lakshmi for gaining magnificent aiSvarya sampat is hinted here. "aSvinI sampat ujjrmbhate" is the sloka vAkyam referring to aSvinI nakshatram. aSvinI devAs are the physicians of the gods and are the twins born to sUryan and SangA devi.

aSvinI represented by the head of a horse is the first of the 27 Nakshatrams of the zodiac. In western astronomy, the twins (aSvin devAs) are called Castor and Pollux.



SLOKAM 2

भगवति सुधाब्धिकन्ये भवतीं भूष्णुः प्रपद्येऽहम् ।

परमाभरणीभूतां भुजान्तरे भोगिशैलेन्दोः ॥

bhagavati sudhAbdhikanye bhavatIm bhUshNu: prapadye aham |

paramAbharaNIbhUtAm bhujAntare bhogiSailendo: ||

Meaning:

Bhagavati! You are the supreme ornament on SeshAdri nAthan's chest. I surrender to You, wishing to remain in good status for a long time (bhUshNu: prapadye aham). Prapatti is done here to the ParamAbharaNa BhUshaNi, divya saundaryavati, MahA Lakshmi, seated on the vakshasthalam of SeshAdri Sekhara Vibhu.

The star BharaNI is mentioned in this slokam in the second pAdam, "paramAbharaNI bhUtAm". The etymological meaning of BharaNI is given as "what deserves to be cultivated and preserved". It is considered as a star of restraint.



SLOKAM 3

निजशिरसि निदधदुच्चैः संपन्मय्यास्तवाम्ब सोदर्यम् ।

अपि सकलविभवदायी हा वस्त्रीभूतकृत्तिको भिक्षुः ॥

nijaSirasi nidadhaduccai: sampanmayyA: tava amba sodaryam |

api sakalavibhavadAyI hA vastrIbhUta krttika: bhikshu: ||

Meaning:

amba! Siva who is dressed with elephant skin and is a mendicant obtained the power to grant wishes only because He wore the moon, Your brother, on his head.

Comments:

Though the slokam says that Siva is digambara and a beggar, it really means that Siva got the power to kill GajAsura and is considered the Adibhikshu or first saint only due to PirATTi sambandham. Though Siva did not have direct PirATTi's sambandham, He got it through Candra who is associated with PirATTi.

The star Krttikai is mentioned here with the word "krttiko bhikshu:". Krttika: means the skin of the elephant worn by Parama Sivan as His dress after destroying GajAsuran. He is a Bikshu and that too Adi Bikshu and wanders seeking alms due to the curse given by His Father, Brahma for plucking latter's fifth head. Once this Bikshu had indirect Lakshmi sambandham, He turned the corner and became not only full of riches but also grantor of wealth of all kinds to His devotees. Indirect sambandham with Lakshmi came from adorning the brother of MahA Lakshmi, Candran in the crescent form (Candra Sekharan) in His matted hair.





SrI rajagOpala swami with thAyAr - mannArgudi (Thanks: www.pbase.com/svami)

SLOKAM 4

तामसह्यभवतापशान्तये

स्तौमि तामरसवासिनीमहम् ।

वर्णयन्ति यदपाङ्गमालिकां

वासुदेवनिलयाधिरोहिणीम् ॥

†Am asahya bhavataPa Santaye

staumi †Amarasa vAsinIm aham |

varNayanti yadapAngamAlikAm

vAsudeva nilaya adhirohiNIIm ||

Meaning:

I worship Lakshmi who resides on lotus and seek refuge from samsAra †Apam. Great rshis such as ParASara say that Her waves of kaTAKsham (apAngamAlikA) serve as steps (adhirohiNIIm) to reach Paramapadam, the abode of Para Vaasudevan (vAsudeva nilayam).

Comments:

This slokam describes one of PirATTi's AkAram namely mokshopAyam. The star rohiNI is mentioned here. The reference to "rohiNI" nakshatram is found the final pAdam of the slokam: "vAsudeva nilaya adhirohiNIIm varNayanti". She is considered as the steps of stairs (PaDikkaTTu) leading to the supreme abode of Her Lord. Etymologically, rohiNI means "to rise or to bring into existence".



SLOKAM 5

तवसुधांशुजयाभिमुखं मुखं

मृगशिरोमणिदर्पमुषौ दृशौ ।

विघटकञ्च वपुस्तटिदुन्नतेः

भुवनमातरतो न तवोपमा ॥

tava sudhAmSujaya abhimukham mukham

mrgaSiromaNi darpa mushau drSau |

vighaTakam ca vapu: taTit unnate:

bhuvanamAta: ata: na tava upamA ||

Meaning:

Bhuvana mAta:! Your face beats the moon in its coolness. Your eyes defeat the shy glances of a deer. Your body destroys the glory of lightning by its elegance and brightness. Thus Your face is beyond comparison.

Comments:

When one object (upameyam) is compared with another (upamAnam) the upameyam should be better than the upamAnam. Here PirATTi's face is the upameyam while the moon, deer and the lightning are the upamAnam. The poet gives up his effort of comparing PirATTi's face to other worldly objects saying that there is nothing in this world that is comparable to Her glory or beauty.

MrgaSira nakshatram is indicated here through the words housed in the second pAdam: "drSau mrgaSiromaNi darpa: mushau". The poet says that the beauty of MahA Lakshmi's glances (tava drSau) defeated the hauteur (darpa) originating from the lofty female deer (mrga SiromaNi).

SLOKAM 6

वरुणालयेन्द्रतनये करुणार्द्रा-

स्तव लोकमातुरवलोकविशेषाः ।

परितन्यमानदुरितं सततं मा-

मधुना पुनन्तु मधुनाशनकान्ते ॥

varuNAlayendra tanaye karuNArdra:

tava lokamatu: avalokaviSesha: |

paritanyamAnaduritam satatam mAm

adhunA punantu madhunASana kAnte ||

Meaning:

Oh Daughter of Samudra Rajan! loka mAtA! The consort of MadhunASana (nArayaNa)! I have always committed sins consciously. Let Your glances that are suffused with mercy remove my sins and make me blemish-free. The prayer is "lokamAtA! karuNA Ardra: avaloka viSesha: mAm punantu". Oh Mother of the Universe and its beings! May Your moist (Ardra), mercy laden glances free me from all sins!

Comments:

Swami Desikan in his nyAsa daSakam says "akrtyAnAm ca karaNam krtyAnAm varjanam me".

