

इरो त्रिइहलो इहवइराल

BY MAHA KAVI ARASANIPPALAI SRI VENKATADHVARI



ANNOTATED COMMENTARY IN ENGLISH BY:

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Sri Perundevi ThAyAr



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॥ श्री ॥

श्रीमते रामानुजयाय नमः ॥

श्रीमद्वेदाध्वरि विरचितम्

॥ श्रीलक्ष्मसिहस्रम् ॥



Sri Amruthavalli ThAyAr

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पद्मे येषामुच्चभावो न नित्यो
ये सर्वेऽपि स्थानभेदेन तीक्ष्णाः ।
यष्टुं तुष्टिर्न ग्रहांस्तानतस्त्वां
नित्यौन्नत्यां नौमि सर्वत्र मृद्धीम् ॥





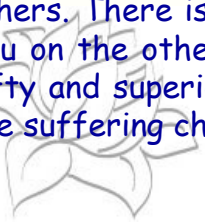
PadhmE yEshAm ucchabhAvO na nithya:
yE sarvEapi sTAnabhEdhEna theekshNA:
yashtusthushDir-nagrahAmsthAnatasthvAm
nithyounnathyAm noumi sarvathra mrudhveem

Oh PadhmAsani! AdiyEn will not salute the nava grahams (na noumi). adiyEn will prostrate only before You. The reasons are twofold. They have two major blemishes:

(1) They are in ascendance (Uccha sTAnam) only for a limited time (Uccha bhAvE na nithya:). Sooryan is recognized to be uccham (ascendant) in mEsha rAsi; Chandran in Vrushabha rAsi. Once they move from these exalted and benevolent positions of theirs, every one of the nava grahams lose their boon granting capabilities and MangaLathvam. Why should adiyEn pay attention to these unsteady vyakthis? I will not.

(2) Further, their svabhAvams change once they come down from their Uccha Raasi to neecha rAsi. None of the nine are known for their unchanging benevolence. One day or other, they display vikArAm (Changes in svabhAvams). Not only do they lose their auspiciousness, but they become cruel, when they enter into neecha Raasis (yE sarvEapi sTAna bhEdhEna theekshNA:). Thus, there is nothing steady in their svabhAvams. They have mood swings, When adiyEn compares them with you, adiyEn is overwhelmed by your unquestioned superiority over the nava grahams. Your loftiness is forever and intrinsic (svabhAvikam). It does not change with time, place or dEsam. Your permanence in loftiness and undiminished capacity to grant the desired boons at all times is not shared by the nava grahams. adiyEn can only worship You with unchanging oudhAryam (generosity).

Secondly, there are those who change their guNams from place to place and from moment to moment. They behave kindly with a few and display anger at others. There is no steady stream of Dayaa that can be expected from them. You on the other hand is an undiminished pravAham of Dayaa. You are forever lofty and superior to all of the nava grahams in your display of compassion to the suffering chETanams. You are "NithYonnathai" and "Sarvathra





Mrudhvee". That is why adiyEn salutes only you and do not go near the nava graham for anything.

SrImathyai MahA Devyai Nama:

Daasan, V.Sadagopan

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NAAMA VAIBHAVA STABAKAM

17TH CHAPTER OF SRI LAKSHMI SAHASRAM



Sri Ranganayaki ThAyAr

FIRST SLOKAM

धाम्ना दृश्येय राजीवधाम्ना तेन दयालुना ।
आम्नानं जातु चिद्यस्य नाम्नां ज्ञानैर्युनक्ति नः ॥





dhAmnA dhruSyEya rAJeeva dhAmnA tEna dayALunA

AamnAnam jAthuchith yasya nAmnAm Jn~Anair yunakthy na:

Meaning: The splendid luster (tEjas) of MahA Lashmi is recognized as being rooted in the lotus flower. That tEjas has all soubhAgyams to bless us. The very mention of her many nAmAs even occasionally will bless us with Jn~Anam (Superior knowledge about the three tatthvams). May the glances of this embodiment of Dayaa fall on adiyEn!

The superior power of Lakshmi Naama sankeerthanam (nAmnAm AamnAnam) is referred to here. That sankeerthanam need not be done every day. Even occasional recitation (Jaathuchith/kadhAchith) of her nAmAs will confer the extraordinary boon of uniting us with blemish-free Jn~Anam (nAmnAm AamnAnam na: Jn~Anai: yunakthy).

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She is the embodiment of Dayaa (DayALu). Her lustre (dhAmnA) has its home in the auspicious lotus flower (rAJeevadhAmnA dhAmnA). May adiyEn be the





object of the mangaLa dhrushti of that luster (tEna dhAmnA dhrusyEya).

MahA Lakshmi is identified with tEjas based on the SrI Sooktha salutations. As "Jwalantheem", "ChandrAm" and "SooryAm". She is "JyOthirmayee", "JyOthi SvarUpiNi".

The sukhAnubhavam of the usage of similar sounding words that lilt is adbhutham: "yasya dhAmnA Raajeeva dhAmnA dhAmnA dhruSyEya! "

Our ThAyAr is ParamdhAmavathi, Raajeeva IOchanai, PuNDareeka valli and aravindha dalAyathAkshi. The power of Her MangaLa dhrushti has been celebrated by Swamy Desikan elaborately Sri Sookthi e-book in <http://www.sundarasimham.org>. Sankeerthnam of Her dhivya NaamAs will give us many kinds of boons, the chief among them is the acquisition of Sadh Jn~Anam. Parama Bhakthi about Her sacred feet is the end result, which propels us to Moksha sukham.

The boon granting power of her nAMAs is such that they even an occasional recitation is sure to confer the supreme boons on the reciter. Such is Her oudhAryam and Dayaa Svaroopam celebrated by Swamy Desikan in His Dayaa Sathakam (<http://www.sundarasimham.org>).

The poet prays here for the dhivya KaDAkshams of the MahA PrabhAvasAli, SriKoMaLavalli ThAyAr, who restored his eye sight with her JyOthirmaya KaDAksha veekshaNyam.





SrI Hemambhuja ThAyAr

SECOND SLOKAM

अणविन्द्रतनयेऽतिदुःसहै-
र्दुर्नरेन्द्रगुणवर्णनातपैः ।
आर्तया रसनयाद्य शीतळं
कीर्तयामि तव नाम कोमळम् ॥

arNavEndhratanayE athidussahE: dhurnarEndhra-guNa-varNanAtapai;
Aartayaa rasanayA adhya Seethalam keerthayAmi Tava nAma kOmLam



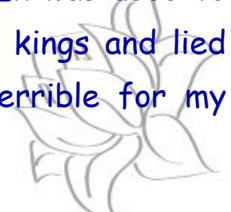
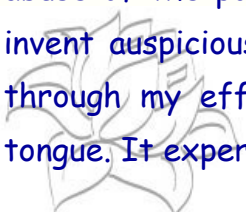
In the second sLOkam of the Naama Vaibhava sthaBakam of Sri Lakshmi Sahasram, Sri VenkadAdhri Kavi instructs us that the NaamAs of our Mother are extraordinarily efficient in quenching the unbearable heat of the Taapams:

arNavEnhdra tanayE = Oh Daughter of the king of the Oceans ! (The reference here is to the birth of MahA Lakshmi from the Milky Ocean as the daughter of the Samudhra Raajan during the churning of the Milky Ocean by the Lord to gain Her as "PeNNamudhu").

Tava Naama kOMaLam SeethaLam keerthayAmi = adiyEn is now engaged in the sankeerthanam of Your most beautiful and cool Sahasra naamams.

What is the effect of such keerthanam on adiyEn's tongue that has until now been parched by the singing of the praise of the inauspicious and insignificant kings of this world? The recitation of your cool and beautiful NaamAs has brought immense comfort to my tongue and has immersed me in the cool and rejuvenating amrutha pravAham of yours.

My tongue until now was experiencing intolerable sufferings (Aarthi) from the relentless heat associated with my effort in singing about the nonexistent (imaginary) attributes of the inauspicious kings. This attempt at the guNa varNanam of these evil kings (dhur-narEndhrA guNa varNanam) for eking out a livelihood was like being baked in the midday heat of the Sun. The sufferings experienced by adiyEn's tongue (VarNanAthapai: aarthayA rasanayA) through abuse of the poetic skills blessed by you was terrifying. AdiyEn was used to invent auspicious and lofty guNams in these haughty, wealthy kings and lied through my efforts to praise them. The consequence was terrible for my tongue. It experienced immense sufferings.





By switching now to sing about your seethaLa, kOmala dhivya nAmams, adiyEn has brought joy and comfort to my parched tongue (rasanayA adhya SeethaLam kOmalam Tava Naamaani keerthayAmi). The Aarthi (suffering) of my tongue (rasanA) is now gone. The VairAgyam of Swamy Desikan expressed through His powerful pentad of sLOkams in the Sri Sookthi of VairAgya panchakam under similar circumstances has to be recalled here. The commentary on Sri VairAgya panchakam can be accessed at the [Sundarasimham website](#) in the form of an e-book.

Sri KaNNan Swamy's beautiful Summary in Tamizh of this sLOkam is:

DhUrttharai puhazhntha tApam

TheertthiDa nAvil taNmai

SErtthiDa unn nAmatthaik-

Keerthanam paNNUhinrEn





Sri Senkamalavalli ThAyAr

THIRD SLOKAM

राजीवगेहे तव मर्त्यराजी-
राजीवयन्ति व्यसनाब्धिमग्नाः ।
नामानि यः कीर्तयते स धन्यो
वैमानिकानामपि माननीयः ॥

rAjeevagEhE Tava marthyarAjee
rAjeevayanthy vyanABdhi-magna:
nAmAni ya: keertayathE sa dhanyO
vaimAnikaanAmapi mAnaneeya:





In the third sLOkam of Naama Vaibhava sTaBakam, ArasANippAlai Kavi instructs us that the sankeerthanam of our Divine Mother's naamAs will transform us to a status superior compared to that of the blessed DevAs:

Meaning: Oh MahA Lakshmi having your abode in the Lotus flower! Those who recite Your rejuvenating nAmAs, while they are swirled about in the whirlpools of SamsAric ocean become blessed and are saluted even by the celestial beings for their loftiness of status !

The key words of this sLOkam are: "Ya: Tava nAMAni keerthayathE, sa: VaimAnikAm api mAnaneeya: (bhavathy) .

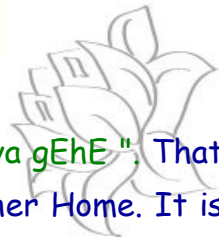
The One who engages in the sankeerthanam of your auspicious nAmAs attains a status that is superior even to that of the DevAs.

The Tamizh rendition of this sLOkam by Sri KaNNan Swamy is:

†Enmalar thAmarai veetu
dEvi Ramai peyar paattuut-
thErcchi peRum narar mAttu
dEvarhaLin pArAttu

(Comments) on the word groups of this sLOkam:

1. " RaajevagEhE": MahA Lakshmi is addressed here as "Raajeeva gEhE ". That sambhOdhanam relates to Sri Devi having the lotus flower as her Home. It is





in this context; Sri Sooktham salutes her as one resident in the Lotus flower known for its softness and beautiful hue:

"PadhmE sTithAm Padhma VarNAM ThvAmihOpahvayE Sriyam"

The prayer here is for the Devi of the Lord residing in her lotus home to reside near the upAsakan.

Another manthram of Sri Sooktham also recognizes her residence in the Lotus flower (PadhmAlayA):



पद्मप्रिये पद्मिनि पद्महस्ते
पद्मालये पद्मदलायताक्षि ।
विश्वप्रिये विष्णुमनोऽनुकुले
त्वत्पादपद्मं मयि संनिधत्स्व ॥





Padhma PriyE Padhmini Padhma hastE
PADHMAALAYE PadhmadaLAYathAkshi
ViswapriyE VishNumanOnukoolE
Thvath paadha padhmam mayi sannidhathsva

The prayer here is for the Lady residing in the house of Lotus to place her lotus soft feet on the head of the Upaasakan.

2. " Marthya rAjee: Aajeevayanthi ": Here MahA Lakshmi is recognized as the One, who rejuvenates the assembly of human beings (Marthya rAjee:) from their states of ajn~Anam , Vipareetha Jn~Anam that sinks them deep into the ocean of SamsAram. She is the DayALu, who takes pity on them and helps them readily as the Mother caring for her suffering children.

3. " VyasanABdhi-magna: Ya: tava nAmAni keerthayathE SA: dhanya:" Oh Lakshmi! Any one deeply immersed in the sorrowful sea of Samsaaram and is astute enough to recite your auspicious names becomes a fortunate one (dhanya :).

4. " sa: VaimAnikAnAmapi mAnaneeya:" Oh Sri Devi! That fortunate one becomes superior even to the DevAs dear to the Lord. That blessed one is worshipped even by those Celestial ones. If that blessed one is saluted by DevAs, it is easy to surmise that human beings will definitely hold him in highest reverence. DevAs travel in the sky in their chariots, the wheels of which do not make contact with the Earth; the humans before reciting Lakshmi's sahasra Naamams were caught up in the whirlpool in SamsAric Ocean. The power of Lakshmi's nAma sankeerthanam lifts these troubled ones and elevate them to





the level of the DevAs. Such is the ennobling power of her nAmAs! The person Becomes fit for worship by the DevAs, who consider him as a PuNyasaali and wish to acquire their puNyam by worshipping these fortunate ones (Daasars of Lakshmi Devi) .

5. Alliteration: Sri VenkatAdhri Kavi uses the "Raajee" sabdham thrice to telling effect in this sLOkam: "Raajeevam (Lotus), Raajee (rows) and Aajeevayanthi (Resuscitates) Similarly, the poet uses to pleasing effect "the naama and maana sabdhams" in the second half of this sLOkam: "nAmAni, vaimAni, naamapi, mAnanee". This is a power packed and pleasing usage for the enjoyment of the listeners.





Sri Perundevi ThAyAr

FOURTH SLOKAM

पञ्चेषुचापलपलायनसिद्धमन्त्रं
घण्टाविशेषनिनदं कुहनापिशाच्याः ।
कोपानलप्रशमसान्त्ववचो मुरारेः
के नाम नाम न जपन्ति तवाब्धिकन्ये ॥



pachEshu-chApala-palAyana-siddha-manthram
gaNDA-visEsha-ninadham kuhanA-piSAchyA:





kOpAnala-praSama-sAnthva-vachO MurArE:

kE nAma nAma na japanthy tavABdhikanyE

In the Fourth sLOkam of Naama Vaibhava sTaBakam, ArasANippAlai Kavi instructs us that the sankeerthanam of our Divine Mother's naamAs will banish our AasA-Paasams and mohams driven by manO vikArAmS (Kaamams caused by ManmathA's arrows):

The key words of this sLOkam are: aBdhi KanyE! Tava nAma kE nAma na Japanthy?

The poet asks here a rhetorical question (Oh Daughter of the Ocean! who indeed will not meditate on your divine names?) and answers in the affirmative: Every one does!

Your nAmAs are boon granting and wish yielding in many ways and hence there would be no one, who will stay away from reciting and reflecting on the vaibhavam of Your nAmAs. Anvaya Kramam: aBdhi kanyE! Pancha ishu chApala palAyana siddha manthram, kuhanA piSAchyA: gaNDA visEsha ninadham MurArE: kOpAnala praSama sAnthva vacha: Tava nAma kE naama na japanthy ?

aBdhi KanyE = Oh Daughter of the Ocean!

Pancha ishu chApala palAyana siddha manthram = Your nAmam is a siddha manthram that drives away the distortions to the mind caused by the five flower arrows of Manmathan. We would have to recall in this context the differences Between siddha manthram and sAdhya manthram based on our understanding

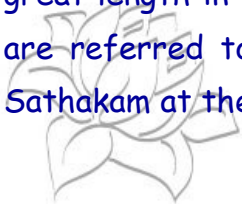




of siddhOpAyam and SaadhyOpAyam dealt in detail in Swamy Desikan's Sri-math Rahasya Thraya Saaram.

KuHanA piSAchyA: ganDA visEsha ninAdhm (ninAdha mantram) = It is the sunAdham from the ringing of a special kind of bell that drives away the ghost of deception (vanchanai) that deludes and tricks the mind to travel in paths forbidden by the Saasthrams of BhagavAn. To relate to KuHanA piSAsu, we can think about PuthanA, who came to infant KrishNA's side to breast feed Him with her poisonous milk and she got destroyed in turn. When the sound of the bell in the form of Your divine names like PadhmA, IndhirA, Lakshmi are heard, the categories of ghouls and ghosts coming under the name of PiSAsu take flight and never return to their favorite places in the minds of SamsAris. This nAdham is an unique kind of peeling of the bell. It is the announcement of Dayaa Devi from the top of the hills of ThiruvEnkatam declaring war on these PisAsus and chasing them away from their special perches. This is indeed a VisEsha gaNDA ninadham. This could also be considered as the Powerful rak-shaNa manthram arising from the AchAryan next to the Lord (MahA Lakshmi) in our Guru Paramparai.

MurArE: kOPa anala praSama sAnthathva vacha: = The sound of this manthram (Your naama ucchAraNam) is extraordinarily effective in quenching the fires of anger that the Lord has over the many and repeated transgressions of the bhaddha Jeevans. The nAmAs of Yours gaNDA naadhams) have the Pu-rushAkAram effect and the Lord's anger is quelled. The way in which the intercession in favor of the offending jeevan is achieved by MahA Lakshmi and Her amsa bhUthais (BhU , GodhA and NeeLA and Dayaa Devis) is described at great length in Sri Sthuthi , BhU Sthuthi and GodhA sthuthi. The bhakthAs are referred to the e-books on Sri, BhU and GodhA sthuthis and Dayaa Sathakam at the Sundarasimham website:





(Sri Sthuthi)

<http://www.sundarasimham.org/ebooks/ebook1.htm>

(BhU Sthuthi)

<http://www.sundarasimham.org/ebooks/ebook2.htm>

(GodhA Sthuthi)

<http://www.sundarasimham.org/ebooks/ebook3.htm>

(Dayaa Sathakam)

<http://www.sundarasimham.org/ebooks/ebook16.htm>

Tava nAma kE nAma na japanthy? = who indeed would not recite your auspicious and powerful nAmAs to gain the soubhAgyams and ultimately sath-gathi? Engagement in the recitation of your dhivya Naamams will destroy the disaster yielding kAmams, Mohams and banish the anger of Your Lord over our daring acts that defy His commands (Aj~NA Ullanganam).

(Additional Commentary on the words and passages):

1. Pancha Ishu: Manmathan, the son of the Lord is the Pancha BhANan (Five flower arrows that he uses to kindle kAmams). Even ANDAL prays to him to unite her with Her Lord in the first decad of Her Naacchiyar Thirumozhi.

2. Pancha chApa ishu chApalam = the longings between the lovers, the joy and





the sorrow caused from union and separation (samsIesham and visIesham), the mental agony to be reunited, the anxieties caused by separation are grouped under the word "ChApaLam". These are chApala vikArAs as long as they are not centered on the Lord to seek His companionship.

3. Pancha ishu chApala palAyana siddha mantram = These destructive ChA-palams caused by the five arrows of Manmathan that keeps us away from the Lord are driven away by the siddha mantram of Your nAmAs. They are tAraka, pOshaka, ujjevana mantrams. Reciting them is equivalent to the efforts of ManthrOpAsakan, who is engaged in dhyAnam of His upAsanaa Murthy after performing purascharaNam with, niyamams and nishtais. On recitation, of your nAmAs, the chapalams run away, the desires of a negative kind are burnt to their roots. The effect of "maRRai namm kAmangaL mARREIO yem paavai" is gained by the reciter. It is the sidhda Manthram that has existed forever; it s a Prasiddha mantram. It helps us to travel in "gathi visEsham" of archirAdhi mArgam and enjoy the boon of ParipoorNa BrahmAnandham at the Supreme abode of the dhivya dampathis.

When one recites her sahasra NaamAs like "Lakshmi, Padhmaa, Indhiraa", Manmathan recognizes that the reciter is eulogizing his own dear Mother and does not cause any buddhi chApalyam to the reciter. He creates the Saanthi rasam instead of SrungAra rasam in the mind of the reciter.

4. Guhanaa = Vanchanai, deceptive acts causing delusion (chittha bramai): Guhanaa is like a hiding ghost (PisAsu, BhUtham, bad spirit, Mohini) and can cause serious damage leading all the way up to untimely death. The recitation of your names such as "SarOjaa, HariNee, ChandrA, Padhmini, SaarngiNee, VaishNavee et al" have the same effect as the ringing of the GaNtA during Bhagavath AarAdhanam, when all ill meaning spirits (asura sakthis) are chased





away. This is the GaNTA viSEsha nAdham. It is also equivalent to the Naadham generated by BhagavAn's Paadhuakais, which is nothing but the sound of AchAryAn. The Naadha Paddhathi of Sri Ranganatha PadhukA sahasram celebrates the glories of that naadham in 100 verses (SIOkams381-480):

www.sadagopan.org/srps/srps14.1.htm

5. MurArE: kOPa anala praSama sAnthathva vacha: = The sound of your nAmAs quench the raging fire of the Lord's anger (MurAri kOPa analam). The just anger of Your Lord over our many and unceasing trespasses is in the form of nigraha krOdhaGni. That gets quenched by the potent fire extinguisher represented by the power of your auspicious names. Your Lord's anugraha sakthi sprouts forth and forgives the aparAdhis.

6. kE naama nAma: = Who indeed will not perform Your nAma japam ? Even those, who do not have the patience and discipline (niyama nishtais), will, recite your dhivya nAmAs since they constitute a siddha manthram. The sinners, the punyasAlis, the powerful, the feeble minded ones, all of them, recite Your nAmAs to derive the benefits (freedom from the anger of Your Lord).

Sriman KaNNan Swamy's Tamil summary of this sIOkam is beautiful to include here:

Manmathan sey manacchapalam mARRividum mantiram

mOsadiyAm mOhini mEl mOthuhira mani oliyAm

Murararipuvin muLLsinatthai muRiyadikkum muthu mozhiyAm

muRikadalin mahal peyarai mozhiyAthAr yevar uLarO ?





Sri Vedavalli ThAyAr

FIFTH SHLOKAM

आम्नायदुग्धजलधेरमृतं मदम्ब
नित्यद्विषां प्रहरणे द्रुहिणास्त्रमन्त्रः ।
नारायणस्य किल नित्यजपस्त्वदीयं
नाम प्रगल्भतममभ्युदयं तनोतु ॥





AamNaya-dugdha-jaladhEramrutham madhamBha
nithyadhvishAm praharaNE druhiNAsthramanthra:
NaarAyaNasya kila nithyajapas-thvadheeyam
nAma prakalbhatamam abhyudhayam tanOthu

On this PaarTiva Panguni Utthiram day, when our SaamrAjya DhAyini, Sri Ranga NaacchiyAr reigns supreme in yEkAsanam with Her Lord in the kalyANa MaNTapam at Srirangam, let us study the next sLOkam of Lakshmi Sahasram :

Anvaya Kramam (Prose Order): MadhamBha! (Tava Naama :) AamNaya-dugdha-jaladhE: amrutham, nithyadhvishAm praharaNE dhruviNAsthramanthra:, NaarayaNasya kila nithyajapa: , prakalpatamam Thvadheeyam nAma: abhyudhayam tanOthu .

Meaning: Oh My dear Mother! Your names are glorious in many ways. They are the essence of the four Vedams just like the nectar is the auspicious essence of the milky ocean. Your nAmAs destroy utterly the eternal enemies of ours like Kaamam, anger (krOdham), jealousy et al. Your nAmAs are like the never failing BrahmAsthrAm in destroying these ancient and persistent enemies. Your namAs are very dear to Your Lord for His own Japam. May your auspicious nAmAs spread srEyas (MangaLam) everywhere!

The key prayer in this sLOkam is: "Madhambha! Pragalbhatamam Thvadheeyam nAma: abhyudhayam tanOthu" (Oh My Mother! May your sacred and most powerful nAmAs of Yours spread everywhere srEyas that grants long life, freedom from diseases, strength, tranquility, freedom from fear of every kind, destruction of the six enemies such as Kaamam, Madham, KrOdham, IObham,





Moham and Maatsaryam !).

Commentary on the words and Passages of the sLOkam

AamnAya dugdha jaladhE: amrutham: Your nAmAs are the nectar arising from the milky ocean constituted by the four Vedams. That nectar arose from the "AamnAya dugdha jaladhi" (Vedams in the form of the milky ocean) the churning of that ocean yielded the essence of the Vedams: Your nAmAs.

Vedam and the oceans have these items in common:

- (1) Both are deep, broad, expansive and "shoreless"
- (2) Milky Ocean has precious gems like Kousthubham, where as the Vedams have priceless Mantra rathnams.
- (3) Our Lord rests in both the milky ocean and the Vedams. The quintessence of Vedams is your nAmAs just as the amrutham is the essence of the milky ocean.

amrutham: Amrutham is delectable to taste , gives longevity , strength and nourishment (Aayus , AarOgyam , Pushti and Balam). Similarly, recitation of your delectable nAmAs blesses us with all of the above anugrahams. Hence it is appropriate to name your nAmAs as Veda Saara amrutham.

nithya dhvishAm praharaNE dhruhiNAsthra mantra: Our ever present enemies are six fold: desire, anger at not getting what we desire, greed to assemble worthless things, arrogance about kulam, education, wealth, jealousy and delusion resulting from the poor understanding of the Tatthva Thrayam. These six eternal enemies hold us back from making any progress in our sAdhanAs. They

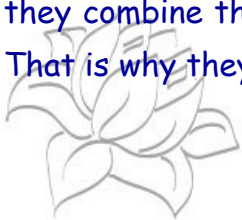




are Moksha VirOdhis. Your nAmAs have the same unfailing effect such as BrahmAstham, which destroys anything against which it is aimed at (the eye of KaakAsuran, RaavaNa Vadham etc). Your nAmAs have the same power in destroying thoroughly our six ancient enemies that set traps for us constantly. Both Your nAmAs and BrahmAstham never fail in their missions.

NaarAyaNasya kila nithya japa: (Thvadheeya nAma:) = Your sacred nAmAs are the objects of the unceasing meditation by Your Lord. Recitation of Your nAmAs have the same effect as the recitation of Your Lord's names for us. We recite your names out of reverence for you as our dear Mother. Your Lord recites your names out of Vaathsalyam (deep affection) for you. Our goal in reciting your nAmAs is for sva-rakshai (self-protection). This we do during the Urdhva PUNdra dhAraNam by invoking Your Lord's nAmAs (KesavAdhi dhvAdasa nAmAs) with Yours starting from " Sriyai nama: to MahA Lakshmyai nama: " Your Lord recites Your nAmAs for invigorating Him in the sport of protecting the world that He created. Thus, such recitations become "nithya japam" for Him. There are three kinds of Japams: "Nithya, Naimitthika and Kaamyaa Japams". The kind that Your Lord performs is of the category of Nithya Japam or must do category like sandhya vandhanam for us.

Pragalbatamam: The ascending degrees of superiority are indicated by Pragalpam, Pragalpataram and Pragalpatamam. Your nAmAs are in the category of Pragalpatamam or the most powerful and benevolent. Just as nectar is the most superior among the entities of food, just as BrahmAstham is the most invincible among the categories of weapons, just as the love for the Lord is the best among the categories of hitham, Your nAmAs are the most powerful since they combine the aspects of amrutham, BrahmAstham and Bhagavath preethi That is why they are the best among the bests.





abhyudhayam tanOthu: May those auspicious nAmAs of Yours confer on the reciter sarva mangalams (Aayus , AarOgyam, dhruDa gAthram, Pushti, Saanthy , abheethi ,dhaivAnugraham and Bhagavath Preethi !

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Srimath Azhagiya Singar offering Managalasasnam to Sri Perundevi ThAyAr during the Thirunakshtram celebrations in May 2006





Sri Thiruthankal ThAyAr

SIXTH SHLOKAM

साम्नां जन्मान्तरमखिलऋग्वर्गसर्गान्तरं वा
पर्यायो वा सकलयजुषां प्रक्रियाथर्वणानाम् ।
वेदान्तानां किमु विनिमयो विश्रुतं विश्वमात-
र्दिव्यं भव्यं दिशति जपतां देवि नाम त्वदीयम् ॥





sAmnAm janmAntharam-akhila-rg-varga sargAntharam vaa
 paryAyO vaa sakala-yajushAm prakriyA-aTarvaNANAm
 vEdAnthAnAm kimu vinimayO viSrutham viSvamAtha:
 dhivyam bhavyam diSathy japathAm Devi nAma Thvadheeyam

In the 6th SLOkam of the 17th SthaBakam, Sri VenkatAdhri Kavi instructs us that the NaamAs of MahA Lakshmi are equivalent to the mantrams of the Four Vedams:

The Key words here are: "Devi! Thvadheeyam nAma: viSrutham.japathAm dhivyam bhavyam disathy" (Oh MahA DEvi! Your nAmAs are the most celebrated. For the reciter, they grant divine kshEmam and show the way for Pa-rama PurushArTam).

Prose Order: SaamnAm janmAntharam, akhila Rg varga sargam antharam vaa, sakala yajushAm paryAyO vaa, aTarvaNANAm prakriyA vaa? VedAnthAnAm vinimaya: kimu? ViSva Maatha: Devi! Thvadheeyam naama: viSrutham.

One can ask how MahA Lakshmi's nAmAs are the other form of Vedas. The answer is given by the poet in this sLOkam. The poet explains that the nAmAs of MahA Lakshmi is samastha vEda tulyam (equivalent in mantra sakthi to all Veda Mantrams). In actuality, Lakshmi nAmAs form one part of the VedAs and when one recites them, one gains the puNyam equivalent to Sarva Veda PaarAyaNam (recitation of all the VEdAs). It is similar to the situation, where it has been stated that the recitation of the aTarva Siras upanishad confers on one the phalan of reciting the entire VedAs. Such is the power of the viSrutha nA-





mams of MahA Lakshmi housed in her ashtOttaram or Sahasram or SrI Sooktham!

Visrutham means especially celebrated in the Veda bhAgams like SrI Sooktham (HariNee, ChandrA, AardhrA, Lakshmi, Pushti, SrI:HemamAlini, Padhmini , VisvapriyA). Vedam states that the recitation of such viSrutha nAmams grants the soubhAgyams of Gold (HiraNyam), Cows, Horses, Servants, Fame, food, sath puthrans and SukanyAs and immense wealth of every kind.

Visrutham has also been interpreted to mean world famous (IOka PraSiddham). VedAs are indeed Lakshmi. Her nAmAs are VedAs. This is well accepted view. That is why she is saluted as Vedavalli, Vedavathy, Veda Moorthy and Veda Vaak, Veda RoopA.

Let us now look at the other word passages selected by the Kavi to display His reverence for the Vedamayee, MahA Lakshmi.

1) sAmnAm janmAntharam = She is the other birth for Saama vEda Manthrams. Janmam here means born entity. She appears as though she is the other roopam (maRu piRavi) of the Saama Veda Manthrams.

UttharArchika Saaman 976 addresses Her thus this way: "O drops of Spiritual bliss, since all these nourishing praises are addressed to you and the way you are born and the things are born of You, May You come and be seated in the innermost cavity of our hearts !".

The links between her nAmam, Chandraa, amrutham and this Saaman are easily discerned here.





2) akhila rg varga sarga antharam vaa ? = Thou art indeed the alternate form of all rg veda mantrams! Are not you that alternate form of Rg rks?

MahA Lakshmi's uniqueness in granting all that one desires and her unique role is addressed by

Rg rk X.91.8:

"You are the imparter of intelligence (mEdhAkaram) to the priests (reciters), who Invoke You. You are the accomplisher of the worship, the invoker of Nature's bounties, the chief overcome of foes, and the counselor of sound advice. You equally respond to offerings, small or great. One would like you to be invoked alone and none else (vruNuthE nAnyam Thvath) ".

3) Sakala yajushAm paryAyO vaa? = Your nAmAs are parallel to all yajur vEda manthrams in having the same meanings. They have identical meanings. The Yajur vEda manthrams are like echoes of Your nAmAs.

An Example is provided by

Yajur Veda Mantram: XIII.36:

"Harness, O Divine Self Supreme! Your well trained vital forces, which bear you quickly to our benevolent desired ends"

4) aTarvaNAnAm prakriyA vaa? = Are your nAmAs another kind of aTarva Veda Mantrams?





Here is an example of a Tarva Veda Mantram celebrating the links between the nAmAs of Devi and the reciter

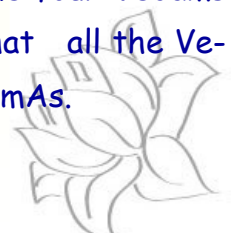
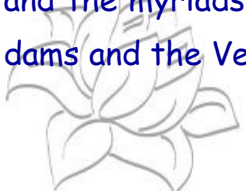
(aTarva Vedam: XX.41.2):

"The resplendent Self (MahA Lakshmi) destroys ninety nine times nine (innumerable) evils with the help of the rock-like firmness of devotees (reciting her nAmAs)".

5) Viswa Maatha! VedAnthAnAm vinimaya: kimu? = Oh Mother of the Universe! You are indeed the alternate embodiment of Upanishads ! Vinimaya: means "maaRRu PaNDam " in Tamil . That means exchange currency or alternate vasthu.

6) " Devi! Thavdheeyam visrutham nAma: japathAm dhivyam bhavyam diSathy" Oh MahA Devi! Your celebrated nAmAs are known for conferring the divine sampath to all reciters. It is the equivalent to the PaarAyaNam (recitation) of all the VedAs. Disathy can mean either confers or show the way to dhivyam bhavyam (divine sampath).

The Kavi wonders about the sakala kshEmam granting power of MahA Lakshmi's names and wonders whether they are the essence of the four Vedams and the myriads of Upanishaths (VedAnthams). He concludes that all the Vedams and the VedAnthams are alternate forms of her dhivya nAmAs.





Sriman Kannan Swamy's Tamil summary of the message of this slokam is as follows:

nigamatthin niharAna
ninn nAmam japippathAl
nilayAna nalla phalan
nicchayamAy uNDAhum

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Sri Yadhugiri Nachiyaar

SEVENTH SLOKAM

नामरक्षणपरस्तवोचितं
नामरक्षणः अपेक्षते रमे ।
यस्तनोति तव नामयोजनं
सोऽयमद्भुतमनामयो जनः ॥





nAmarakshaNaparavOchitha
nAmarakshaNam-apEkshathE RamE
yas-taNothy Tava nAmayOjanam
sOyam-adhbhutham-anAmayO jana:

(Prose Order): RamE! Tava nAma-rakshaNapara: nAma rakshaNam apEkshathE.
uchitham (idham) . ya: Tava nAma-yOjanam tanOthy sOyam anAmayO jana: ,
adhbhutham (idham) !