We have knowingly committed sins that we are stipulated to stay away from and refrained from karmAs that we are required to perform. EmperumAn who is daNDadharan excuses us only because of PirATTi's purushAkAram on our behalf for which Her quality of dayA is absolutely essential.



*"Daughter of samudra rAjan!" - SrI Mahalakshmi - SrI Ram Mandir, New Delhi
(Thanks: www.pbase.com/svami)*

The words **karuNArdra** appearing in the first pAdam of the slokam refers to the 6th nakshatram of the Zodiac, Ardra nakshtram.



SLOKAM 7

शापेन रोषणमुनेः शमितप्रभावः

देवोत्तमो मधुजितो दयिते विषण्णः ।

तन्वंस्तव स्तववचः स्तबकैस्सपर्या

स्थाने विराजति पुनर्वसुरुद्रसेव्ये ॥

SApena roshaNamune: Samita prabhAva:

devottama: madhujita: dayite vishaNNa: |

tanvamstava stavavaca: stabakai: saparyAm

sthAne virAjati punarvasu rudrasevye ||

Meaning:

Madhujita: dayite (Consort of nArAyaNA)! Indra lost his position due to sage DurvAsA's curse. He worshipped SrI MahAlakshmi with the flower bouquet of stotrAs and regained his position of being the object of worship by ashTa vasUs and ekAdaSa rudrAs.

This slokam mentions the star, **Punarvasu** in the context of the riches regained by Indran through His worship of LokamAtA by His Lakshmi Stuti: "devottama: tava stava vaca stabakai: saparyAm kurvansan punarapi vasu rudra sevye sthAne virAjati". The poet says that Indran regained His aiSvaryam that was lost through the curse of Sage DurvAsa by worshipping MahA Lakshmi with His Lakshmi stotram. **Punar-vasu** also means return of Energy and Vitality. Punarvasu is also the birth star of Lord Raamacandran. Punarvasu is further a kind of commencement.



SLOKAM 8

निगमकथितमायुर्निस्तुलारोग्यभाग्यं

निरवधिकविभूतिं नित्यहृद्यां च विद्याम् ।

भगवति गुणपूर्तिं भासमानां च कीर्तिं

बलिरिपुपदभक्तिं भेजुषां पुष्यसि त्वम् ॥

nigamakathitam Ayu: nistula Arogya bhAgyam

niravadhika vibhUtIm nityahrDyAm ca vidyAm |

bhagavati guNapurTim bhAsamAnAm ca kIrtim

baliripu padabhaktim bhejushAm pushyasi tvam ||

Meaning:

Bhagavati! You grant longevity of hundred years, the wealth of health, unlimited riches, good knowledge, good conduct, fame from generosity and unwavering bhakti towards Your Lord, SrI nArayAnA's lotus feet.

Comments:

The word "pushyasi" in the 4th pAdam provides the mudrA for Pushya nakshatram. The name Pushya is derived from the word, pushTi meaning nourishment. It also means to persevere. Of all the riches She grants to those who seek Her refuge, the loftiest is the boon of Bhakti to the sacred feet of Her Lord (bejushAm, bali ripu pada bhaktim pushyasi). bali ripu is SrIman nArayaNan; bejushAm are those who seek Her sacred feet as refuge in this samsAra maNDalam.



SLOKAM 9

शेषाचलाधीशाङ्गकाश्लेषाचलामोदोन्नतिः

सैषा भवोन्मेषाब्धि संशोषावहा विश्वप्रसूः ।

तोषाय नः कल्पेत दुर्दोषापहा यस्याः पदं

भाषाशचीमुख्यद्युसद्योषा शिरोभूषायते ॥

SeshAcala adhISa angaka ASlesha acalaA Amodonnati:

saishA bhava unmeshAbdhi samSoshAvahA viSvaprasU: |

toshAya na: kalpeta durdosha apahA yasyA: padam

bhAshA SacImukhya dyusadyoshA SirobhUshAya te ||

Meaning:

Let SrI MahALakshmi who shares the fragrance and glory of SeshAdri nAthan and who dries the ocean of our samsArA, grant us happiness. Sarasvati, IndrANi and other celestial maidens wear Her lotus feet as their head ornament to get rid of harms that they may encounter.

Comments:

The star ASlesha is mentioned here (angASlesha) in the context of Her sambandham to one angam (chest) of SeshAcala nAthan. acalam is some thing that is firm and eternal. SeshAcalam is that firm mountain. SrI SeshAcala-nAthan, Lord Venkatesan is that SeshAcala adhISan standing resolute on the top of that mountain as SrIdharan. She is residing on the chest of that unshakable mountain (SeshAcala adhISa angaka ASleshA). ASleshA means One who has attached Herself to the chest of Her YajamAnar, SrIya: pati, as Her enduring home (akalakiIlEn enRu alarmElmangai uRai mArbhan's vakshasthalam) .



*'te caraNa kamala dvandvam ya: upAste'
SrI ranganAyaki tAyAr - SrIrangam
(Thanks: Chi N. Santhanakrishnan)*

SLOKAM 10

इहोपास्ते यस्ते चरणकमलद्वन्द्वममलं

स पूज्यः स्वाराज्यं जननि कलयिष्यन्नविकलम् ।

मघोनः साम्राज्यं मदनमथनस्यापि विभवं

तृणप्रायं प्रायो गणयति पदं द्रौहिणमपि ॥

iha upAste ya: te caraNakamaladvandvam amalam

sa pUjya: svArAjyam janani kalayishyan avikalam |

maghona: sAmrAjyam madanamathanasya api vibhavam

trNaprayam praya: gaNayati padam drauhiNam api ||

Meaning:

Janani! One who worships Your chaste lotus feet is freed from karma. He becomes fit for worship in this world itself. He shares some of EmperumAn's glory and hence considers Indrapadavi, PaSupatitvam (being the chief of all living things) of Siva and aNDapatitvam (being the creator of Universe as assigned by his Lord) of Brahma as insignificant.

Comments:

Magham is the 10th nakshatram of the Zodiac. This nakshatram is ruled by the Pitrs. It stands for "noble impulses and initiatives". maghona: is another name for Indran. The star magha nakshatram is linked to mahonnata padavIs. Such a person born in Magha nakshatram according to jyotisha SAstram is linked to brightness and light. SrI VenkaTadhri Kavi states that those who meditate upon the lotus feet of MahA Lakshmi is freed of his karma bandhams and considers the lofty sthAnams of Indran and Sivan as equivalent to the blade of grass (insignificant): "te caraNa kamala dvandvam ya: upAste, sa: pUjya:, sa: maghona: sAmrAjyam trNa prAyam gaNayati".