Oh Maha Lakshmi! Rama Devi! Those who recite and treasure your dhivya
(divine) nAMAs will not desire even SvargalOkams. Those who bear Your name
on their Siras(head) would be freed of all diseases. By protecting your divine
name, they will have all the protection that they need to ward off every dis-
ease of the body and mind (those caused by samsAric afflictions).

The Key words of this sLOkam are: Ya: Tava nAma yOjanam tanOthy, sOyam
anAmayO Jana:"

The agility of the poet in engaging in adhbhutha (wonderful) word play using
the "naama" sabdham is striking:

1." Naama RakshaNapara: Naama rakshaNam apEkashathE"





Above passage two meanings:

(a) One who is devoted to the sankeerthanam and Japam of Your nAmAs does not seek or want the pleasures of even Indhira IOkam /Svargam (na amara kshaNam apEkshathE). "Icchuvai tavira yaann indhira IOkam AaLum acchuvai peRinum vENDEn, Arangamaa naharuLAnE "is the AzhwaR's resolute declaration.

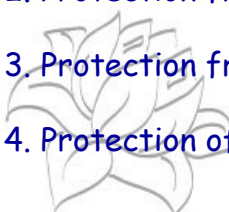
In this context, one is reminded of the ancient word of wisdom: "**dharmO rakshathy rakshitha:**"

Dharmam protects one, who protects those who protect it. Similarly, those who protect your nAma rahasyam (mysteries) housed in Your mantram from unfit adhikAris (ayOgyAs and Bhagavath dhvEshis: those who are unqualified and enemies of the Lord).

Those who protect your nAma rahasyam by performing upadEsam to the deserving devotees of Yours with SraddhA and niyamam will be protected by You.

The ways of "Naama RakshaNam" is classified along these five fold way:

1. Protection without forgetting. Frequent /daily japam of Your NaamAs
2. Protection from their disappearance thru upadEsam to fit ones.
3. Protection from falling in the hands of the unfit ones.
4. Protection of its veeryam through proper enunciation of Svarams





5. Protection from the change of its BheejAksharams (seed letters).

(b) Naama RakshaNapara: Naama RakshaNam apEkshathE: Second view One who is deeply involved in your nAma Japam covets the protection offered by such recitation. Paran (TanvasamAnavan) stands for the one who is entrenched in the anubhavam of some thing. MahA Lakshmi's Nama act like a Kavacham (shield) against the ills of the body and the world. Therefore, the upAsakan seeks that rakshaNam offered by your nAmA japam (Tava nAma rakshaNa BalEna rakshaNam AapnOthy).

One who has your nAmA on his or her head (nAma yOjanam) reveals dhAsyam (servitude) to You and Your Lord. That is their rakshai (protection). That results in pushti (vigor) and thushti (peace, equanimity of mind and lasting sukham). They become "anAmaya:" free from the physical diseases, six internal enemies like Kaamam, Madham, KrOdham et al. These are the rakshaNams attained.

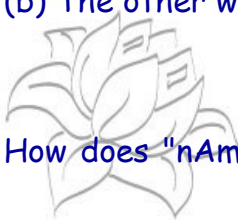
2. ya: nAma yOjanam tanOthy sOyam anAmayO jana:

The word "anAma yOjana:" is used in slEdai (double meaning) manner.

a) " a+nAma + yOjana: (One who does not wear Your nAmAs on his /her Siras) " is one way to split of the compound word: anAmayojana.

(b) The other way to split is "anAmayO +jana:" (one who is free from diseases).

How does "nAma yOjanam" make them anAmayaO janam? That is appropriate





(uchitham) because of the power of the nAmAs of RamA DEvi.

The alankAra Saasthrams have a figure of speech (alankAram) known as "virOdhaBhAsAlankAram" That is used to suggest a contrary meaning, which goes away, when a different split of the words in the word group is used. That is vichithram (adhbhutham) as opposed to Uchitham. Even the un seeking one (a+nAma+yOjanan) gets the benefit of protection.

May the recitation of your nAmAs protect the reciter! May the addition of your name (SrI Sabdham) to vasthus and people (Sri Sabdha sambhAdham) remove all afflictions!

The 7th sLOkam described how the diseases are chased away by the recitation of the NaamAs of MahA Lakshmi. This sLOkam instructs us as how Her nAmAs kindle the desire for Moksham (Release from the cycles of births and deaths) and lift the ordinaryfolks and great sages to the stage of Mumukshus (those who desire Moksham).





Sri Thiruvadhanur ThAyAr

EIGHTH SLOKAM

त्रय्यन्तैकप्रणयिमतयस्तापसाः पापसार्थं
प्रत्यादेशप्रमुदितमहाचेतसः स्फीतसत्त्वाः ।
नाम श्रीमत्त्व किल वलत्कीर्तयः कीर्तयन्तो
मातर्मुक्तौ विहितकुतुका मोदयन्ते प्रियं ते ॥





thrayyanthaika-praNayimatayas-tApasA: pApa-sArTam
prathyAdEsa-pramudhitha -mahA-chEtasas-spheetha-satthvA:
nAma SrImatthva kila valathkeertthaya: keerthayantha:
mAthar-mukthou vihitha-kuthukA mOdhayanthE priyam tE

The key words in this sLOkam are: "Maatha! tava Srimath nAma keerthayantha:
kila mukthou vihitha kuthukA: tE priyam mOdhayanthE " .

Oh Mother! By the recitation of your most auspicious Namas, the fortunate ones express their desire in Moksham and please the heart of Your Lord.

This group of fortunate ones is constituted by the VedAnthins, Sages with theevra (intense) tapas (penance), PuNyasaAlis with a broad mind (BhAgavathOttamAs of a forgiving nature, who have rejected the accumulation of sins), the SaathvikAs (unoffending ones filled with Satthva guNam) , the ParamaikAnthi Mumukshus (Single minded ones intent on gaining Moksha Siddhi without other prayOjanams) .

Sriman KaNNan Swamy salutes them this way in Tamil:

"NigamAnthA neRi vEtpAr nirambiya naRR-puhazh yERppAr

Ninn nAmam keertthippAr Ninn pathiyai mahizhvippar"

The two key words here are: " nigamAnthA neRi vEtpAr " and " naRR-puhazh yERppAr " .





"NigamAnthā neRi" is the Veda-VedAnthic path (dharma mArgam). Those who have chosen to travel by this auspicious way are saluted by the passage of Sri VenkadAdhri Kavi's sLOkam: " thrayyanthaika praNayi mathaya: "PraNayi mathaya: means those intelligent ones, who are deeply in love with traveling that VedAnthic way. Here VenkadAdhri Kavi emulates ANDAL, who revealed in ThiruppAvai that Her Lord NaarAyaNan alone can and will grant Kaimkarya SrI and Moksham (NaarAyaNanE namakKE paRai tharuvAn). The one and only Moksha dhAyaka Mukundan is identified by ANDAL as Her Lord, Srimann NaarAyaNan. In a similar vein, the BhAgayasAlis reciting MahA Lakshmi's naamAs are recognized as those who travel ONLY in the VedAnthic path (Thrayyanthaika praNayi mathaya:). This addition of yEka sabdham to Thryyantham is a remarkable upadEsam from the Kavi, who blessed us with the Lakshmi Sahasram.

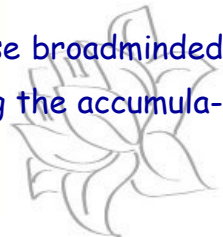
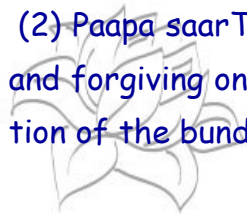
The others in the company of "Thrayyanthaika praNayi mathaya:"

Who else are in the blessed company of the VedAnthā Maarga SanchAris reciting the auspicious nAmAs of MahA Lakshmi? There are three more in this visEsha ghOshti:

They are listed by the poet as:

(1) TaapasA: (Tapasvees or accomplished sages known for their penance and self-restraint),

(2) Paapa saarTa pratyAdEsa pramudhitha mahA chEtasa: (those broadminded and forgiving ones who are joyful over their success in rejecting the accumulation of the bundles of sins),





(3) spheetha satthvA: (One who possesses a high degree of Satthva GuNam)

The second category needs additional understanding. They are mahA chEtas or one with lofty minds worthy of adulation. Why is it so? This is because they have rejected (nirAkAram= prathyAdEsam/rejection, which is the opposite of AadEsam) the route that leads to the piling up of bundles of sins thru pursuit of karmAs prohibited by Bhagavath Saasthrams (PrAthikoolya varjana janam). Their success in rejecting the pull of sins makes them happy (pramudhitha mahA chEthasa:). Sri VenkatAdhri Kavi salutes this special group of chEthans (PrapannAs) as: "Paapa sArTa pratyAdEsa pramudhitha mahA chEtasa:".

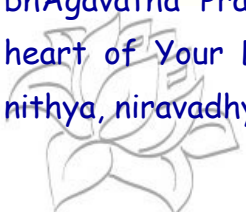
Their eulogy of Your NaamAs & its effects

These noble ones known for their satthva guNam and VedAnthic ways are engaged in the sankeerthanam of your auspicious nAmAs:

"Tava Sreemath nAma keerthayantha: kila valathkeerthaya: "(iha sancharanthy).

They perform Naama Sankeerthanam of Your sahasra Naamams and through that alone (keerthayantha: kila) become famous in this world (valathkeerthaya :).

In addition to being celebrated by their fellow human beings, these srEshta bhAgavatha PrapannAs keenly desirous of Moksha Aanandham delight the heart of Your Lord and are blessed with ParipoorNa BrahmAnandham thru nithya, niravadhya kaimkaryam at Your Sri Vaikuntam.





Mukthou tE Priyam mOdhayanthE

There is another meaning attributed to these words of the last Paadam .Mukthou can also mean in the state of Moksha dasai. Even in Sri Vaikuntam, the MukthAs perform Naama sankeerthanam of MahA Lakshmi's nAmAs and as a result please Her Lord (tE Priyam mOdhayanthy). So effective are the sankeerthanam of your naamAs that it ends up in delighting Your Lord.

Summary of this loam

One should not think that only of those longing wealth here, those without detachment, the commercial types and the sukham seekers in their lives here as the only ones that recite MahA Lakshmi's nAmAs for short term and perishable gains. There is another set, the virakthAs (VairAgyasAlis) and Mumukshus/MokshArTis, who are outside these perishable wealth seekers. This special category of jeevans perform nAma sankeerthanam of Your dhivya naamAs for gaining the preethi of the dhivya dampathis, even while residing in Sri vaikuntham and during their post-prapatthi stage of their lives here.

Whoever they are they climb higher rungs of Saadhanai. Even for those seeking alpa (insignificant sukham here) mature with time (kaala kramENa mature in their Jn~Anam), develop taste (ruchi) for VedAnthic truths, perform tapas, increase their Saathvika guNams and the fame follows them. Their desire for Moksham increases. They desire to gain mukthi and perform eternal kaimkaryam to both of You as Yeka Seshis at Your Supreme abode of Sri Vaikuntam. The progressive stages in their spiritual development are: Gaining of Jn~nam, Tapas, destruction of Sins (Paapa naaSam), UdhAra manas, Saathva guNa abhivrudhi, Keerthi, icchai in Moksham, Bhagavath Kaimkarya Preethi and ParipoorNa BrahmAnanadha anubhavam at Sri Vaikuntam. Oh MahA Lakshmi! All of these are made possible by the power of Your Naama Sankeertha-





nam

In the ninth sLOkam, Sri VenkatAdhri Kavi points out that MahA Laskshmi's nAmAs add lustre to the Lord's radiant dhivya mangalA vigraham on top of the seven hills (YezhumalayAnukku yezhil sErkkum Naamamngal: Sapthagirisan's JyOthi enhancer).



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Sri Therazhunthur ThAyAr

NINTH SLOKAM

भास्वद्वर्णं वृषगिरिपतेर्भावुकं तन्वता ते
धाम्ना धाम सफुरति जलधेः पुत्रि नाम्ना च नाम ।
रम्यं हर्म्यस्थलमपि महिरक्षिणः शैलतुङ्गं
दीपारोपं रजनिषु विना देवि देदीप्यते किम् ॥

bhAsvath-varNam VrushagiripathEr-bhAvukam tanvathA tE
dhAmnA dhAma sphurathy JaladhE: puthri nAmnA cha nAmA
ramyam harmyasTalamapi maheerakshiNaS-Sailatungam





dheepArOpam rajanishu vinoa Devi dhEdheepyathE kim

Key words: "JaladhE: Puthri! VrushagiripathE: bhAsvath-varNam dhAma bhAvukam tanvathA tE dhAmnA sphurathy".

Meaning: The sacred body of Your Lord, Saptha Gireesan, gains additional luster through your dEha kAnthi. These results because of His naamam of SrinivAsan incorporating your nAmaa of "SrI" You are like a lamp in the beautiful and lofty palace of the king of the Universe. It is only through the lighting of this lamp that the beauty of the palace is brought out at night. You are that mangaLa dheepam in the palace of Your Lord. As Vakshasthala Lakshmi, You illumine further Your Lord's sacred Body.

Oh Daughter of the Ocean (JaladhE: puthri)! Oh PadhmAvathy! Your Lord has a shining body with luster like that of the Sun's rays (Vrushagiri PathE: bhAsvath varNam dhAma). "Aadhithya varNam tamasasthu pArE" sings the Sruthis in recognition of the splendid jyOthi of Your Lord on top of the Seven Hills. With this luster mingles your own uniquely auspicious JyOthi and enhances that luster (bhAvukam tanvathA tE dhAmnA sphurathy). Your golden hue reinforces and multiplies the natural hue of Your Lord. As Vakshasthala Lakshmi, who never leaves Him even for a fraction of a second, You are like a jyOthi-filled lamp in the dark bluish body of Your Lord and illumine every thing around. He is defined by Your Naamam of SrI. With this lakshaNam, He is known everywhere as SrinivAsan. That prefix of SrI (Your Naamam) in His name (Sridharan, Sriya: Pathi) enhances His own luster manyfolds. (BhAsavth varNam naama cha Tava nAmnA adhikam sphurathy).

Oh Lakshmi! Your Lord's divine body is like a lofty palace of a king. The beauty of such an expansive palace can only be appreciated against the darkness of the night with the jyOthi of a brilliant lamp. Oh Lakshmi! Thou art that illum-





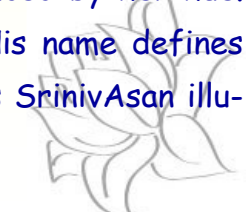
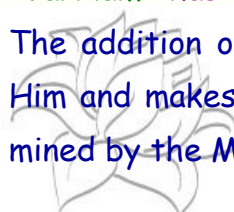
ing JyOthi (dheepArOpam) in the mansion of Your Lord! This beautiful (ramyam) and the lofty royal palace resembling a mountain peak (MaheerakshiNa: Sailatungam harmyasTalam) is Your Lord's ThirumEni against the darkness of the engulfing SamsAric night (Rajani). Without Your light present as a MangaLa dheepam, how can one relate to and enjoy the beauty of Your Lord? Will a lofty palace at night be enjoyed without the illumining light (harmya sTalamapi rajaneeshu dheepArOpam vinaa dEdheepyathE kim?). No, it can not be seen without the radiance of the lamp that is lit. She is the "Harmyatala MangaLa dheepa rEkha" as saluted by Swamy ParAsara Bhattar in His Sri GuNa Rathna kOsam. She is the MangaLa dheepam having the abode of His VakshasTalam. She is the "IOkaiak dheepAnkuraa". Please refer to the second sLOkam of Sri GuNa Rathna Kosam (UllAsa Pallavitha---) for a detailed enjoyment of the meanings of "MangaLa dheepa rEkha ":

<http://www.malolan.org>

The words "DhAma and "VarNam" have many meanings and all of them fit in with the words and the metaphors chosen by VenkatAdhri Kavi

"Dhama" means body, luster (tEjas) and abode. Thiruvencatamudayan's body, tEjas and abode (Venkatam and Vaikuntham) are illumined brilliantly by MahA Lakshmi's radiant luster. Lord's "bhAsvath varNam" is enhanced by the mingling of His Devi's hue.

"VarNam" has two meanings: hue and letter. His hue is enhanced by her hue. The addition of her name (the aksharam, SrI) in front of His name defines Him and makes Him even more auspicious. He is now known as SrinivAsan illumined by the MangaLa dheepa rEkhai.





Sriman KaNNan Swamy's Tamil summary of this sLOkam takes on this form:

yEzhumalayAnukkum
yezhIUtum unn nAmam
yEzhadukku mALikayil
yERRi vaittha dheepam pOI



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Sri Senchulakhmi ThAyAr

TENTH SLOKAM

अप्यस्माकं वचनमचमत्कारि कंसारिकान्ते
प्राज्ञास्वाद्यं प्रभवति भवतीनामधेयानुषङ्गात् ।
कर्पुरादिस्थिरपरिमळद्रव्यसाचिव्यभूम्ना
निर्गन्धे स्यादपि सुरभिता निम्बकाष्ठस्य चूर्णे ॥





apyasmAkam vachanamachamathkAri KamsAri-kAnthe
prAj~nyAsvAdhyAm bhavathy bhavathee-nAmadhEyaAnushangAth
karpoorAdhi sTira parimaLa dhavya sAchivya bhUmna
nigandhE syAdhapi surabhithA nimBakAshtasya chUrNE

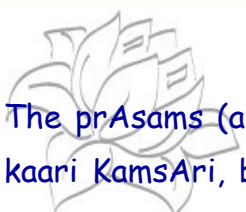
(Prose Order): KamsAri KaanthE! asmAkam achamathkAri vachanam api bhavathee nAmadhEya anushangAth praj~nAsvAdhyam bhavathy.

karpUrAdhi sTira parimaLa dhavya sAchivya bhUmna nigandhE nimBakAshtasya chUrNE surabhithA syAth .

Meaning: Oh Consort of the Lord, who killed Kamsan! Even our uninteresting and artless speech becomes enjoyable and artful to learned ones through links with your divine Nama. This situation is similar to the dull and non-fragrant neem stick powder acquiring a most enjoyable and lasting fragrance as a result of association with fragrant objects like Camphor and other parimalams.

In this tenth sLOkam, Sri VenkatAdhri Kavi states that even our artless and uninteresting speech becomes paNDitha bhOgyam (enjoyable to learned ones) once our vaak is adorned with MahA Lakshmi's sacred NaamAs. The glories of association of our speech with the nAmAs of MahA Lakshmi (nAmadhEya anushangam) is celebrated here.

The prAsams (alliterations) in this sLOkam are delightful to experience:" ---- kaari KamsAri, bhaavthy bhavathee, dhavyasaa-chivyabhU" et al. This makes





it " prAj~nA svAdhyam " or most enjoyable by PrAj~nyAs (the learned ones). The dhrushtAntha alankAram (Similie= upamA=uvamai) of neem powder acquiring the fragrance of camphor by association is excellent to illustrate the effect of the links of MahA Lakshmi's sacred names with our uninteresting speech.

Here Bhavathy and Bhavathee come next to each other in the second line:

"PrAj~nA svAdhyam bhavathy bhavathee nAmadhEyAnushangAth"

The first bhavathy goes with prAJ~nA SvAdhyam; our artless words become (bhavathy) delightful to rasikAs (prAj~nA svAdhyam).

The word of bhavathee following bhavathy refers to the most worshipful (parama Poojyai) aspect of MahA Lakshmi. "bhavathee naamadhEya anushangAth" is the prose order. Here "bhavathee" qualifies Her sacred nAmadhEyams and the power of links to them .

The six thoughts suggested in this sLOkam

1. All speeches will not qualify to be interesting; choice of appropriate words or deep meanings have to be added to make one's speech appreciable to PaNDithAs.

2. The PaNDithAs will be attracted only to a speech with artful construction & clever meanings.





3. There is thus a difference in the taste levels of common folk and learned ones.

4. Only dhaiva anugraham can elevate one to the status of a MahA Kavi; the keerthanam of MahA Lakshmi's nAmAs will make that happen.

5. Even ordinary objects/persons can be elevated by their association with lofty ones. It is therefore important to seek the sath sangam of lofty ones and perform nAma sankeerthanam of MahA lakshmi's nAmAs.

6. Some objects have enduring fragrance and others have short term, acquired fragrance.

The poet concludes that poetry becomes most delectable through the addition of MahA Lakshmi's nAmAs. The poet therefore attaches MahA Lakshmi's names in every one of the sLOkams of Lakshmi Sahasram. In this sLOkam, the poet addresses MahA Lakshmi as "KamsAri KaanthE".

The Summary of the meanings of this sLOkam in Tamil by Sri KaNNan Swamy



IRayavaLE Unn peyarai
idayidayE yenn pEcchil
iNaitthatanAl ithu kooDa
iNai illAk-kavithathayAm





Oh Goddess MahA Lakshmi (IRayavaLE)! By linking your divine names in between the words of my speech, even my artless speech becomes matchless poetry. Such is the power of your sacred Namas!

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Sri Thirupallani ThAyAr

ELEVENTH SLOKAM

अम्बा लक्ष्मीरमृतसहभूरब्धिराजन्यकन्या
पद्मा विश्वम्भरसहचरी पद्मसद्मा रमेति ।
यो नामैवं पिबति भवतीनामनामामृतौघं
तस्यैवाहुर्जननि सुलभां संमृतिश्रान्तिशान्तिम् ॥





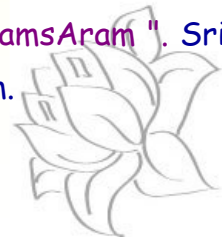
AmBhA LakshmIr-amruthasahabhUr-aBdhi-rAjanya- kanya
 PadhmA Viswambhara-sahacharee Padhma-sadhmA ramEthi
 yO namaivam piBathy bhavathee nAma-nAmAmruthougam
 TasyaivAhur-janani sulabhAm samsruthy SrAnthi Saanthim

In this sLOkam, Sri VenkatAdhri Kavi shares with us his experiences about the power of MahA Lakshmi's names, which banish every kind of Fatigue associated with the SamsAric life:

Meaning: Oh Jananee (Oh Mother of all the beings)! Lakshmee (Oh Possessor of all MangaLams)! Amrutha-sahabhU: (Oh one born from the Milky Ocean along with the Nectar)! abdhi-rajanya- kanyE (Oh daughter of the Samudhra Raajan), PadhmA-sadhmA (Oh the One having the lotus flower as Your abode), ViSwambhara sahachari (Oh the divine consort of the Lord bearing the Universe), PadhmA (Oh the One with the Lotus soft eyes and feet), Ramaa (Ramaa Devi) ! It is said that those who drink from the blissful nectarine flood of Your divine NAMAs (bhavathee nAma, nAmAmrutha Ogam piBathy), for them alone the fatigue, tiresomeness, asubhams and amangaLams arising from the samsAric way of life are banished.

(Key Words): " yO nAma bhavathee nAma amrutha Ogam piBathy, tasya yEva samsruthy SrAnthy Saanthy sulabhaam Aahu: "

In one of the SrI Sthuthi sLOkams, Swamy Desikan instructed us: "Those who repeatedly recite Your nAMAs -- Lakshmi , PadhmA , Jaladhi tanaya , Indhira and VishNu Pathnee-- do not get swirled around the wheel of samsAram ". Sri VenkatAdhri Kavi follows this line of thought in this 11th sLOkam.





The many sufferings and the consequent fatigue associated with samsAric life are removed by the aavrutthi (repetition) of your divine NAMAs. Only those, who engage in your nAma sankeerthanam with longing and blissful experience (rasAnubhavam) gain this relief. For these fortunate ones, you banish the life in this sorrowful world and grant them Moksham (freedom from the tiring cycles of births and deaths). Consistent with Your name as "Ramaa", you delight the hearts of such devotees.

She is the Mother of all. She is the Creatrix. She generates new energy in us when we recite her nAMAs and that leads to the removal of the sufferings connected to hunger, thirst, poverty, bodily ills, viraha taapam, restlessness, mental worries and every other suffering.

As Lakshmi, She removes all alakshmi (asubhams), when we perform sankeerthanam of her sacred nAMAs. SrI sookta mantram instructs us thus on the power of Her nAMAs. Her relationship with us is beyond one janmam. Her relationship with us as our Mother is indestructible. She has a rich set of relations herself. Her Lord is the One, who bears the Universe effortlessly. Her Father is the King of the Oceans. She herself is "Ramayathy ithi Ramaa" (One who enchants and delights us and thereby chases away our multiple fatigues, avalams and AayAsams).

In this sLOkam, Sri VenkatAdhri Kavi speaks on behalf of all of us (asampoorNa adhikAris) about our insufficiencies in engaging in the difficult tasks that are beyond our limited capabilities and resorting therefore to the easiest task of Naama sankeerthanam of Mahaa Lakshmi's names to gain Her ParipoorNa anugraham.





Kazhicheeraman Lokanyaki

TWELFTH SLOKAM

न मुहुर्बहुमन्महे मनून्
न च वाचो जरतीरधीमहे ।
प्रयताः प्रयतामहे वयं
तव नाम्नां हरिपति कीर्तने ॥

na muhurBahumanmahE manUn
na cha vAchO jaratheeradheemahE
prayathA: prayathAmahE vayam
Tava nAmnAm Haripathni keerthanE





(Key words): "Hari Pathni! Tava nAmnAm keerthanE prayathAmahE"

Meaning: Through the organ of speech (Vaag Indhriyam), three tasks can be Undertaken: (1) Mantra Japam (2) Veda PaarAyaNam and (3) Naama Sankeerthanam. The poet explains here the reasons for our abandonment of the first two difficult routes and choosing the easy route of Naama sankeerthanam for our salvation.

The reasons for the preference for the Naama Sankeerthanam route are:

(1) Mantra japam requires upadEsam from a competent adhikAri. One has to have strict discipline and high degree of anushtAnam & AchAram. (Niyama nishtais) One needs to perform anga nyAsams and kara nyAsams. Single minded meditation on the Mantra dEvathai is needed. Phalans for Mantra Japam can be realized only after Mantra siddhi is attained. These requirements make it difficult to follow the mantra japam route for the majority of us. It is therefore a frustrating route.

(2) The second thing we can use with our speech organ is performing Veda PaarAyaNam. That route is even more difficult than Mantra Japam. The completion of VedAdhyayanam takes many years of effort. Svarams have to be strictly preserved. Sandhai, retention power and repeated practice has to be adopted. To become a GhanapADi, it requires an average of 8 years to gain mastery over one Vedam. This route is not only time consuming but is also full of very difficult steps to gain success. You have to have Upanayanam before commencing VedAdhyayanam. This route is not open to ladies and for anyone outside the three varNams. This route is hence even more frustrating to follow than Mantra Japam.

(3) **Naama Sankeerthanam Route:** The inherent difficulties associated with the





first two routes propel us to engage in the easiest route of Naama sankeerthanam for the majority of us (Ladies, Children, infirm ones etc). The pursuit of this route with faith and purity of mind will bless us all with panoply of anugrahams including the supreme siddhi of MOKsham. The need for the adaptation of Lakshmi Naama Sankeerthanam as the safest, universally applicable and easy to practice route becomes clear now.

Word by Word Meaning:

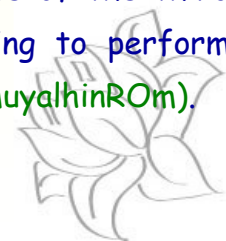
Hari Pathni! = Oh Divine Consort of Hari!

Vayam manUn muhu: na BahumanmahE = We do not consider the mantra Japams as a significant route to meet our needs.

jarathee vAcha: na adhImahE cha = We do not engage in the recitation of the ancient Vedams (Veda PaarAyaNam) either because of its inherent diffiiculties.

PrayathA: Tava nAmnAm keerthanE prayathAmahE = (Therefore), we attempt to perform Your (Lakshmi's) nAma sankeerthanam with a pure mind (prayathA :) for our salvation.

Here, the poet is not putting down the routes of Mantra Japam and Veda PaarAyaNam. He is just providing the rationale for the choice of the third route with purity of mind (thUyOmAi vanthu) and attempting to perform Naama sankeerthanam ("Malar Mangai peyarkaL solla maasinRi muyalhinROm).





Sri Arvandavilli - Kakale

THIRTEENTH SLOKAM

अनिरास्यमधोक्षजप्रिये
भवरोगं बहुलङ्घनैरपि ।
तरितुं प्रभवन्ति लीलया
तव नामौषधासेविनो नराः ॥

anirAsyam adhOkshajapriyE
bhavarogam bahulanghanairapi |
taritum prabhavanti leelayA
tava nAmoushadhAsEvinO narA: ||





Meaning: Oh dear consort of AdhOkshajan ! To jump over the disease of samsAram , Many try in vain with repeated attempts to jump over the disease of SamsAram and fail . A select few who know the power and glory of Your nAmAs recite them and become powerful enough to cure this disease by sankeerthanam of Your nAmAs.

Comments:

MahA Lakshmi is addressed here as AdhOkshaja Priyai . AdhOkshajan is the 416th Naamaa of Her Lord in Sri VishNu Sahasra Naamam . AdhOkshajan is the ocean of nectar , which never gets diminished even if many drink that nectar at all times. adhO ksheeyathE ithi adhOkshaja: He is the undiminishing fountain of nectar. She has the same qualities as Her Lord and hence She is His dear consort (AdhOkshaja Priyai).

"anirAsayam " means a calamity . It is a calamity that can not be driven away (Irayithum Sakthyaa). That calamity for the Samsaaris is Bhava rhogam or the disease of SamsAram. Many make effots of their own to jump over this disease (Bahu langanai:) but fail miserably. A few fortunate ones know about the mahimai and power of Your sacred NaamAs (Naama Vaibhavam) and recite them and as a result cure themselves effectively from the SamsAric disease .It is almost like an effortless play for them to jump over the SamsAric sorrows with the power of Your NaamAs.





Thirukannapuram ThAyAr

FOURTEENTH SLOKAM

न हि नन्तुमनन्तमीशमहे
न च निर्माणकथापि कर्मणाम् ।
कमले कलिभी निवर्तनं
कलयामस्तव नामकीर्तनम् ॥

na hi nanthum AnanathameesmahE
na cha nirmANa-kaTAapi karmaNAM
KamalE kali-bhee nivartanam
kalayAma-s-tava nAma keerthanam





In this sLOkam, Sri VenkatAdhri Kavi expresses his (limiting) incapacities and concedes that he has chosen for that reason Sri Lakshmi Naama sankeerthanam alone for his redemption from the ill effects of SamsAram:

(Prose Order): Ananatham nanthum Na yeesmahE hi; cha karmANam nirmAna kaTA api na; KamalE kali bhee nivartanam Tava nAma keerthanam kalayAma:

Meaning: Oh MahA Lakshmi (KamalE)! We are unable to offer our worship to Your Lord having the name of Ananathan (the limitless One). We do not even budge an inch towards the observanc eof YaagAs or Yaj~nAs. We are only engaged in the recitation of your sacred names to chase away the fear caused by this Kali yugam.

We have concluded that Karma yOgam and Bhakthi yOgam are difficult to practise by us. We have therefore stayed away from traveling on these bumpy routes to Moksham.PurANa vachanam states that the phalans of performing Yaagams and Yaj~nams inthe other Yugams are achieved by the sankeerthanam of your nAmAs alone in Kali Yugam. Therefore, we as incompetent ones in performing difficult YaagAs have elected instead to sing Your NaamAs and eulogize you. Such an act on our part removes the fears of living in Kali Yugam , where the dharmam is forever on decline.

VenkatAdhri Kavi has performed many Yaagams and Yaj~nams and has been honored with the title of "asthOkAdhvari". For him, the performance of Yaa-gams and Yaj~nams are like a child's play. For us only, such activities are beyond our capabilities. The poet has us hence in mind, when he refers to the powerless folks and identifies with them as those engaged in the easy anush-tAnam of Naama Sankeerthanam of Lakshmi's Nama.





Sri Perundevi ThAyAr

FIFTEENTH SLOKAM

विविधानि तवाधुना तु नाम
व्यसनान्यब्धिसुते धुनातु नाम ।
अपि यज्जपतः कलावहानि
स्युरमून्युज्जवलधीकलावहानि ॥





vividhAni tavAdhunA thu nAma
 vyasanAnydBdhisuthE dhunAthu nAma
 api yaJJapatha: kalAvahAni
 syuramunyaJJvaladhee-kalAvahAni

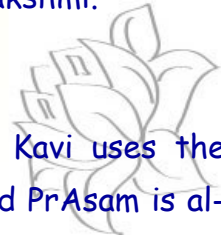
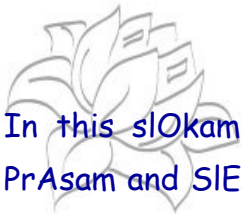
The powerful Nama of Lakshmi that chase away all kinds of tApams

(Prose Order): aBdhisuthE! VividhAni vyasanAni Tava Nama adhunA thu dhu-
 nAthu nAma.api yath japatha: kalou amUni ahAni ujjvala dhee kala AavahAni
 syu:

Meaning: Oh Daughter of the Ocean! May the power of your sacred nAmAs
 chase away immediately the varieties of dangers that we come across and free
 us of our many bad practises that we are engaged in! Further, for the reciter
 of your dhivya nAmams in this Kali Yugam, the days become filled with the lus-
 tre of growing true Jn~Anam about Tatthva Thrayams.

Oh MahA Lakshmi, the daughter of the Milky Ocean! By reciting your nAmAs,
 all of our samsArIC dukkhams are blown away. Those who recite your nAmAs
 with MahA ViswAsam and Bhakthi are transformed into evolved souls with in-
 creasing Jn~Anam about arTa Panchakam. The various dangers (Taapa Thra-
 yam) that they are exposed to are shaken off. Our medhA expands (ujjvala
 dhee: vilAsam). Our intellects are purified (dhiyO yO na: prachOdhayAth).
 asankuchitha (unshrinking) Jn~Anam obtainable only at Moksha dasai results .
 All bad habits take flight. The poet says that all of these bhAgyams are real-
 ized by those who recite the nAmAs of Parama Paavana MahA Lakshmi.