SLOKAM 11

आर्यसेवितमक्षयं फलमिष्टमार्यमतारकं

यत्क्षणेन निजेक्षणेन मुदा ददाति सदातनम् ।

तत् तटित्समधाम मङ्गलनाम तामरसालयं

पालयत्विममानमत्सुरयौवतं परदैवतम् ॥

Aryasevitam akshayam phalam ishTam AryamatArakam

yat kshaNena nijekshaNena mudA dadAti sadAtanam |

tat taTitsamadhAma mangaLanAma tAmarasAlayam

pAlayatu imam Anamat surayauvatam paradaivatam ||

Meaning:

Let the Paradaivam that is worshipped and adored by the wise, that is permanent and grants all wishes in an instant by its kaTAKsham, that is as bright as the lightning with auspicious name and that is worshipped by celestial maidens protect me (tat paradaivatam imam pAlayatu).

Comments:

This slokam describes some of the kalyANa guNAs of PirATTi and re-emphasizes that She is the unquestionable Paradaivam (The Supreme One - PumpradhAneSvari).

The term AryamatArakam can be split as Aryama + tArakam, the star that has sUrya sambandham. This star is PhalgunI or pUram. Vedam mentions it as "phalgunI nakshatram aryama devatA"



SLOKAM 12

एकेनाञ्जलिनैव कञ्जनिलये सर्वार्थमुर्वीतले

सन्दायाथ मुकुन्दमन्दिरगतिं संतन्वतीं त्वां विना ।

मा रंस्तातिचले खले नृपकुले वागुत्तरा फल्गुनीति

आशासेऽहमहर्निशं तदितरद्याचामि नो जातुचित् ॥

ekena anjalinaiva kanjanilaye sarvArtham urvItale

sandAya atha mukunda mandiragatim samtanvatIm tvAm vinA |

mAramsta aticale khale nrpakule vAK uttarA phalguni iti

ASase aham aharniSam taditarat yAcAmi no jAtu cit ||

Meaning;

Kanjanilaye (residing in lotus)! I pray that my words (vAK) should not choose to praise lowly kings with wavering minds. They should only praise You the granter of all the riches in this world and mokshaprApti for a mere show of respect.

Comments:

The two stars pUram and uttiram are called pUrva phalgunI and uttara phalgunI respectively.

The slokam mentions uttara phalgunI by the term "vAguttarA phalguni". The poet prays for VairAgyam to stay away from using his vAK to praise worthless ignoramus, but only to eulogize the loka mAtA with asancala bhakti day and night. Phalguni means without substance. uttara means lofty. The poet says: May my mind not be tempted to praise the empty rich kings with unsteady minds and waste my lofty skills as a poet for livelihood, but dedicate those skills to none but You having the abode in the Lotus (kanja nilaye! tvAm vinA aticale khale phalguni

nrpa kule uttarA vAk mArAmsta). Even with one anjali, You grant us without hesitation untold wealth in this world and after this body falls down bless us to reside in SrI VaikuNTham (ekena anjalinaiva urvItale sarvArtham sandAya, atha mukunda mandira gatim santanvati). Such is Your greatness!



'mukunda mandira gatim santanvati'
SrIranganAyaki - SrIrangam
(Thanks: Chi N.Santhanakrishnan)



SLOKAM 13

क्षिपतु क्षिप्रमनल्पमप्रतिहतस्तापत्रयं मामकं

भवदावाग्निभयावहस्तव कृपावीक्षासुधानिर्झरः ।

व्यधयन् साधुकदम्बमम्ब विहितप्रौढागमव्याहतिः

शशिनः सोदरि हानिदाघविभवः शान्तिं यतो विन्दति ॥

kshipatu kshipram analpam apratihata: †Apatrayam mAmakam

bhava dAvAgni bhayAvahastava krpA vIkshA sudhAnirjhara: |

vyadhayan sAdhu kadambam amba vihita prauDha Agama vyAhati:

SaSina: sodari hAnida agha vibhava: SAntim yata: vindati ||

In this slokam PirATTi's kaTAKsham is compared to amrta dhAra.

Meaning 1:

amba! Thou art a nectarine waterfall (sudhA nirjhara:) that quenches the heat of the Sun that scorches the Kadamba orchard and denudes their leaves and flowers as if exposed to fire. Her kaTAKsha vIkshA is compared here to the cool and rejuvenating flow of nectar and removes the fear about the wild fire of samsAram (bhava dAvAgni bhayAvahastava sudha-nirjara vIkshA). The compound word "bhayAvahastava" has the mudrai of Hasta nakshatram inside.

Meaning 2:

Sister of Candra! Your kaTAKsham decimates the loads of sins that torture sAtvikAs and make them lazy and inactive. It removes the fear of samsAra that is as scorching as the forest fire. Let Your kaTAKsham destroy my †Apa trayam!

Comments:

A forest fire cannot be contained by human effort. Only copious rain can

extinguish it. Similarly it is impossible to get rid of tApa trayam with our own initiatives. Only the amrta dhArA of PirATTi's kaTAKsham can destroy it.



*'PirATTi's kaTAKsham alone can destroy our sins!'
SrI Mahalakshmi - uttiramerur
(Thanks: <http://picasaweb.google.com/srisan28>)*



SLOKAM 14

लोके पाकारिमेके विरचितयजनश्रेणयः प्रीणयन्ते

केचित् त्रासापनुत्त्यै विदधति नृहरेर्योगिवर्याः सपर्याम् ।

अन्ये पाथोधिकन्ये हरपरिचरणं कुर्वते सर्वदेह

त्वामेवामेयरूपां मनसि वयममी सेवया भावयामः ॥

loke pAKArim eke viracita yajanaSreNaya: prINayante

kecit trAsa apanuttyai vidadhati nrhare: yogivarya: saparyAm |

anye pAthodhikanye hara paricaraNam kurvate sarvadeha

tvAmevA ameyarUpAm manasi vayam amI sevayA bhAvayAma: ||

Meaning:

pAthodhikanye (Daughter of the Ocean)! Those who wish svargam perform many yAgams that pleases Indra. Yogis who seek moksham worship EmperumAn. Those who seek j~nAna that leads to moksham worship Siva and follow the prapatti path that He showed in His Mantra rAJa pada stotram. We on the other hand worship You and serve You alone. You persuade EmperumAn to grant us all the above-mentioned boons.