In this sLOkam, SrIman KaNNan Swamy points out that the Kavi uses the
 PrASam and SIesham together at two places. SIesham is pun and PrASam is al-





iteration. These are two figures of speech that are used in a beautiful manner here.

In the first paadham of this sLOkam, we come across "adhunA thu nAma"; in the second paadham , the word group is " dhunA thu naama". The meanings however are different in the two Paadhams but the sound effects are similar.

The third and the fourth paadhams end with the same word: "KalAvahAni". The meanings however are different based on splitting of this compound word.

"KalAvahAni" can be split as Kalou+ahAni (the days in kali yugam) or kalA + AavahAni (the acquisition of the various Kalais due to the acquisition of the sharpened intellect /ujjvala dheer :).

Sri VenkatAdhri Kavi's sense of humor and poetic greatness is evident here and is recognized as the result of MahA Lakshmi's ParamAnugraham.





Thiruvellakkulam ThAyAr

SIXTEENTH SLOKAM

राष्ट्रप्रसङ्गकुजनस्तुतिराजकार्यं
दुस्तर्कवादपरदूषणदोषशान्त्यैः ।
नारायणप्रियतमे ननु पावनानि
नामानि कीर्तयतु ते रसना मदीया ॥

rAshtraprasanga-kujanasthuthi-rAjakAryam
dhustarkavAdha- paradhUshaNa-dhOsha-Saanthyai:

NaarAyaNa PriyataME nanu pAvanAni
nAmAni keerthayathu tE rasanA madheeya





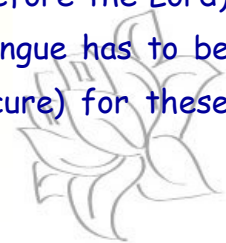
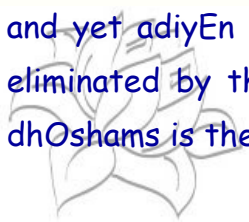
In the 16th SLOkam of this staBakam, Sri VenkatAdhri Kavi points out that the nAmAs of MahA Lakshmi destroy the blemishes (dhOshams) of our tongues:

Meaning: My tongue is full of blemishes. Some of these asuddhis acquired by my tongue are:

- (1) Praising of the lowly & evil ones for my livelihood / kujana sthuthi
- (2) Engaging in vicious chatter about my neighbors and friends and spreading Rumours / rAshtra prasangam
- (3) Making hypocritical political speeches / rAja kAryam
- (4) Playing the devil's advocate and arguing for arguments' sake / kustarka vAdham
- (5) Belittling others /Para dhUshaNam.

Oh dearest Consort of NaarAyaNa! If adiyEn has to cleanse my tongue from all these pancha mahA dhOshams, adiyEn has to place a most sacred object on my tongue. That sacred object is Your Name. Once adiyEn adorns your name on my tongue, all the blemishes are destroyed. My tongue gets consecrated by your nAmAs in a manner similar to our association with GangA water, the dust from cow's hoof in the morning , Sri Paadha theertham of BhagavathAs , Panchagavyam , consecrated PunDram prepared with dhvAdasa nAma manthrams , consecrated sacred thread et al.

There are other methods for removing these dhOshams such as Pradakshi-Nams and PraNAmams (Circamambualations and prostrations before the Lord) and yet adiyEn believes that the dhOshams caused by the tongue has to be eliminated by the tongue (karthA) itself. The parihAram (cure) for these dhOshams is the recitation of MahA Lakshmi's dhivya nAmAs.





Each of these dhOshams generated by the tongue causes so many harmful side effects.

For instance dustarka Vaadham leads to cheating (distortion of the true meaning/vidhyA drOham), obsession with winning (winning for winning's sake) , the generation of enimity with great scholars.

Kujana sthuthi has the harmful side effects of athivAdham (Exaggeraton), asathya- vachanam (distortion of Truth) and degradation of one's own honor.

Raajya Kaaryam leads to the dhOsham of arTa-kAma prAvaNyam (domination by the desires of different kinds including wealth), dhArma lObham (dimunition in rAja dharmam) and Para PeeDai (harming others). These arise from hunger for power.

Para dhUshaNam leads to causing pain to others, apachAram to BhAgavathAs and maintenance of low culture.

The japam of our Mother's names and sankeerthanam of them cleanses our tongues of these five kinds of dhOshams .This recitation produces parama saanthi.

In the next two sLOkams, the poet addresses additional aparAdhams caused by our tongues.





Sriperumbudur ThAyAr

SEVENTEENTH SLOKAM

प्रादेशसंमितनिजोदरपूरणार्थै-
रत्यर्थमेभिरनृतैरभिदह्यमाना ।
निर्वातु नीरधिसुते रसना त्वदीयै-
राख्याशतैरभिमृतैरिवासौ ॥





prAdEsa-sammitha-nija-udhara-pUraNa-arTai:
 athyarTamEbhir-anruhtai: abhidahyamAnA
 nirvAthu neeradhisuthE rasanA Thvadheeyai:
 AakhyAsathair-abhimathair-amruthairivAasou

Oh Neeradhi suthE (the daughter of the Ocean)! We tell lies (anrutham) to fill our two-finger long (small-dimensional) stomachs (prAdEsa sammitha nija udhara poorana arTai:). The result of these conscious lies is the scorching of our tongues (yEbhi: anruthai: rasanA abhidahyamAnA). Our tongues get parched and become lifeless. May the cool nectar of your hundreds of delectable NaamAs drench our parched tongues, rejuvenate them and delight them !

For the sake of earning a livelihood, I stooped and told many lies. When I realize those mistakes, my tongue is on fire. It gets scorched. Seeking a sure cure, I recite your many Nama with relish. The nectarine effect of your Nama removes the heat and delights my tongue. The prayer here is for the quenching of the heat by Lakshmi Naama Sankeerthanam: Neeradhi SuthE! (Mama) rasanA (tongue) nirvAthu! May my scorched tongue resulting from the act of telling lies (anrutham) be comforted by the experience of the nectar (amrutham) associated with the sankeerthanam of your nAmAs!). The mountain of difference in change of one letter in "anrutham" and "amrutham" is noted here by the poet.

The 8 SaasthrArTams embedded in this sLOkam

1) Our goals and strivings should always be lofty. One should not lower oneself for the sake of filling our stomachs.





2) It is a mighty sin to lie. The AchAryan's upadEsam for the anthEvAsi is:

"Satyam vadha" Upanishad empasizes the utterance of sathyam (Truth)

3) When a vivEki is forced to tell a lie, he regrets it and develops nirvEdham. That repentance alone destroys one fourth of the accumulated sins.

4) The Saadhus who have committed a mistake go through successive stages of AnutApam, uparamam, PrAyascchittha unmukathvam and the performance of the PrAyascchittham These 4 stages of repentance culminating in the performance of the act of atonement destroys the Paapams one quarter at a time.

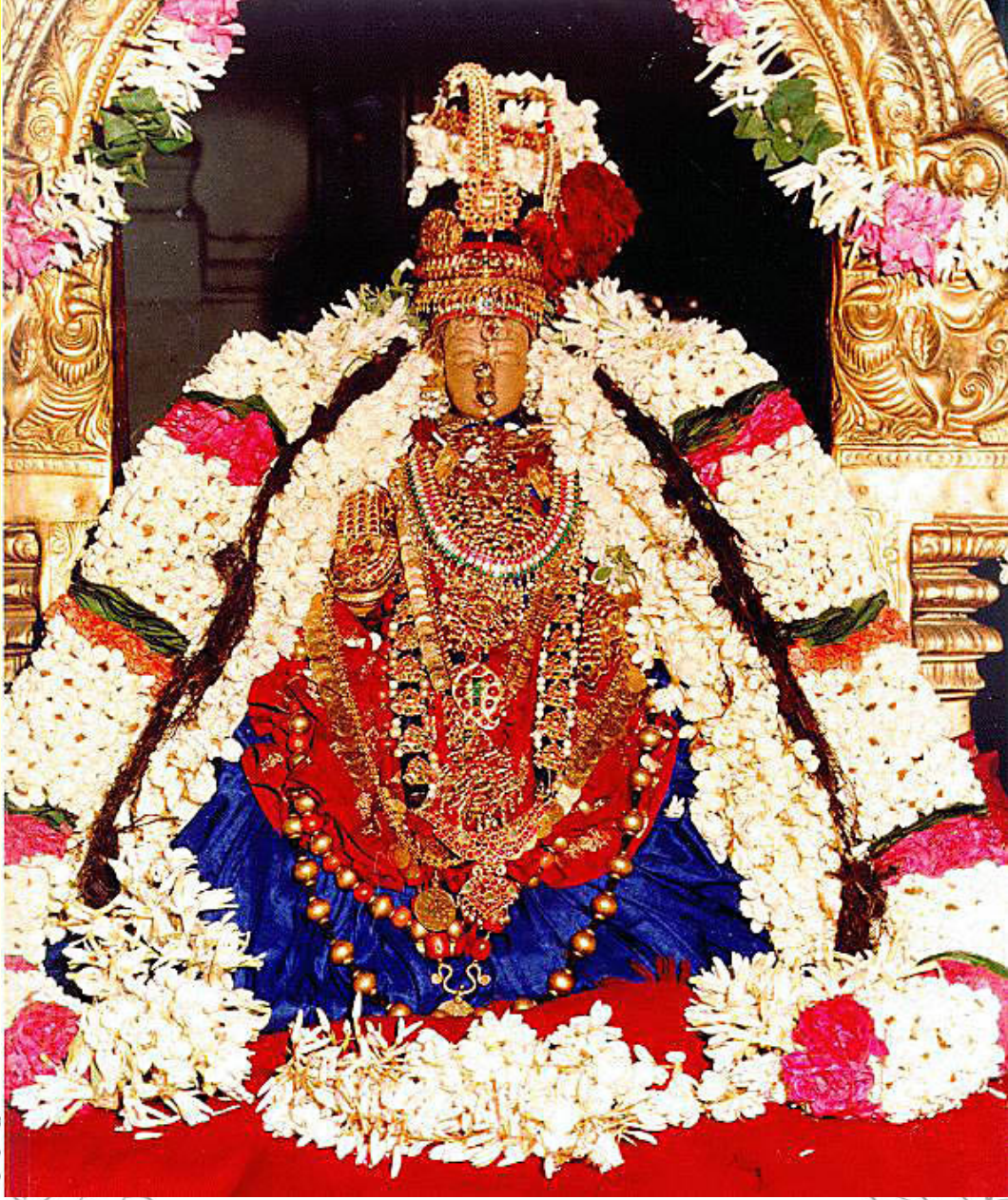
5) The intense pain experienced by the Saadhus is the telling of a lie for the sake of the insignificant stomach. Saasthrams permit conscious uttering of untruth for the observance of some lofty dharmams: protection of a SaraNAgathan, protection of life and maintenance of an unnatha dharmam.

6) The sLOkam specifically refers to the tongue being the agent of the lie. For a prAyascchittham to be effective, the aparAdham and the agent associated with the aparAdham should be expressly stated (bahirangam); seeking forgiveness in secret wont be effective at all (rahasya aparAdha kshAmaNam).

7) The sankeerthanam of the thousands of NaamAs of MahA Lakshmi and Her divine consort destroys all types of sins. The reference to " AakhyA Sathai: " (hundreds of NaamAs) is to remind us of the Lakshmi Sahasra Naamams housed in SanathkumAra samhithai.



8) Her NaamAs are delectable (Parama bhOgyam). They should be recited as Svayam prayOjanam instead of expecting any phalans the power of these naamAs will drench one with bliss even if one does not ask for it.



Thiru evvul Kankavalli ThAyAr



Jayanagar Sri Mahalakshmi ThAyAr

EIGHTEENTH SLOKAM

अगतिकदेहिदेहिवचनस्तुतिदुःखदशा-
कुपितमितंपञ्चस्तवनदुष्कृतिनिष्कृतयः ।
भवदभिधासुधा भवदवानलतापमुषो
जननि पुनः पुनः परिपुनन्ति जगन्ति रमे ॥

agathika-dEhi-dEhi-vachana-sthuthi-dukkha-dasA

kupitha-mithampacha-sthavana-dushkruthi-nishkruthaya:

bhavadhabhidhAsudhA bhavadhavAnalatApamusha:

Janani puna: puna: paripunanthy jaganthy RamE





MahA Lakshmi's NaamAs becoming the Nishkruthi for the Dushkruthis of ours. In this sLOkam, Sri VenkatAdhri Kavi states that the power of MahA Lakshmi's nAmAs serve as a neutralizer/cleanser/"terminator" for the ill effects arising from our misdeeds :

The key words of this sLOkam are: "Jananee RamE! BhavadhabhidhA sudhA: puna: puna: jaganthya paripunanthya" (Oh Mother Ramaa Devi! Your nectarine nAmAs purify the universe time and time again).

(Prose Order): Jananee RamE! Agathika dEhi dEhi vachana sthuthy du:kkha dasA kupitha mithampacha sthavana dushkruthi nidhkruthaya: , bhava dhavA-nala tApamusha: ,bhavadhabhidhAsudhA: puna: puna: jaganthya paripunanthya .

Comments:

1. agathika dEhi dEhi vachana sthuthi du:kkha dasA kupitha mithampacha sthavana dushkruthy nishkruthaya: (tava nAmA:):

2.

What are the misdeeds (dushkruthi :) committed by the helpless (agathika janam), suffering and desperate sentient? They arrive at the front door of the immature, arrogant and self-satisfied rich in a state of desperation to overcome their poverty and clamor for handouts; to please these intemperate and insignificant "rich", these janams eulogize them through asatya vaak (untrue words) and athivAdham. During this process, they lose their dignity. The rich feel pressed and get angry at these repeated requests from these pestering janams to give and shout at these assembled people and scream at them to get out. This is the humiliating and self-inflicted dushkruthi of the people. When such errant people recite your nAmAs, they get cleansed of the ill effects of praising the worthless and begging presents from them. The reci-





tation of Your sacred names is like the performance of a PrAyascchittham (nishkruthaya :) to cleanse them of these foul deeds (Dushkruthi).

2. bhava-dhavanala tApamusha: (Tava nAMA :) For these suffering and erring people , the recitation of Your sacred nAmAs are antidotes against the afflictions caused by the wild fire of SamsAram.

3. bahavadhabhidhA-sudhA: puna: puna: jaganthi paripunanthi:

Oh Mother! Your nAmAs purify and rejuvenate the suffering errants again and again .They cleanse them from their misdeeds and shower them with Your anugraham. That grace of yours and the power of your nAmAs nullify their samsAric sufferings.

4. Dushkruthi nishkruthaya: This word group has two meanings:

(1) PrAyachittams for one's Paapams

(2) That which keep one away from engagement in misdeeds.

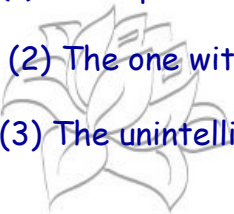
According to the second meaning, the recitations of your sacred Nama save the helpless ones from begging at the houses of the rich and praising the unqualified etc. Your nAma sankeerthanam will chase away the mental & physical poverty and elevate the chEtanams to an uniquely wealthy status.

5. What are the things people beg the rich for?

(1) To help overcome their poverty, they seek money

(2) The one without courage asks a strong person to protect him,

(3) The unintelligent ones approach a clever person for counsel,





(4) The politician seeking power asks for the vote of the citizen.

These are all different kinds of begging by the deluded (agathika dEhi dEhi vyApArams).

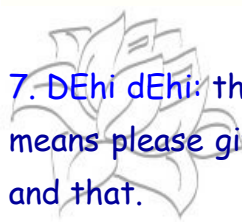
For those, who recite the nAmAs of Lakshmi, these situations of demeaning themselves through sthuthi of alpa janams will not arise. They do not need to bend before these haughty rich and expose themselves to their anger. MahA Lakshmi Herself will grant all anugrahams and eliminate the need for begging at the doors of these half-baked ones (mithampacha :). These are the thoughts conveyed by the first half of this sLOkam.

6. Why are Her nAmAs nectar like and quench SamsAric tApams?

The question may arise as to why the poet repeats what he said earlier about MahA Lakshmi's names rejuvenating like nectar and quenching the heat of SamsAram.

The answer is: There are things like sandal wood paste that cool one but do not remove one's sins. Same thing with the dust from the hoof of the cow that purify us but do not remove our samsAric tApams. Acts like theertha yAthrai destroy one's sins but are not delectable like the nectar. The sweet stuff like sugar are delectable to taste but do not purify us. There are only a few tatthvams that are delectable like nectar and at the same time purify one. The nAmAs of Yours (MahA Laskshmi) is one such rare entity combining the two tatthvams (Cleansing & delectable) that are not usually found together.

7. dEhi dEhi: the first dEhi means the embodied living person. The second dEhi means please give (a kriyA padham). The helpless human begs the rich for this and that.





8. Abundant PrAsams: In this sLOkam as in the others, we come across a rich set of delectable PrAsams : dhushkruthi-nishkruthi, bhidhA-sudhA, puna: puna: punanthy, bhavatha: bhavatha: et al.