Comments:

In the second pAdam of this slokam is a word group, "kecit - trAsa apanuttyai:" that contains the mudrai of citrA nakshatram. "kecit" refers to those who desire Moksham; they also want their "trAsA" (fear) about the terrors of samsAram to be removed (trAsA apanuttyai:). For gaining moksham and removal of the samsAra bhIti, they perform kaimkaryams to MahA Lakshmi and meditate on Her. Pleased with the quality of their devotion, MahA Lakshmi grants them the boons that they desire and beyond. There is no need now for them to seek the help of individual

gods, who have limited powers.



*SrI Anandavalli tAyAr - uttiramerur
(Thanks::<http://picasaweb.google.com/srisan28>)*

CitrA Nakshatram is ruled by tvashTrA, the cosmic craftsman. It has been suggested that CitrA Nakshatram in an anthropomorphic sense represents the forehead of kAla Purushan.



SLOKAM 15

मयि सर्वापकृतिक्षमेऽपि कलयस्वातीव शीतां दयां

हरिकान्ते भुवनोपकारनिरतेष्वन्येषु धन्येष्विव ।

पनसाम्रादिमहीरुहेषु ददती भूरीणि वारीणि सा

विषवृक्षेऽपि मुहुः प्रवर्षति न किं विश्वाम्ब कादम्बिनी ॥

mayi sarva apakrtikshame api kalayasva atIvaSI+Am dayAm

harikaAnte bhuvanopakAra nirateshu anyeshu dhanyeshu iva |

panasa AmrAdi mahIruheshu dadatI bhUrINi vArINi sA

vishavrkshepi muhu: pravarshati na kim viSvAmba kAdambinI ||

Meaning:

Hari kAnte! You who shower Your grace on those helping the world can also shower on me Your dayA. A rain cloud that showers its water on trees such as mango and jackfruit that are good for people also waters poisonous trees.

I am an aparAdhi, who is not fit to receive Your dayA, but when Your dayA-laden kaTAKsham falls, it is not limited to a select few.

Comments:

PirATTi's kaTAKsham does not differentiate between good and bad. Just like the rain cloud that waters all kinds of trees, PirATTi's mercy flows towards everyone. During the trivikrama avatAram, EmperumAn placed His feet on everyone without differentiating between who deserved his grace and who did not. Here PirATTi is said to shower Her grace in a similar fashion.

svAtI is the avatAra nakshatram of SrI Nrsimhan. At the etymological level, the name svAtI refers to a scholarly priest learned in Theology.



SrI lakshmiInarasimha swamy - poovarasankuppam

In the first pAdam of this slokam, there is a word group kalayasvAtIva. Here the poet has placed the mudrai for svAtI nakshatram. "dayAm kalayasva" means, please extend and expand Your dayA on me, the undeserving as well. You have a great udAra svabhAvam. Just like rain falls on the mango, jackfruit and other fruit bearing trees that serve the people, that rain falls also on trees with poisonous fruits. Your vadAnyA guNam driven generosity blesses the deserving as well as undeserving people.

There are people who do so much good for the world and here I am, who commits so many apacArams towards Your devotees. In spite of this, I beg You to show mercy and extend Your dayA based on Your natural audArya guNam.

From here on the aksharams of the slokams decrease by one unit each.



SLOKAM 16

पूर्णं वर्णयितुं तवाम्ब निगमा न प्राभवन् प्राभवं

यस्याः स्वर्गणिका मुदं विदधते दास्येन लास्येन च ।

वाणी सा च विशाखदन्तिमुखयोर्माताऽपि जातादरे

धन्ये चामरवीजनं रचयते धत्ते कळाचीं शची ॥

pUrNam varNayitum tava amba! nigama na prAbhavan prAbhavam

yasyA: svargaNika mudam vidadhate dAsyena lAsyena ca |

vANI sA ca viSAkha danti mukhayo: mAAtA api jAtAdare

dhanye cAmaravIjanam racayate dhatte kaLAcIm SacI ||

Meaning:

amba (Oh Mother)! Ramba and other celestial maidens please You with their dance. vAkdevi Sarasvati and PARvati the mother of ShaNmukha and VinAyakA stand on either side of You and fan You. IndrAni waits near You holding the vessel with betel leaves. You are sarveSvari, Whose glory cannot be described even by the VedAs.

Comments:

This slokam reflects the meaning of SrI ALavanthAr's CatusslokI slokam "kAntaste purushottama:" where he mentions that Brahma and Siva along with their consorts worship SrI MahA Lakshmi.

This slokam refers to viSAkha nakshtram through the mudrai in the third pAdam: "viSAka-danti-mukhayo: mAAtApi". ViSAkan is ShaNmukhan and danti is VinAyakan and their Mother is Paarvati. Even Paarvati, the Mother of the two joins with Sarasvati to provide fan service to MahA Lakshmi.



*SrI perundevi tAyAr - tirukkacchi
(Thanks: <http://picasaweb.google.com/srisan28>)*

SLOKAM 17

बहुतरमनूराधारयता मुखैरखिलश्रुतीः

नळिनजनुषा निर्मातुमहो यदम्ब न शक्यते ।

कथमिह तव स्तोत्रे कवयः स्वयं वयमिन्दिरे

जगति शिशवोऽशक्यार्थकृतोऽथ वा जननीमुदे ॥

bahutaramanU: AdhArayatA mukhai: akhila SrutI:

naLinajanushA nirmAtum aho yadamba na Sakyate |

katham iha tava stotre kavaya: svayam vayam indire

jagati SiSava: aSakyArthakrta: atha vA jananImude ||

Meaning:

Indire (Lakshmi)! Even Brahma with the four VedAs as his four faces cannot describe Your glory adequately. Then why are we attempting to sing Your praise? One can see in this world that children attempt the impossible to please their mother. Our attempt is also similar to that.

The word group in the first pAdam "bahutaramanUrAdhArayatA" refers to anurAdhA or anusha nakshatram. "bahutaramanU: akhila SrutI mukhai: AdhArayatA naLinajanushA yat stotram nirmAtum na Sakyate" is the full text passage containing the reference to anurAdhA nakshatram. This passage refers to the inability of even the four faced BrahmA reciting the four VedAs with its many mantrams thru His four faces to eulogize adequately the Vaibhavam of MahA Lakshmi. The Kavi points out that if the four faced BrahmA with mastery over four VedAs with its many mantrAs cannot succeed, how can I succeed? In spite of it, I will engage in such acts to make you happy as a child attempting to do the impossible thing.

SLOKAM 18

त्रस्यत्ताताभिहितवचनत्राणधर्माय सीते

ज्येष्ठैकार्हा रघुपरिवृढे राज्यमुत्सृज्य याते ।

विश्वं त्रातुं त्वमनुचलिता वीरमेनं हि नो चेत्

कस्माद्भस्मीभवतु जगतां कण्टकः पङ्क्तिकण्ठः ॥

trasyat tAta abhitha vacanatrANa dharmAya sIte

jyeshTha eka arham raghuparibrDhe rAjyam utsrjya yAte

viSvam trAtum tvam anucalita vIram enam hi no cet

kasmAt bhasmIbhavatu jagatAm kaNTaka: panktikaNTha: ||

Meaning:

sIte! When RaamA left the kingdom that legally belongs to the eldest son and went to the forest to validate his father's words (Pitru vAkhya ParipAlanam), You followed Him to the forest. If You had not done so then how could RaavaNA who was oppressing the world be destroyed?

Comments:

jyeshTha nakshatram is mentioned in this slokam with the slokam passage: "jyeshTha eka arham rAjyam utsrjya yAte". Lord Raamacandran was the eldest (jyeshTha) prince and thus deserved to be crowned and yet He discarded the kingdom and went to the forest to fulfill His father's command.



SLOKAM 19

द्विषच्चमूलयेच्छया तवाङ्घ्रिपद्ममिन्दरे

स्फुरत्सरोजमन्दरे सुराः पुरा ववन्दरे ।

तदेव संपदे वयं निरापदे तमोभिदे

भजामहे भुजायुगीयुजा नतेन मौलिना ॥

dvishat SamU layecchayA tava anghripadmam indire

sphurat sarojamandire surA: purA vavandire |

tadeva sampade vayam nirApade tamobhide

bhajAmahe bhujAyugIyujA natena mauLinA ||

Meaning:

Sarojamandire indire, One who lives on the lotus, Lakshmi! Indra worshiped Your feet to get relief from DurvAsA's curse and to get rid of the army of asurAs. We worship such a glorious lotus feet of Yours with folded palms and bowed heads to obtain moksham where prakrti sambandham does not exist.

Comments:

mUla nakshatram is referred to here in the slokam passage: "surA: tvat anghripadmam dvishat SamUlayecchayA vavandire". The devAs worshipped Your lotus feet for destroying the armies of their enemies. "SamU" means the army and laya icchayA (layecchayA) means the desire to destroy that army. The union of Samu with la produces the name of mUla nakshatram. The meaning of "mUlam" is root.



SLOKAM 20

कलितनियमपूर्वाषाढकाषायचेला

यतसकलहृषीका यद्यतीन्द्रा विशन्ति ।

तदपि भजति धाम न्यस्य भारं त्वदङ्घ्रौ

मम जननि नृपाशो मादृशो बालिशोऽपि ॥

kalitaniyamapUrva AshADha kAshAya cela

yata sakalahrshIKA yat yatIndrA viSanti |

tadapi bhajati dhAma nyasya bhAram tvadanghrau

mama janani nrpASa: mAdrSo bAlisa: api ||

Meaning:

hE mama janani! My Mother! The place that great rshis reach after performing bhakti yogam by practicing many austerities, wearing saffron robe and controlling their indriyAs becomes easily accessible to people like me when we hold You in the place of bhakti yogam and perform prapatti at Your lotus feet.

Comments:

The greatness and simplicity of Prapatti as mokshopAyam compared to bhakti yogam is referred to in this slokam.

pUrvAshADha nakshatram is mentioned in this slokam. pUrvAshADha means undefeated or unsubdued ("an invincible nakshatram"). The other meaning is linked to the sloka vAkyam, "kalitaniyama pUrva AshADha kAshAya cela", the first pAdam of this slokam. "kalita niyama" refers to that which was accepted following Yati dharma and niyamam (discipline). What was accepted? The saffron robes (kAshAya cela) and tridaNDams (AshAdha) were accepted to enter in to sanyAsa

(turIya) ASramam. Such Yatis through control of indriyams (yata sakala hrshIKA) attain the supreme status. The poet says that he is simple and unqualified to attain such siddhis but will follow the route of BharanyAsam at the sacred feet of MahA Lakshmi to gain the same status and bypass the rigors of practicing Bhakti yogam.



*SrI ranganAyaki tAyAr - gopurapatti
(Thanks: Urupattur SrI Soundararaja Desikan swami)*



SLOKAM 21

सारापदानशतमोदितविश्वदेव-

तारापतिस्थमपि भानुसुतेन राज्यम् ।

त्वत्प्राप्तिकार्यसहकारगिरैव लब्धं

कार्योद्यमोऽपि महतां कमले शिवाय ॥

sAra apadAnaSata modita viSvadeva

tArApati sthamapi bhAnusutena rAjyam |

tvat prAptikArya sahakAragiraiva labdham

kArya udyama: api mahatAm kamale SivAya ||

Meaning:

hE Kamale! The unimaginable possibility of SugrIva becoming the king of KishkindA in the presence of the great vAli whose valor won him many a battle and who was the husband of tAra, happened only because he offered to help in finding You. Even a mere mention of participating in a good effort will give one all that is good even if he does not actually do so.

Comments:

viSvadeva tArA represents the star uttarAshADha. Veda mantram refers to the connection of viSva devAs to uttarAshADha Nakshatram (AshADha nakshatram viSvodeva devatA).

viSvedevA: linked to uttArAshADha nakshatram occurs often in Rg Vedic Passages (Mantrams). Examples are the mantrams: I.3.7-9. They are recognized as Universal Gods, Protectors and supporters of Men and bestowers of rewards . The 8th mantram visualizes them as the swift moving Gods, the shedders of rain



coming to the soma rasa libation. The viSvedevAs represent entire class of Gods and Yajur Vedam (II.22) salutes them as well. Some interpret viSvedevAs as rays of Sun instead of a group of Gods (raSmayo hyAsa viSvedevA: as per satapata brAhmaNam). This goes well with the Rg Veda Mantram I.3.8: "May the swift-moving Universal Gods, the shredders of rain, come to the libation, as the solar rays come diligently to the days".