Thirukoshtiyur ThAyAr

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Sri Ranaganayaki ThAyAr—Belur

NINETEENTH SLOKAM

श्रुतिफणितिस्थितिस्मृतिपुराणततिश्रवणे
भगवति मादृशां जगति न प्रतिभाति गतिः ।
तदपि तव त्वदीयदयितस्य च नामजपो
भवति कलौ युगे जडधियामपि कामदुघा ॥

Sruthi-paNithi-sTithi-smruthi-purANatathi-SravaNE

Bhagavathy mAdhrusAm jagathy na prathibhAthi gathi:

tadhapi Tava Thvadheeya -dayithasya cha nAma japa:

Bhavathi Kalou yugE jaDa-dhiyAmapi kAmadhugA





In this the Kavi states that even mandha Mathis (dull-witted ones) are qualified to recite MahA Lakshmi's nAmAs and derive benefits and MangaLams there from.

The key words of this sLOkam are: "Bhagavathy! MaadhruSAm jaDa-dhiyAmapi Tava Thvadheeya-dhayitasya nAma japa: kalou yugE kaamadhugA bhavathy"

Meaning: Oh Divine One! In this Kali yugam, even for dull-witted ones like us, the recitation of your and Your Lord's names is like the Kaama dhEnu cow that grants all desired wishes . There are no other ways for chETanams like us in this world (MaadhruSAm jaDa dhiyO: Anya gathi: na prathibhAthy) except to recite Your nAma sahasrams.

The First Two Paadhams of this sLOkam

Oh Bhagavathy! For dullards like us, there are no means for upliftment (Moksham) through listening to the wisdom housed in Smruthis and PurANams; equally, there is no hope in using the route of Veda vichAram for our salvation. Our escape route is only the Japam of the nAmAs of Yours and Your Lord's.

The reasons for the unsuitability of listening to the Veda-smruthi-purANams for the Jada Mathis are described under four categories:

1) There are a huge number of Vedams, Smruthis and PurANams. Their sheer number can stagger even a brilliant scholar. If that were to be so, you can imagine our problems as the dull witted ones in tackling them for our salvation. Veda VichAram and VedAntha tatthva vichAram (inquiry) is beyond our limited intellect. When we attempt such inquiries we are easily confused about the true meanings and the passages look contradictory (Samsaya-viparyayangAL).





We do not have the analytical skills to establish which paksham (side of the argument) is correct (PrAbhalyam) and which side is weak (dhourbhalyam). Things are much over our heads .Therefore we resort to the easier way (viz). Your nAma sankeerthanam.

2) When we listen to the various stories in the different PurANams, we are very discouraged. The aparAdhams of SisupAlan in insulting BhagavAn, RaavaNA's dhushkruthyams in stealing SithA PirAtti, HiraNyakasipu's daring challenge to the Lord remind us of our much deficiene like Bhagavath-BhAgavatha apachArams and make us realize that the PurANA paDanam (reading) route is not the appropriate route for us . Therefore, we resort to the recitation of your naamAs as a sure cure for the samsAric illness.

3) Gathi here is Sathgathi or Srivaikuntam (parama Padham). It can not be gained by recitation of the Vedams, studying Saasthrams or by superior intellect. These are not the recommedned routes. It has to be understood that Sathgathi is attainable even by dull-witted ones. Delighting the Lord through the sankeerthanam of His consort's nAMAs is the sure route to gain this sidhi. Vedam , Smruthi and PurANam remind us of this fundamental truth.

4) Gathy means inclination and movement. Our leanings are not towards the study of the Vedams and Saasthrams. We are not blaming them for their deficiencies. Our mind gravitates to Devi Naama Japam. They say "IOkO bhinna ruchi:". People have different likes. Our ruchi is for nAma japam and not for the Vedic studies or PurANA PaDanam.

Second Half (3rd and the 4th Paadhams) of this sLOkam





"asmAkam Tava Thvadheeya dhayithasya nAma Japa: kAmadhugA"

For us of weak intellect, the sankeerthanam of your and Your Lord's nAmAs is like being blessed with the divine, wish-granting Kaama dhEnu. Oh Bhagavathy! Your nAma japam is the veritable KaamadhEnu for us. Even a MahAn like Sage Vasishthar had such a Kaama dhEnu.

Additional Reasons for sathgathy through Naama Japam

Even a Jada Mathy can perform the japam of the name "Janani" and gain Sathgathy.

Naama PaarAyaNam of Her name will bless us with all unexpected fortunes (adhruhtam).

Even pEthais (pitiable ones) can gain "pERu" (high stats) through japam of PerumdEvi's Nama. Even mandha buddhis can delight from the recitation of the names of the Lotus Lady.

UNIQUENESS OF NAAMA JAPAM IN KALI YUGAM

In Kali Yugam, One can attain salvation from Naama Sankeerthanam alone just as through Tapas in Krutha yugam , Yaj~nams in thrEthA yugam , Bhagavath AarAdhanam in DhwaPara yugam. This is what Kali santharaNa Upanishad teaches us.

Why does the Kavi use the long phrase of "Sruthi-phaNithi-sTithi-smruthi?" instead of the shorter version of the same as "Sruthy-Smruthy)?





There are three reasons for this elaborate usage:

1) Vedam (Sruthy) has to be "mukhastham": transmission from the AchAryan to the sishyan aurally. The svarams have to be protected this way. That is why the extended word group of "Sruthi-phaNithi-sTithi " is used. This sTithi relates only to Sruthi (Vedams). In contrast, Smruthi and PurANams can be read from the books (written Texts).

2) All smruthis and PurANams do not have the status of PramANams (accepted Valid knowledge). Only those rooted in the Vedams are recognized thru the word group: "Sruthi phaNithi sTithi, smruthi purANatathi sravaNE ".

3) It is acceptable to recite Veda Manthrams without knowing their meanings. The only inviolate rule is that the svarams of the Veda manthrams are not to be altered. This is what is indicated by the choice of the word group: "Sruthi phaNithi sTithi ". Such a requirement is not present in the case of Smruthis and PurANams. Word juxtaposition can not be alteered in Sruthi; In smruthi and PurANams however, word sannivEsam can be altered, while keeping the meaning in tact. These give rise to the different Paada bhEthams (variations in the Texts) in the case of Smruthis and PurANams.

The Poetic finesse in this sLOkam

The beauty of the sentence construction with the ending of "thi" .In the first paadham: 5 words end with "thi": Sruthi, PhaNithi, sTithi, smruthi, purANatathi ".





In the second paadham again there are 5 words ending with "thi": " Bhagavathi, Jagathi, prathi-bhAathi, and gathi".

All these lilting sounds have a very pleasant ring to them as we recite this sLOkam



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Sri Lakshmi ThAyAr—Devarayanadurg

TWENTIETH SLOKAM

मनसिजतातपादमनसः परितुष्टिकरं
जननि समानमेव ननु साम च नाम च ते ।
अतिशयमादिमादपरमेव तथाभ्ययते
निधनमुपद्रवं च न कदापि यतः सहते ॥

manasija tAthapAdha manasa: paritushtikaram
Janani sAMAnamEva nanu sAMa cha nAma cha tE
athiSayam-AadhimAth aparamEva taTAabhyayathE
nidhanam-ubhadhravam cha na kadhAapi yatassahathE





In this sLOkam, the great Lakshmi BhakthA states jocularly that Saama Veda Manthrams have passages known as nidhanam and upadhravam, which have the secondary meanings of struggles and destruction. This is in ParibhAshai. The poet states that MahA Lakshmi's nAmAs unlike some of the Saama sAmans do not have Ubadhravam or Nidhanam aspects. MahA Lakshmi's nAmAs are Sarva MangaLakaram and easy to recite for obtaining Her anugraham.

Meaning: Oh Mother! Both the Saama Veda Manthrams that delight the mind of the Father of Manmathan (Your Lord) and Your Naamams are equal in sacredness. There is however two negative connotations with Saama Veda Manthrams that Your nAmams do not have. Saama Vedam has passages known as Ubadhravam (Giving trouble) and nidhanam (destruction). Your Nama differ from these two Saama Vedic fetures and never cause any inauspiciousness to those who recite them. Therefore, Saama Veda Saamans will not reach equality with Your nAmAs in Vaibhavam. The poet concludes that Lakshmi Naama ghA-nam is superior to Saama GhAnam that is recited in Sri Vaikuntam to delight the Lord.





Sri Lakshmi ThAyAr—Gorur

TWENTY FIRST SLOKAM

पापाटोपनिदाघवर्जनकृते पर्जन्यगर्जायते
व्याधिव्यालकुले पतत्पतिगरुद्धादूलनादायते ।
दारिद्राद्विरदेन्द्रधारणविधौ सिंहाट्टहासायते
पद्मे तावकनाम संसृतिनिशि प्रत्यूषवाद्यायते ॥





pApa-AaDOpa-nidhAga-varjana-kruthE parjanya-garjAyathE
vyAdhi-vyAla-kulE pathath-pathi-Garuth-vaathUla-nAdhAyathE
dhAridhra-dhviradhEndhra dhAraNa-vidhou simhADDahAsAyathE
PadhmE Taavaka-nAma samsruthi-niSA prathyUsha vAdhyAyathE

Meaning: Oh Mother! Your nAmAs destroy sins, poverty, diseases (vyAdhi) and SamsAram (bhava rOgam). The poet gives us some memorable comparisons in this context.

For the torrid summer of sins, Your nAmAs are like the welcome, seasonal rains. For the serpent of disease, your nAmAs are like the dhvani from the movement of the wings of Veda Purushan, Garudan. For the elephant in rut, your Nama are like the roar of the lion to chase it away. For the night of Sam-sAram, Your nAmAs are like the instruments played at dawn to greet the birth of a new day.

The sacred names of MahA Lakshmi transforms into the sound of thunder (idi Osai), the fierce wind generated by the wings of mighty Garudan as He rushes forward, the simha garjanam and the tender sounds of the SuprabhAtham recited at dawn. The sins, diseases, poverty and SamsAram shudder and run away the moment they hear the auspicious sounds of lakshmi Naama sankeerthanam.

The sound effects in this sLOkam are beautiful to enjoy. All the Paadhams end with "AayathE".





Sri Yadugiri Nachiyaar

TWENTY SECOND SLOKAM

राजीवायतनेति दैत्यजिदुरोरक्षेति लक्ष्मीरिति
क्षीराब्धेर्दुहितेति कैटभरिपोदारा इति श्रीरिति ।
श्रेयः साधनदेवतेति जगतां मातेति सीतेति च
प्रातर्मातरुपास्महे कृतशुभस्थेमानि नामानि ते ॥

rAjeevAayathanEithi dhaithya-jith-urO-rakshEthi LakshmiIrithi

KsheerABdhErduhithEthi KaiDabha-ripO: dhArA ithi SrIrithi

SrEyas-sAdhana-dEvathA-ithi jagathAm MathEthi SeethEthi

prAthar mAthar-upAsmahE krutha Subha sTEmani nAmAni tE





In this sLOkam, Sri VenkatAdhri Kavi reminds us that the sacred names of our Mother establish firmly (without ever fading) all auspiciousness for the reciter.

Meaning: Oh Lakshmi! Through these 9 NaamAs, we meditate on you at early morning hours: (1) VishNu VakshasTalasTithA, (2) PadhmAlayA (3) Lakshmi (4) Samudhra TanayE (5) Consort of the enemy of KaiDaba asuran (6) SrI (7) Devathai serving as the means for SrEyas (8) Mother of the Universe and (9) SeethA such a recitation and the meditation on these 9 Nama establish soundly all auspiciousness for us. We perform upAsanam with reflections on the myriad tatthvams behind each of these Nama (arTANusandhAnam) during the early morning hours, which are ideal for Japam and grantha KaalakshEpam.

Sriman Kannan Swamy succinctly records the meanings of this sLOkam in Tamil:

ahalAtha MangaLatthai
aruLUm unn NaamangaL
athanAIE anudinamum
athikAlai avai solvOm

The recitation of Your nAmAs results in lasting auspiciousness. Therefore, we recite them daily during Brahma MuhUrtham (PrAtha: kaalE upAsmahE) .

Each of the nAmAs have depths of meanings. RajjevAyathanaA (Rajjeeva AayathanaA) means the One who has Her abode in the Lotus. The deeper meanings of this nAmam are covered in the next sthaBakam.

"dhaithya jithurOrakshA " refers to Her being the protection (rakshai) for





Her Lord against His enemies. It is because of her protection through her presence as VakshasTala Lakshmi, our Lord is able to win His battles against His enemies.

The name "Lakshmi" provides the definition (lakshaNam) for the Lord through Her residence on His chest He is understood therefore as Sriya Pathy, Lakshmi Kaanthan et al.

The six profound meanings of the "SrI" sabdham has been revealed in Lakshmi Tantram and in MummaNikkOvai by Swamy Desikan.

Some say that Lakshmi does not stay at one place for too long. They address Her as Sanchalaa for that reason (selvOm instead of selvam). Sri VenkatAdhri Kavi suggests that She becomes asanchalA, when one performs UpAsanai through Her Naama sankeerthanam at dawn.



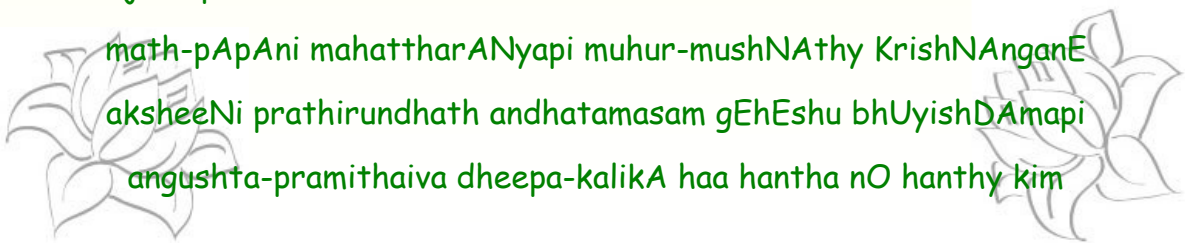


Sri Thiruanbil ThAyAr

TWENTY THIRD SLOKAM

अञ्चत्पञ्चषवर्णमर्णवसुते त्वन्नामकर्णामृतं
मत्पापानि महत्तराण्यपि मुहुर्मुष्णाति कृष्णाङ्गने ।
अक्षीणि प्रतिरुन्धदन्धतमसं गेहेषु भूयिष्ठम-
प्यङ्गुष्ठप्रमितैव दीपकलिका हा हन्त नो हन्ति किम् ॥

anjath-panchasha-varNam arNavasuthE ThvannAma karNAmrutham
math-pApAni mahattharANyapi muhur-mushNATHy KrishNAnganE
aksheeNi prathirundhath andhatamasam gEhEshu bhUyishDAmapi
angushta-pramithaiva dheepa-kalika haa hantha nO hanthy kim





In this sLOkam of Naama Vaibhava StaBakam, the poet states that MahA Lakshmi's nAmes , which are small in size but have the immense power to destroy our gigantic bundles of Sins:

ArNava suthE = Oh Daughter of the Ocean!

KrishNANganE = Oh wife of KrishNa BhagavAn!

Anjath-panchasha-varNam = having the assembly of just 5 or 6 letters

KarNAMrutham = and acting as a nectar to the ears

ThvannAma = Your NaamAs

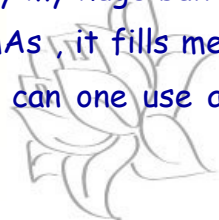
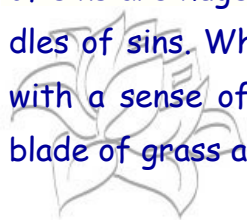
MahattharANi math pApAni api muhu: mushNATHy = steal away (eat up) the huge sized bundles of sins of mine effortlessly and frequently.

Haa hanttha! = what a surprise (mystery)?

GEhEshu bhUyishtam andhatamasamapi = even the dense darkness in the house

Angushta pramithA yEva dheepa kalikA nO hanthy kim? = is destroyed by the thumb-sized, lit (little) lamp. The radiance from that little lamp spreads everywhere and destroys the huge enveloping darkness in the house inspite of the fact that the lamp is small sized .

Your nAmAs are small sized (made up of 5 or 6 letters) like HarivallabhA, Kamalaa,arNava suthA. In contrast to the small size of Your naamAs, my bundles of sins are huge. Inspite of their small size, your nAmAs destroy my huge bundles of sins. When adiyEn thinks about this power of Your nAmAs , it fills me with a sense of wonder. Can an ant chase away an elephant ? can one use a blade of grass as boat to cross the ocean?





Can one use a soft bud to crack a piece of granite? Can a piece of thorn succeed in pulverizing a bar of iron? They can not and it is understandable that small entities can not take on successfully a mighty object. In the case of your nAmAs made up of very few letters take on however the huge accumulation of my sins and destroy them. This action takes place quite often. It is not a once in a while thing (one day wonder).

Math pApAni mahattharANi: My offenses (insufferable apachArams, deceptions, cheatings and trespasses against Bhagavath sAsthras) are huge and are growing forever. You're nAmAs destroy them again and again. What takes mighty long Prayascchitthams? (SaandhrAyaNa vratham PrAjApathya kruchiram) to do, your short Nama destroy these huge bundles of sins quickly and often.

The situation is similar to the radiance from a small lamp that spreads over the entire room and destroys the surrounding darkness.

There are plenty of PrAsams in this sLOkam as well:" anjath-Pancha, varNam-arNava, MushNATHi Krishna, rundha-dandha, BhUyishtam-angushta, hanthahanthi et al. These prAsams have a pleasing effect on the listener's ears.