SLOKAM 22

दुरितं विषह्य निखिलं दयानिधे

परिपात्वकिञ्चनजनममुं भवानिति ।

जगद्दुद्भवादिनिरतस्य शार्ङ्गिणः

श्रवणेऽभिधेहि रहसि स्वयं रमे ॥

duritam vishahya nikhilam dayAnidhe

paripAtu akincanajanam amum bhavAn iti |

jagadudbhavAdiniratasya SARngiNa:

SravaNe abhidhehi rahasi svayam rame ||

Meaning:

dayAnidhe! One who has the wealth of dayA, when You are alone with EmperumAn, please whisper in His ears that He should pardon us and excuse our sins, that we have no other recourse but EmperumAn and that He should protect us from the fear of samsAram. If You do not do so, He who is involved in creation of the universe will not protect us.

Comments:

"SARngiNa: SravaNe rahasi svayam abhidhehi" - Here SravaNa nakshatram is invoked. This is a very moving prayer relating to PirATTi's purushAKAra tattvam, where She intervenes on our behalf with Her Lord. The poet identifies himself as "akincanan" and asks the Abode of dayA, PirATTi, to forgive all sins and protect him well (dayAnidhe! bhavAn akincanam amum nikhilam duritam vishahya paripAtu).



SLOKAM 23

अशक्तोऽस्मि दुःसाधनिष्ठासहस्रेषु

अहं कर्मबोधाद्युपायान्तरेषु ।

अतस्तावकीने सुरद्रोरनूने

पदे लोकमातः प्रपद्येऽतिभीतः ॥

aSaktosmi du:sAdha nishThA sahasreshu

aham karmabodhAdi upAyAntareshu |

ata: tAvakIne suradro: anUne

pade lokamAta: prapadye atibhIta: ||

Meaning:

LokamAtA! I am incapable of performing karma and bhakti yogams that have many stipulations. This incompetence of mine makes me fear samsAram. I am surrendering at Your feet that has much greater wish-granting power than the kalpaka tree.

Comments:

This is yet another moving Prapatti slokam, where the poet declares his inadequacy to practice rigorous yogAs, states his fear of the terrors of samsAram and seeks MahA Lakshmi's sacred feet as refuge.

The poet says: "du:sAdha-nishThA sahasreshu aSaktosmi". I am incompetent to observe the thousands of requirements of Karma and Bhakti yogam. I am scared of samsAric fears (atibhIta:). Therefore I surrender at Your sacred feet (tAvakIne pade prapadye).

The term dhanishTha refers to the star aviTTam. It is woven in the first pAdam of the slokam as "du:sAdhanishThA".

SLOKAM 24

त्वत्परिग्रहजुषं द्विषन् रमे

क्षीयते बहुसहायवानपि ।

तन्निदर्शनमपास्तवारिजः

चन्द्रमाः शतभिषङ्निषेवितः ॥

tvatparigrahajusham dvishan rame

kshIyate bahusahAyavAnapi |

tannidarSanam apAstavArija:

candramA: Satabhishak nishevita: ||

Meaning:

Rame! When one abuses Your devotee, he will face grave consequences. The Candra who troubles the lotus that is in Your hands is afflicted with the disease of waning. Even the presence of many stars (hundred doctors) does not help him.

Comments:

The poet has played with the two meanings for the term "Satabhishak" which means Satabhishak nakshtram and numerous stars meaning hundred doctors.

Sataya nakshatram is ruled by VaruNan, the god of cosmic waters. Satabhishak refers to hundred physicians. The word VaruNa has been derived from the root *vrn* (वृण्) meaning to choose, to select. The definition of VaruNan in this context is: "ya: sarvAn SishThAn mumukshUn dharmatmano vrNoti sa varuNa:". He is "the One who selects out, chooses and thus favours only them who are virtuous and deserving to follow the path leading to freedom from bondage". He selects and places them at the sacred feet of the Satabhishak rUpiNi, MahA Lakshmi to

receive Her KaruNA KaTAKsham and get redeemed from the cruel sin of bhAgavatApacAram.



*SrI mahAlakshmi tAyAr - tirukkoshTiyur
(Thanks: www.pbase.com/svami)*



SLOKAM 25

भगवति यस्य भवद्गुणकीर्तनकं प्रोष्ठपदमास्यम् ।

भवति हि जगति गतिः तच्चरणाम्बुजरेणुरस्माकम् ॥

bhagavati yasya bhavadguNa kIrtanakam proshThapadam Asyam |

bhavati hi jagati gati: tat caraNAmbujareNu: asmAkam ||

Meaning:

Bhagavati! The dust from the feet of those who sing Your praise is our refuge.

Comments:

This slokam talks about the greatness of bhAgavata sambandham. If the term kIrtanakamproshThapadam is split as kIrtana + kampra + oshTha + padam, it means movement of lips and when split as kIrtanakam + proshThapadam, it means the star pUraTTAdhi.

This is considered as "a transformational Nakshatram", which will make those linked to it as benevolent sacrificers for a higher cause based on their fondness for BhAgavata satsangam. With their lips, they are engaged in the sankIrtanam of the thousand attributes of MahA Lakshmi with the BhAgavata ghoshThI and become blessed.



SLOKAM 26

तवत्पदमरविन्दगृहे वन्दन्ते हन्त जन्तवो भुवि ये ।

भुवनोत्तरभाद्रपद क्षुण्णममीषां गृहद्वारम् ॥

tavatpadam aravindagrhe vandante hanta jantava: bhuvi ye |

bhuvana uttara bhAdrapada kshuNNam amIshAm grhadvAram ||

Meaning:

aravinda grhe! (The One who resides in lotus)! When a trivial living being worships Your lotus feet, the entrance of his house will be stamped by the feet of herds of elephants.

Comments:

Those who worship SrI MahA Lakshmi will gain so much wealth that they could house herds of elephants in their houses. The term **uttara bhAdrapada** means feet of elephant herd and the star **uttaraTAdhi**.

uttara bhAdrapAda nakshatram is ruled by ahirbudhnyA, a great devotee of Lord Narasimhan. He composed the Mantra rAja pada stotram. One born in this nakshatram enjoys spiritual growth and material prosperity. He is also gifted with unique speaking and writing (grantha-nirmANa) abilities.

When the poet describes the glories of those (born under this star), who worship MahA Lakshmi's sacred feet, he says that the front of the houses of such people are marked with the foot prints of noble elephants. The kings and devAs come riding on elephant's backs to pay their homage to this exalted bhaktA of MahA Lakshmi. The aiSvarya sampat of these BhaktAs are hinted here.





SrIrangam divya dampati serti utsavam - Thanks: Chi N Santhanakrishnan

SLOKAM 27

शिशिरेऽवतीर्य सिन्धौ साकं शीतांशुना पद्मे ।

करुणार्द्रै कान्तहृदि स्थास्तुर्मुष्णासि तापं मे ॥

SiSire avatIrya sindhau sAKam SI+AmSunA padme |

karuNardre kAntahrdi sthAsnu: mushNasi tApam me ||

Meaning:

Lakshmi! You emerged from the cool waters of the ocean along with the moon who has cool rays. You are wet with mercy. You stay permanently on EmperumAn's chest. Only You remove the heat of my tApatrayam.

Comments:

The nakshatram saluted in this slokam is RevatI, the auspicious nakshatram linked to Lord RanganAtha. In the first pAdam of this slokam, the word revatI is housed (SiSirevatIrya). She arose out of the cool, Milky Ocean. She is linked on one side with Her sahodaran, Candran and on the other side to pUshan, the nourishing form of Sun God, one of the twelve AdityAs.

There are a lot of references to the name RevatI in the VedAs (Rg. Vedam: I.30.13) and Yajur Vedam as well as in atharva Vedam (Mantram 2495). "vAgvai revatI" is satapata brAhmaNa mantram (3.8.1.121). One of the famous mantrams of Yajur Vedam (III.21) in this context is:

रेवती रमधवस्मिन्योनावास्मिन्गोष्ठोस्मिँल्लोकेस्मिन्क्षये ।

इहैव स्त मापगात ॥

revatI ramadhavasminyonAvAsmingoshThosminllokesminkshaye |

ihaiva sta mApagAta ||

Meaning:

"Oh vedic speech (vAk), May Thou remain in this altar, in this Yaj~na, in this spot and in this house. Remain here, and go not far from here".

Another Yajur Veda Mantram salutes Revatis, Mantrams linked to Raivata sAmans; here, **revate** means splendour and aiSvaryam. This Yajur Veda Mantram is:

महानाम्नयो रेवत्यो विश्वा आशाः प्रभूवरी ।

मैधीर्विद्युतो वाचः सूचीभिः शम्यन्तु त्वा

mahAnAmnyo revatyo viSvA ASA: prabhUvarI

maidhIrvidyuto vAca: sUcIbhi: SamyantU tvA - -XXIII.35

Meaning:

"May the MahAnAmni and revatI vedic verses, the far spread supreme regions, the lightning in the clouds, and the voices uttered by the subjects, all satisfy the king".



SLOKAM 28

संग्रथ्य चित्रैः पदरत्नषण्डैः

समर्पिता दास्यजुषा मयैषा ।

नक्षत्रमाला नदराजकन्ये

हृद्या त्वदीये हृदये चकास्तु ॥

sangrathya citrai: padaratnashaNDai:

samarpitA dAsyajushA mayaishA |

nakshatramAlA nadarAjakanye

hrdyA tvadIye hrdaye cakAstu ||

Meaning:

nadaarAja kanye (Daughter of the Ocean)! Let this chain of stars, nakshatra mAlA, that I, Your slave, have offered You with choice words serve as an ornament and glow in Your heart.

Comments:

The poet requests PirATTi to accept his offering of the nakshatra mAlA slokams where he has strung the names of the twenty seven stars in the form of a garland or chain for Her, using superb words. These slokams have been composed in such a way that the aksharams increase in number with the number of slokams till they reach the middle after which they start decreasing in number. He wishes that these slokams would gladden PirATTi's heart.

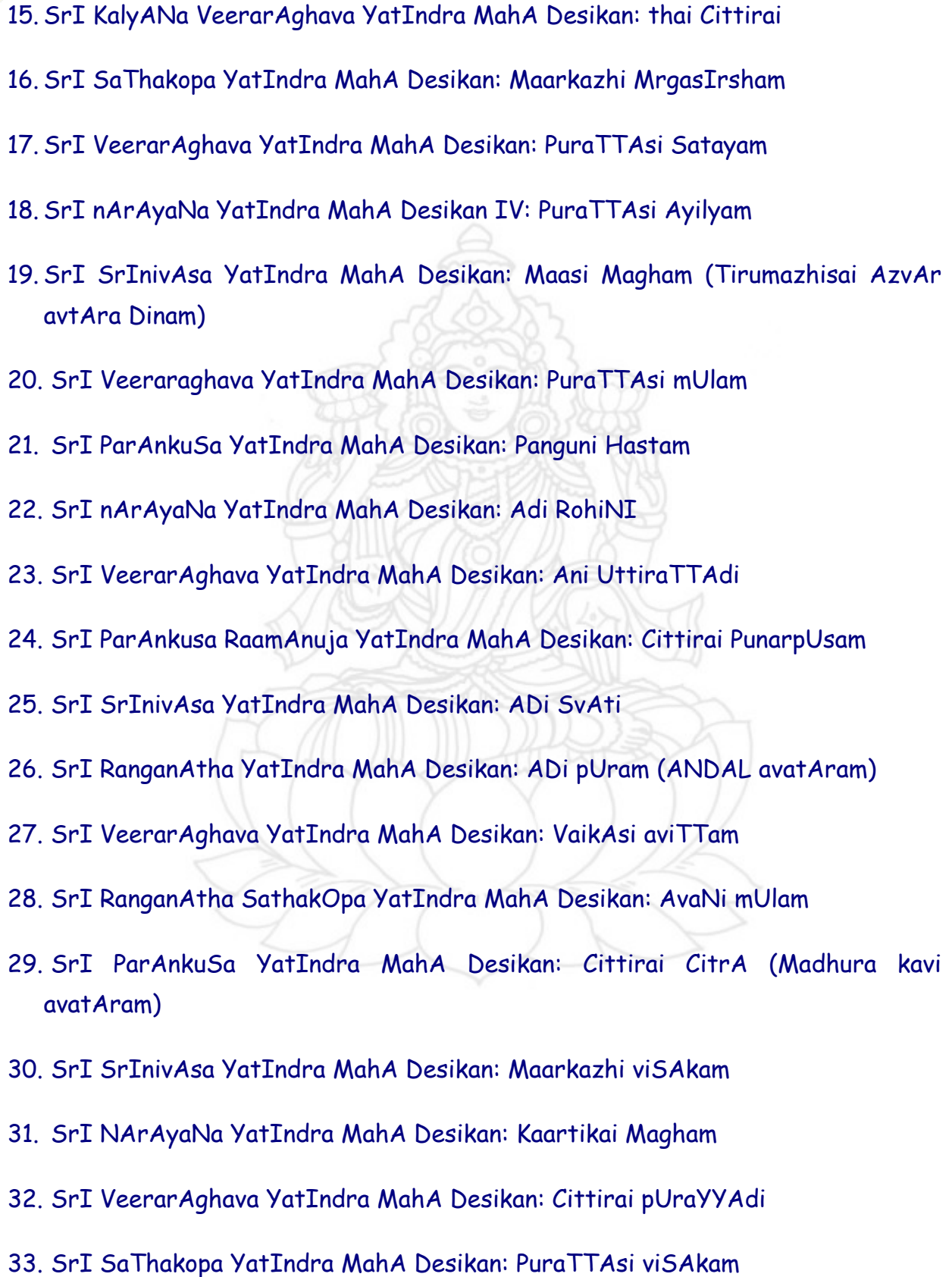
॥ इति श्रीलक्ष्मीसहस्रे नक्षत्रमालास्तबकः ॥