Sri Komalavalli ThAyAr

TWENTYFORTH SLOKAM

अवितुमुदधिकन्यकेऽचिकित्स्याद्
मरणजरादिमयान्महामयान्माम् ।
परमविषममान्तरं कषायं
पचति शुचिर्भवदीयनामवर्गः ॥

avithum udhadhi kanyakE achikithsyAth
maraNa jarAdhi mayaath mahAmayAnmAm
paramavishamam Antaram kashAyam
pachathy Suchir bhavadheeya nAmavarga:

Meaning: adiyEn has a deadly disease. It has the name of samsAra rhOgam and





has the constituents of old age, death et al. For saving me from that disease, adiyEn has to make a curative concoction (KashAyam). That act is performed by Your nAmAs. Your namaas are the fire to cook that kashAyam to the perfect state for curing my illness.

KashAyam has two meanings here:

- (1) The syrup that the doctor gives. It is prepared by the slow evaporation of the solution containing the active ingredient with a huge amount of water.
- (2) KashAyam also means desire, udhvEgam (excitement) and other rAgams and blemishes of the mind.
- (3) The assembly of your Nama is like the fire that condenses the potion and forms the essence (kashAyam) to destroy my samsAric disease. "KashAyam pachathy " refers to the destructive evaporation of the disease causing blemishes of the mind. To secure a clean mind, the route to travel is the recitation of our Mother's divine naamAs.

The summarizing Tamil Paasuram by Sri KaNNan Swamy is:

Kadum nOyai kazhippathaRkku

KaashAyatthai kaaycchuhinRa

kanalukku samamAhum

KadaRkkani nAmangal

For preparing the kaashAyam for dispensing with the fierce bhava rhOgam, the fire used is the nAmAs of the daughter of the Ocean.





Sri Potramaraiyal ThAyAr

TWENTY FIFTH SLOKAM

कृतशुभतति धारितं कृतार्थै-
र्भगवति भोग्यमतीव पावनं च ।
अभिदधति सुवर्णमात्मवन्तः
प्रशमितदुर्गति नाम तावकीनम् ॥





kruthaSubhatathy dhAritham kruthArTai:
Bhagavathy bhOgyamatheeva pAvanam cha
abhidhadhathy suvarNamAthmavantha:
prasamitha-dhurgathy nAma thAvakeenam

Meaning: Bhagavathy Lakshmi! Your nAmAs are like the exalted metal gold, which is used in all auspicious occasions. Here are six instances, where there is similarity between Lakshmi's nAmAs and coveted gold;

1) Both Lakshmi's nAmAs and the Gold generate rows of MangaLams. Auspicious rites like vivAham take place with gold; similarly, auspiciousness arises from the sankeerthanam of Lakshmi's nAmAs.

2) Both MahA Lakshmi's Nama and the gold are adorned by the kruthArTAs (BhAgyasAlis).

3) Both are bhOgyam (most enjoyable). MahA Lakshmi's nAmAs are sweet for the mind and the tongue to taste; Gold is similarly enjoyable to adorn and celebrate.

4) Both are known for their purity (Parisuddham). ThirunAmams of MahA Lakshmi cleanses one's speech and mind. Gold is svatha-suddham. It does not need any cleansing agent like tamirand, clay etc to bring out its luster.

5) Both are SuvarNam: VarNam means letter or an alphabet. Since MahA Lakshmi's nAmAs are constituted by auspicious letters, they are SuvarNam or SvarNam. Gold has the alternate name(paryAya sabdham) of SvarNam.





6) Both destroy misfortunes. Gold removes poverty. The sankeerthanam of Bhagavathy's nAmAs destroy poverty forever.

The double meaning for svarNam fits well thus for MahA Lakshmi's names and the noble metal gold. For realizing sObhana paramparAvApthy (lineage of auspicious progeny), one should name the girl children with MahA Lakshmi's NaamAs. Those who follow this tradition are the fortunate ones. Those who recite Her nAmAs will not go anywhere near narakam. Such is the power of Her nAmAs.





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Sri Mahalakshmi ThAyAr Sametha Sri Rajagopalan

TWENTY SIXTH SLOKAM

हरिसखि तव धूतक्लेशभूमान्
अहरहरमुद्यद्भक्तिराकर्ण्यं धन्यः ।
जहि दलय बधान च्छिन्धि भिन्धीति घोरं
यमभटरटिनं तद्भूरि दूरीक्रियासम् ॥

Harisakhi Tava dhUtha-kIEsa-bhUmAn-
aharaham-udhyath bhakthir-AkarNyam dhanya:

jahi dhalaya BadhAna cchindhi bhindheethi ghOram
yamabaDa-raDanam tath bhUri dhUreekriyAsam





In this SLOkam, the inspired Kavi reveals that the very sravaNam (hearing) of MahA Lakshmi's nAmAs will remove all inauspiciousness:

Meaning: Oh Dear Friend of Hari! (ThirumAlin ThOzhiyE!) , adiyEn listened to Your divine names recited by others. The sufferings borne by adiyEn for many, many years left me as a result of that sravaNam of your nAmAs. AdiyEn got enthused with this positive outcome and made it a daily habit to hear your nAma sankeerthanam. Bhakthi for You sprouted in my mind. AdiyEn continued next with the listening of your Nama with bhakthi and got elevated to the status of a dhanyan (Fortunate/Blessed one). As a result of this soubhAgyam, adiyEn has no doubts now about adiyEn attaining sathgathy. This exalted status is going to free me from the clutches of the servants of Yamadharma Raajan and spare me from all their himsais (beatings, kickings, punchings, tearings, cleavings, pulverizings, breakings and other chitravadhais). May all the descriptions of those punishments not fall ever on my ears! May adiyEn push them off to far off distances (bhUri dhUreekriyAsam)!

Oh Lakshmi! By the entry of the SunAdham of Your nAmAs into adiyEn's ears, the harsh words of the Yama kinkaraas became powerless to reach my ears.

The loud and harsh sounds made by the Yama dhUthAs (Yama baDa raDanam) such as " hit the sinner (jahi pApinam), cut him (dhalaya) , bind him (BadhAna) cleave him (chindhi), crush him (bhindhi) ". These are harsh words that would curdle one's blood. The blessings arising from the hearing Your nAmAs have pushed these harsh words of the servants of Yama dharman far away from me: I have now become the daasan of Lakshmidharan, Your Lord. AdiyEn is fully protected by the power of your sacred nAmAs.

Yama Dharman himself counsels his servants this way: "I am not the Lord of Sri VaishNavAs. Please stay away from them ".

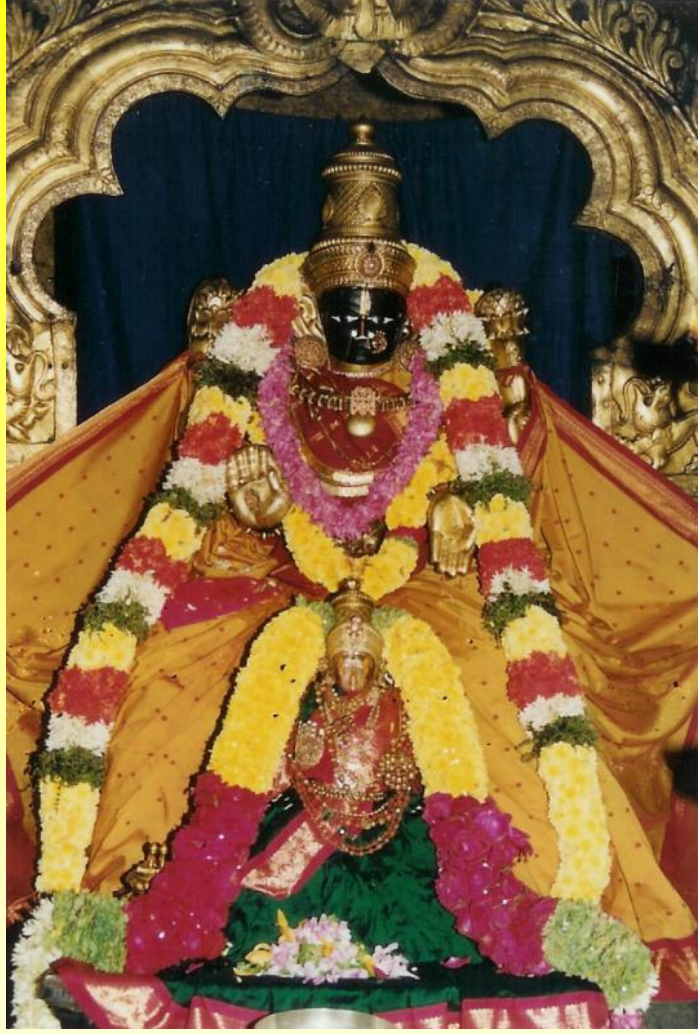




The four sAsthArTam items housed in this sLOkam are:

1. SravaNam of Her Nama is one of the nine kinds of _expression of Bhakthi like Keerthanam, vandhanam, PaadhasEvanam, Aathma nivEdhanam et al .
2. When one hears daily Her dhivyanAmAs, Bhakthi will arise (Udhyath bhakthi) in us.
3. SravaNam of Her nAmAs will generate many soubhAgyams (AakarNya dhanya:) in us.
4. Even accidental hearing of her nAmAs will get release from Naraka aasam (Stay in the narakams). When one goes one step further and listens to her nAmAs with intense devotion, these blessings get multiplied.





Sri Yadugiri Nachiyaar

TWENTY SEVENTH SLOKAM

स्वपदन्यसनेन चारुवर्णा
सुरवर्गोष्ठविशुद्धिहेतुभूता ।
कमले मम काङ्क्षितानि दुग्धे
स्तवनाहां तव नामकामधेनुः ॥





svapdhanyasanEna chAruvarNA
sura-varghOshDa-viSuddha-hEthu-bhUthA
KamalE mama kAnkshithAni dhugdhE
stavanAhaam Tava nAmakAmadhEnu:

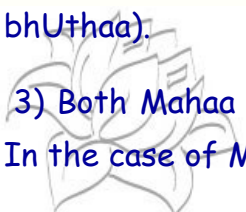
In this slokam, Sri VenkatAdhri Kavi instructs us that MahA Lakshmi's Nama grant all desired things like the Deva IOka KaamadhEnu. She is the VaanchithArTa phala pradhAyini and hence her nAmAs have such abundant wish granting power:

The key words here are: " stavanAhAm Tava nAma KaamadhEnu: mama kAnkshithAni dhugdhE ".

Meaning: Oh Divine One having as your abode, the Lotus flower! The most praise worthy nAmAs of Yours are like the celestial Cow, KaamadhEnu in granting all my desired wishes. Your nAmAs are a veritable KaamdhEnu.

The poet reveals 5 points of similarity (sAdhrusyam) between the nAmAs of MahA Lakshmi and the Celestial cow, KaamadhEnu in the matter of their wish granting power:

- 1) Both have beautiful colors (varNaa; VarNaa also means aksharams of the nAmAs).
- 2) Both have the power to consecrate the places, where their paadham (foot) is placed or padham (nAmam) is heard (sva-padha-nyasanEna visuddhi hEthu bhUthaa).
- 3) Both Mahaa Lakshmi and KaamadhEnu have "suravAghOshtathva viSuddhi". In the case of MahA Lakshmi, the lips and the tongue of DevAs are purified by





the power of recitation of Her nAmAs (sura-vaak-oshDa-viSuddhi hEthu bhUthaa).

Those Nama are the cause for imparting purity to the organs of DEvAs associated with the chanting of her nAmAs. In the case of the KaamadhEnu, the split is : "su-ravaa- ghOshDa-viSuddhi-hEthu bhUthaa". In the case of KaamadhEnu, "sura-vaak-OshDa ViSuddhi" becomes "su-ravaa-ghOshDa visuddhi". In the case of MahA Lakshmi, Her nAmAs purify the speech associated organs. In the case of the celestial cow, it is the purity imparted to the cow sheds (gO sAIAs) through its placement of its feet.

4) Both of them grant what all one prays for.

5) MahA lakshmi's nAmAs are praise worthy; same with Kaamdhenu.

The poet suggests that reciting the nAmAvalis of MahA Lakshmi has the same phalan as asking KaamadhEnu for the fulfilment of one's wishes. She is the dhivya Kaamdhenu in form. Lakshmi nAma Sankeethanam and prArTanai to KaamadhEnu yield the same results. The blemishes of the lips and the tongue resulting from telling lies, uttering harsh words and empty chatter are purified by Lakshmi nAma sankeerthanam (Visuddhi hEthu).





Sri KaNNan Swamy's summary of this sLOkam in Tamil takes this form:

Padhmai pEr KaamadhEnup-
pasu yenRu paharhinROm
padham pattAI parisuddhi
phalan yellAm peRRiDalAm

Meaning: We declare that one name of MahA Lakshmi is KaamadhEnu. Purity and consecration results, wherever her paadham is placed. One can gain all what one desires by reciting her dhivya nAMAs.

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Sri Perundevi ThAyAr

TWENTY EIGHTH slokam

तव दिव्यनामानि मधुरे निराकृत-
व्यसने स्थितेऽपि रसनेन्द्रियं मम ।
रमते रमे कथमहो रसान्तरेषु
अथ वा तदस्य घटते जडात्मनः ॥





Tava dhivya nAmAni madhurE nirAkrutha
vyasanE sTithEapi rasanEndhriam mama
ramathE RamE kaTamahO rasanAntharEshu
aTavaa tadhasya ghaDathE jaDathmana:

In this sLOkam focusing on the Naama Vaibhavam of MahA Lakshmi, the poet states that the dhivya nAmAs of the Divine consort of the Lord are the most delectable among all sweet experiences:

Meaning: Oh Ramaa Devi! Your divine nAmAs are delectable to recite (Madhuram MadhurAksharam). Your sacred nAmAs have the power to destroy all sorrows and troubles (nirAkrutha-vyasanE). While that is so (ithi sTithEapi), my sense organ dedicated to experience taste (rasEndhriyam) runs after other ignoble sweet tastes. AdiyEn finds it very difficult to understand this strange behavior of my tongue chasing other "sweet" tastes (mama rasanEndhriyam kaTam rasanAntharEshu ramathE ?). Alas (ahO)! For this ignoramus, this kind of deluded behavior is perhaps appropriate (aTavaa asya jaDathmana: tath ghaDathE).

I am at a loss to understand this odd behavior of my tongue. Knowing fully well that there is nothing sweeter than Your dhivya nAmAs , my tongue has a fascination for alpa pathArthams , which can never ever come close to the depth of the sweetness of Your sacred names . ahO dhurbhAgyam ! I must indeed be a fool to engage in such endeavours to let my tongue chase all these insignificant "sweets "instead of enjoying the greatest of all sweets, the taste of Your nAmAs.

1. One has to conclude that the person, who prefers an ordinary thing over an extraordinary thing has to be a fool





2. One can only conclude that the person who prefers a bitter thing over a sweet thing has to be an uninformed fool.

One can only conclude that the person who chases after pain-causing experiences over those which comfort and delight has to be a fool.

Your dhivya nAmAs are an integrated essence of three tathtvams: Madhuram (sweet to experience), banisher of sorrow & suffering and sacred. There is no other entity that has all these three in one. For instance, Paarijatha flower is divine but is not delightful to taste. The rock candy is sweet to taste but does not chase away the sorrows. The curative medicine (oushadham) is neither sacred nor delectable. MahA Lakshmi! Only Your dhivya nAmAs are delectable, sacred and Sorrow removing.





Sri Mahalakshmi ThAyAr, Pamona, New York

TWENTY NINTH SLOKAM

त्वन्नामदिव्यकुसुमानि दृढैर्गुणैस्ते
संग्रथ्य सौरभविशेषपरिष्कृतानि ।
आमुञ्चतादिह मदीयसरस्वतीयं
मातर्महापुरुषमानसरञ्जनाय ॥



ThvannAma dhivya kusumAni dhruDair-guNastE
sangraTya sourabha visEsha parishkruthAni
AamunjathAmiha madheeya sarasvatheeyam
mAthar-mahA Purusha mAnasa ranjanAya

In this SLOkam, Sri VenkatAdhri Kavi compares MahA Lakshmi's NaamAs to fragrant flowers (Sourabha Nama kusumams); when strung together with the strong string of Her divine attributes (Dhivya guNams), these flowers form a garland that is very much desired by Her Lord (MaalayAhi Maalai mahizhvik-kum nAmangal):

Meaning: Oh Mother! May adiyEn's speech string your nAmAs (fragrant celestial paarijAtha flowers) with the firm string of Your own auspicious attributes (dhivya guNams) and create a beautiful garland to be presented for delighting Your Lord's ThiruvuLLam!

Here the poet states that her dhivya Nama (Thvath Nama dhivya KusumAni) are adorned with an unique kind of beauty and fragrance (sourabha visEsha parishkruthAni).

The poet's speech indhriyam (Vaak/Sarasvathy) constructs a beautiful garland using Her Naama kusumams by stringing them together with the firm thread of Her auspicious attributes (Tava dhivya nAma kusumAni dhruDai: guNai: sangraTya) and presents that fragrant garland to the utter delight of Her great Lord (MahA Purusha mAnasa ranjanAya Aamunjathy).

Additional Comments:

1. Her divine nAmAs are compared to beautiful celestial flowers with a special ,



never-fading fragrance. Her nAmAs are adorned with visEsha sourabham. The word sourabham has two meanings: (1) Fragrance and (2) Beauty. In Her sourabha nAma kusumams, the Vaak (beautiful speech) and artham (the deep meanings) are blended together indissolubly.