|| iti SrI lakshmI sahasre nakshatramAlA stabaka: ||

APPENDIX

TIRUNAKSHATRAMS OF THE 46 AZHAGIYA SINGARS OF SRI AHOBILA MATHAM:

1. Adi VaN SaThakopa jIyar (First jIyar): SiddhArti PuraTTAsi KeTTai/ 1379 C.E
2. SrI nArAyaNa YatIndra MahA Desikan I: AvaNi KeTTai
3. SrI ParAnkuSa YatIndra MahA Desikan: thai SravaNam
4. SrI SrInivAsa YatIndra MahA Desikan: mArkazhi Cittirai
5. SrI Sarvatantra Svatantra SrI SaThakopa YatIndra MahA Desikan: Kaartikai Krttikai (Tirumangai AzhvAr avatAra Dinam).
6. SrI sashTa ParAnkuSa YatIndra MahA Desikan: thai pUraTTAdi
7. SrI SaThakopa YatIndra MahA Desikan: VaikAsi viSAkam (Swamy NammAzhvAr avatAra dinam).
8. SrI ParAnkuSa YatIndra MahA Desikan: Maarkazhi, asvini
9. SrI nArAyaNa YatIndra MahA Desikan II: Ani TiruvAdirai
10. SrI SaThakOpa YatIndra MahA Desikan: VaikAsi viSAkam (Swamy NammAzhvAr avatAra Dinam).
11. SrI SrInivAsa YatIndra MahA Desikan: aippasi mUlam
12. SrI nArAyaNa YatIndra MahA Desikan II: PuraTTAsi pUrva Phalguni
13. SrI VeerarAghava YatIndra MahA Desikan I: Ani uttirADam
14. SrI NArAyaNa YatIndra MahA Desikan III: ADi uttirADam

- 
15. SrI KalyANa VeerarAghava YatIndra MahA Desikan: thai Cittirai
 16. SrI SaThakopa YatIndra MahA Desikan: Maarkazhi MrgasIrsham
 17. SrI VeerarAghava YatIndra MahA Desikan: PuraTTAsi Satayam
 18. SrI nArAyaNa YatIndra MahA Desikan IV: PuraTTAsi Ayilyam
 19. SrI SrInivAsa YatIndra MahA Desikan: Maasi Magham (Tirumazhisai AzvAr avtAra Dinam)
 20. SrI Veeraraghava YatIndra MahA Desikan: PuraTTAsi mUlam
 21. SrI ParAnkuSa YatIndra MahA Desikan: Panguni Hastam
 22. SrI nArAyaNa YatIndra MahA Desikan: Adi RohiNI
 23. SrI VeerarAghava YatIndra MahA Desikan: Ani UttiraTTAdi
 24. SrI ParAnkusa RaamAnuja YatIndra MahA Desikan: Cittirai PunarpUsam
 25. SrI SrInivAsa YatIndra MahA Desikan: ADi SvAti
 26. SrI RanganAtha YatIndra MahA Desikan: ADi pUram (ANDAL avatAram)
 27. SrI VeerarAghava YatIndra MahA Desikan: VaikAsi aviTTam
 28. SrI RanganAtha SathakOpa YatIndra MahA Desikan: AvaNi mUlam
 29. SrI ParAnkuSa YatIndra MahA Desikan: Cittirai Citra (Madhura kavi avatAram)
 30. SrI SrInivAsa YatIndra MahA Desikan: Maarkazhi viSAkam
 31. SrI NArAyaNa YatIndra MahA Desikan: Kaartikai Magham
 32. SrI VeerarAghava YatIndra MahA Desikan: Cittirai pUraYYAdi
 33. SrI SaThakopa YatIndra MahA Desikan: PuraTTAsi viSAkam

- 
34. SrI SaThakopa RaamAnuja YatIndra MahA Desikan: Kaartikai uttirADam
 35. SrI RanganAtha YatIndra MahA Desikan: VaikAsi KeTTai
 36. SrI SrInivAsa YatIndra MahA Desikan: Adi Pushyam
 37. SrI VeerarAghava SaThakopa YatIndra MahA Desikan: Maasi Pushyam
 38. SrI SrInivAsa SaThakopa YatIndra MahA Desikan: thai thiruvAdirai
 39. SrI ParAnkusa YatIndra MahA desikan: VaikAsi BharaNi
 40. SrI RanganAtha SaThakopa YatIndra MahA Desikan: Maarkazhi viSAkam
 41. SrI Lakshmi nrsimha SaThakopa YatIndra MahA Desikan: Maarkazhi pUraTTAdi (December 1854 C.E)
 42. SrI SrIranga SathakOpa YatIndra MahA Desikan: thai uttarADam (21/1/1879)
 43. SrI VeerarAghava SaThakopa Yateendra MahA Desikan: Kaartikai pUrADam (Novemebr 1901).
 44. SrI VedAnta Desika YatIndra Maha Desikan: AvaNi Hastham (August 1895).
 45. SrI nArAyaNa YatIndra Maha Desikan VIII : Kaartikai UttiraTTAdi (December 15, 1926: avtAra dinam).
 46. SrI ranganAtha yatIndra MahA Desikan: Ani Magham

The taniyans for the 46 AcAryAs of SrI MaTham are assembled in the ebook # 32 of the Sundarasimham series (<http://www.sundarasimham.org>)