2. When the poet creates a nAmAvali with her divine nAmAs, he organizes them in an orderly manner according to their different hues and strings them together to form a charming garland as it were. The strong strings used to create this garland are Her guNams that hold the nAmAs together. GuNam has two meanings: (1) divine culture and (2) the thread. If this thread is not strong, it will not have the strength to hold the flowers together and the garland will shed all its flowers. In the case of MahA Lakshmi's nAmAs , the holding strings (guNams) are very strong.

3. My speech (Vaak/Saraswathy) is the one, which created this unique garland of infinite fragrance and beauty (Sri Lakshmi Sahasram).

4. My speech presents this special garland to delight Your Lord. My speech is the lady who strung this garland with Your NaamAs and guNams.

5. The SaasthrArthams referred to in this sLOkam are:

(a) MahA Lakshmi's guNams are firm; for instance, Her guNams like Vaath-salyam (affection for us) and KaaruNyam (Compassion) are firm and do not display any variations.

(b) Her divine names have both deep meanings (as in SrI, Lakshmi) as well as





aural beauty (as in Padmasadhya, Jalaja, and Sura Sundarietal). Sri Sabdham alone has six different and profound meanings.

(c) Her Nama kusuma maalai (garland) immensely pleases Her Lord, the PurushOththaman.

6) In the set of five contiguous sLOkams including this one, Her nAMAs have been compared to (a) Fragrant flowers (b) KaamadhEnu , the celestial Cow (c) Gold (d) the flame used for creating curative potions (kAshAyam) to cure samsAric disease and (e) the lustre of a lamp.

The rich imagination of the poet is abundantly displayed in these sLOkams celebrating Maha Lakshmi's nAma vaibhavam.





Sri Lakshmi ThAyAr— Kunigal

THIRTIETH SHLOKAM

मन्वन्तराण्यम्ब फलं तनीय-
स्तन्वन्ति मन्वन्तरमात्रवर्तिं
आमुष्मिकं शाश्वतमैहिकं वा
त्वन्नम किं नाम फलं न दत्ते ॥



manvantharANyamBa phalam taneeya:
tanvanthy manvantharamAthravathim





Aamushmikam Saasavathamaihikam

ThvannAma kim nAma phalam na dhatthE

In this SIOkam, Sri VenkatAdhri Kavi instructs us that her nAmAs bless the reciter with enduring Phalans:

Meaning: Oh Mother! All mantrAs except yours yield only limited phalans. Their power is only for a short time such that the phalans granted wont last beyond a limited time. Your nAmAs in contrast bless the reciter with phalans on this earth and beyond. There is nothing that they can not do in terms of granting phalans They will grant every thing the reciter wishes to have.

Comments:

1) **Manu** means **Manthram**. Manvantharam therefore refers to another mantram. Manvantram also has another meaning: a Time bound entity. Time demarcations of different Manus are known as SvAyambhuva manavntharam, Vaivasvatha Manvantharam etc; each of these manvantharam last 4,320,000 human years The reign of each of these Manus (Sage Rishis) last thus for a finite time just as the other mantrams (manvantrams) yield phalans for a limited time. Your nAma sankeerthanam yields SaaSvatha Phalan.

2) **What is this SaaSvatha Phalan?** It is Moksham. She is both upAyam and upEyam (Means and goal). During MokshOpAya samayam, she pleads with Her Lord for forgiving the trespasses of the ChEtanam and during the UpEya Dasai, She accepts the SaraNagathy with Her Lord through yEKasEshithva yOgam in the Desika sampradhAyam.





3) No one can grant this SaaSvatha Phalan except the dhivya damapthis. Rest of the gods can only bless one with boons that can only last a finite time. Their own stay in positions that they earned by worshipping dhivya dampathis are limited in time (Brahma Pattam, Indhra Pattam et al).

4) The SaraNAgathy performed for Moksham itself starts with MahA Lakshmi's name (Dhvaya Mantram). This sLOkam underlines that tatthvam.





Sri Lakshmi ThAyAr—Thondanur Parathasarathy Temple

THIRTY FIRST SLOKAM

MahA Lakshmi's Nama being more sacred than PraNavam



वर्णत्रयात्मा प्रणवः स्वनिष्ठां
वर्णत्रयीमेव पुनाति युक्तम् ।
एकद्विवर्णापि रमे तवाख्या
चित्रं पुनीते चतुरोऽपि वर्णान् ॥





VarNathrayAthmA praNavassvanishDAm
varNathrayeemEva punAthya yuktham
yEkathvivarNApi RamETavAkhyA
chithram puneethE chathurOapi varNAN

Meaning: Oh Ramaa Devi! Every one knows about the exalted status of PraNavam. Still, your Nama are superior to PraNavam in one aspect. Your nAmAs have sarva yOgyathai (fitness to recite by members of the four VarNams). The recitation of your nAmAs bless all the 4 VarNams (BrahmaNAs, KshathriyAs, VaisyAs and SudrAs). It is open to every one and grants phalan to all. The Japam of PraNavam with its three letters (Thraya Aathmaa PraNava :) is limited however to the first three varNAs (VarNa thrayeem yEva punAthi; yuktham). What a wonder! In contrast, even Your nAmAs (AakhyA) with one aksharam or two aksharams (SrI:, Ramaa) cleanse the members of all the four varNams (yEka dhvi varNA Tava AakhyA chathura: api varNAN puneethE). This is indeed a miracle (Chithram) linked to the power of Your nAmAs.

Comments:

1) The one lettered PraNavam is split into its three letters of which it is made: A+U+M (VarNa thraya AathmA PraNava :) It has a body made of VarNa thrayam. This three lettered PraNavam purifies people belonging to the three VarNams (BrahmaNa, Kshathriya, VaisyALs). They recite it and mediate on it for gaining siddhi. This three-three symmetry seems to be fitting. In contrast to the limited sweep of PraNavam, Your Nama extend the reach to members of all the FOUR varNams and purify them. It is amazing to recognize that even Your one lettered nAmAs (SrI) or two lettered nAmAs (Ramaa, Seethaa , Ambhaa, Padhmaa et al) have the power unlike the PraNavam (wiht its limited reach)





can bless all (Belonging to every one of the 4 VarNams)

2) PraNavam is established in the three letters (A, U and M).Its sTAnam, sid-dhi nilai, nishtai are in those three letters. The one or two lettered MahA Lak-shmi nAmAs have nishtai or Prathishtai in one or two aksharams respectively and yet they are disproportionate in their outreach and covers all the 4 var-Nams. That is indeed a wonder!

THE SAASTHRARTAMS

1) Every one is not fit to recite every mantram. The mantrams wont yield their phalans if recited by those who are not eligible. Further, MantrOpadEsam has to come from a qualified AchAryan, who has mantra siddhi. The poet uses "VarNathrayeemEva" (only by the Thrai VarNikAs) to emphasize this point. Breaking these rules out of a sense of broadmindedness and democratization would not only be a failure but can also harm the unfit adhikAri (PrathyavAyam)

2) In contrast to PraNavam, Lakshmi manthtrams can be recited and mediated upon by **ANY ONE AND EVERY ONE.**

3) Sankeerthanam of Her nAmAs wil not only cleanse us but will also set us in the path to Moksahm since the term of cleansing includes in itself every aspect of cleansing : Cleanliness in speech , mind , conduct to dissolve the links to Prakruthi and direct us towards Moksha Sukham.

4) Lakshmi mantrams have sarva yOgyathai /amitha adhikAram in contrast to





the mitha yOgyathai (limited access) of PraNavam.



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Sri Madhuranthakam Janakavalli

THIRTY SECOND SLOKAM

व्याजादुपात्तमपि वारिधिराजकन्ये
त्वन्नाम कामपि ददाति मुदां समृद्धिम् । ।
आपीतमुल्बणतपातपतापशान्त्यै
दूरीकरोति दूरितान्यपि वारि गाङ्गम् ॥



VyAjAdhupAtthamapi VaaridhirAjakanyE
ThvannAma kAmapi dhadhAthi mudhAm samruddhim





AapethamulBaNathapAthapathApaSAnthyai
DhUrikarOthy dhurithAnyapi vAri Gaangam

In this SLOkam, the poet instructs us that Mahaa Lakshmi's NaamAs recited with or without the right pronunciation or recited as a VyAjAm or even accidentally will still yield all the fruits of proper worship:

The key words are: "Vaaridhi-rAja-kanyakE! VyAjAth upAttham api Thvan-nAma kAmapi mudhAm samruddhim dhadhAthi ".

Meaning: Oh Daughter of the Ocean! Even if Your nAmAs are recited as a pretence or pretext with no sincerity or belief will bless the reciter with an abundance of joy. This effect is comparable to drinking the waters of Ganga during a hot summer by one to quench his thirst ; such an act not only quenches his thirst but it also chases away his sins from the consumption of those sacred waters:

"ulBaNa tapa Aathapa tApa Saanthyai Aapetham gAngam vAri , dhurithAni api dhUreekarOthy ".

The thirsty one with a parched throat from the fierce summer heat wishes to quench his thirst (ulBaNa tapa Aathapa tapa Saanthy). While fulfilling the desired purpose, that act of consuming the waters of the sacred Ganga River led to another result: the banishment of the sins of the consumer.

Commentary:

The context of the word VyAjAm has been interpreted in six different ways in





BhAgavatha PurANam:

1. The vyAjam classed as SankEtham: For instance, when One describes an event as: "I withdrew Money from Lakshmi VilAsa Bank, went to Raajalakshmi stores to buy a dhoti and returned home via Jaya clinic road to meet my wife RukmiNi, who was waiting for me "Here there was no deliberate intent in reciting MahA Lakshmi's nAmAs. The declaration was a bland description of the morning's activity. Oh MOther! You listen to this and use it as an excuse (SankEtham) to bless the speaker.

2. VyAjam as ParihAsam: Mother! You go even one step further. When one makes fun of Naama Sankeerthanam by stating: what is the use of reciting Lakshmi, SeethA, IndhirA etc; it is just a waste of time ". Here the man makes fun of those who recite Your Names. Mother! You bless the man who mocked at the act of reciting Your nAmAs for the simple fact that his tongue uttered them.

3. VyAjam as complaint: One might complain in this manner: When SeethA and VedA get together, no work gets done. Here the angry complaint is heard by the Mother and blesses the annoyed complainer with Her blessings for the mere fact that he used Her nAmAs.

4. VyAjam as being hidden in other words: When one gives instruction such as, "Seegramaa kiLampu, avasaramaa pO, Oramaa Nada, bhadramaa pOy sEru " , the word " ramaa" is hidden in these sentences. Our Mother takes it that the speaker is calling Her by one of Her nAmAs and rushes to bless him.

5. VyAjam when the words unite to form a sentence:





When one says for instance: "yEngka malaicchu pOreenga?"

Please place the liquid in "the kadaiSee thAmbALam".

Here, while referring to some other thing, Mother's Nama such as Kamala, SeethA are implicit although the speaker did not utter those names deliberately. Maha Lakshmi hears the echoes of her nAmAs and is pleased to bless the speaker.

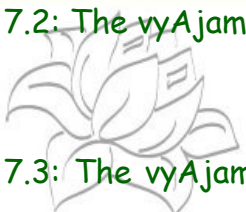
6. VyAjam as incorrect utterances: One stutrerer wants to call the Mother as "PadhmA" but his stuttering drives him to utterHer name as" Pa Pa Pa PadhmA ". Another with a different kind of speech defect can not use the letter "r". That person says" Hama, when he means "RamA". He means one and says another. That is another kind of vyAjam and our Mother responds still with alacrity, since She can understand what was meant.

7) "VyAjamupAttham": This sLOkam has the compound word arising from the combination of VyAjam and UpAttham. This compound word has three meanings of its own:

7.1: The vyAjam of uttering the Mother's name without any intention to address her.

7.2: The vyAjam of pronouncing her nAmAs incorrectly

7.3: The vyAjam of uttering her names with the correct abhisanthi (union of





individual words forming a compound word).

All of these vyAja Maathrama result in Mother's anugraham.

One may have doubts about all these vyAjams yielding the fruits of nAma sankeerthanam. The poet gives an example of an unintended act giving unthought results: One drinks GangA water to quench his thirst in summer time ends up accidentally getting his sins destroyed by the waters of the sacred Ganga River.

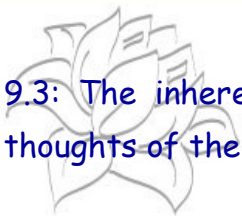
8. The poet states that the utterer of her nAmAs who intentionally or unintentionally referred to Her nAmAs derives indescribable bliss (Kaamapi mudhaam samruddhim anubhavathy). Such is Her Naama Vaibhavam!

9. The FOUR SaasthrArTams incorporated in this sLOkam are:

9.1: Even if one utters her names without intention or without knowledge about the greatness of her names or under pretext is filled with bliss. If that were to be so for the unintentional and poorly informed one, we can guess how many levels of higher bliss would surround one, who recites her names deliberately with a full knowledge about her glories.

9.2: Devi's grace grants us indescribable and numerous kinds of bliss and soubhAgyams.

9.3: The inherent attributes (Vasthu svabhAvam) will not change with the thoughts of the handlers.





9.4: Our Nama sankeerthanam is vyAja-mAthram. We should never think that we earned her anugraham because of our effort. She blesses us not because she feels obligated but she does so because of her overwhelming Dayaa. Even if our sankeerthanmas have blemishes, she overlooks them and uses them as a vyAjam to shower her blessings.





Arumpuliyar Anandvalli ThAyAr

THIRTY THIRD SLOKAM

यो वक्ति देवि पदमेकमपि त्वदीयं
सर्वाणि तस्य हृदि भान्ति सदा पदानि ।
नित्योन्नतो नृपतिरेव वशीकृतश्चेत्
किङ्कुर्वते पुरजना इति कः प्रयत्नः ॥

yO vakthi Devi padhamEkamapi Thvadheeyam
sarvANi tasya hrudhi bhAnthi sadhA padhAni
nithyOnnathO nrupathirEva vaSeekruthascchEth
kimkurvathE purajanA ithi ka: prayathna:





In this sLOkam, Sri VenkatAdhri Kavi points out that the recitation of Sri MahA Lakshmi's nAmAs will bless one with Raaja Padhavi , Indhra Padham, Brahma padhavi or any other status and position one desires. Such is Her boon granting munificence.

Meaning: Oh Sri Devi! It is enough to recite one of your many nAmAs. All words (Padhams) will appear on the curtain of one's mind. When the right words appear in one's minds, it is very easy to become a celebrated poet. When there are so many padhams (Nama), even the mastery of one nAmA of Yours (reciting and comprehension) would pave the way for all soubhAgyams.

The key words are: "Devi! Ya: Thvadheeyam padham yEkamapi vakthi, Tasya hrudhi sarvANi padhAni sadhA bhAnthi"

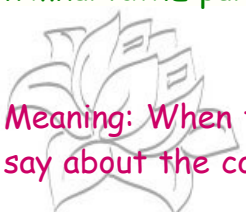
Meaning: Once one masters even one of your nAmAs, then all the other padhams /padhavis basks under its glory , rest of the padhams readily shine in his/her mind. There are so many padhams in this world. When one recites even one of those padhams/nAmAs, the rest fall within easy reach of that reciter. When her nAmam (Sri nAmam) stands behind us as strength and support , all the other unnatha padhams(lofty positions/high offices) are readily accessible.

The poet gives a comparison:

nithyOnnathO nrupathirEva vaseekruthascchEth

kimkurvathE purajanA ithi ka: prayathna:

Meaning: When the king of the realm is under your influence, what is there to say about the control over the citizens? The citizens will perform the desired





kaimkaryams since the king himself is favorably disposed. Similarly, when one masters the Empress of nAmAs (SrI Naamam), then all other nAmAs denoting other padhavis come under one's chakrAthipathyam.

The poet avers: "Annai pER vasathAl soRkaL anaitthumE vasatthilAhum". Padham here also means Padhavi or sTAnam like Brahma, Indhra Padhavis attained by penance over hundreds of thousands of years. Even such lofty status becomes like fruits on the low branches of the tree to pick readily.

The word Padham can also be interpreted as Padhavi like Indhra Padham , Parama Padham et al.





Singaperumal Koil ThAyAr

THIRTY FOURTH SLOKAM

क्षमानिधे यम्यधिपाभिधेयं
वाचो विधेयं तव नामधेऽयं ।
पद्मालये यस्य गणोदधेऽयं
पचेळिमं विन्दति भागधेयम् ॥



KshamAnidhE yamyadhipAbhidhEyam
VachOvidhEyam Tava nAmadhEyam





PadhmAlayE yasya guNOdhadhEyam
PachELimam vindhathy bhAgadhEyam

In the 34th sLOkam of Naama Vaibhavam, Sri VenkatAdhri Kavi states that MahA Lakshmi's names bring to perfection our bhAgyams (blessings):

Meaning: Oh the Treasure house of Forbearance (KshamA nidhE)! Oh Mother who has the abode of the Lotus flower (PadhmAlayE)! Oh Ocean of all auspicious attributes (GuNOdhadhE)! Your nAmAs are recited by and reflected upon by the kings of SanyAsis (Yami adhipa :) because of their sacredness.

Any one who's Vaak is under the control of your nAmAs harvests the fully ripened bhAgyams here and hereafter.

(Key Words): "Tava nAmadhEyam yasya vAchOvidhEyam, ayam pachELimam bhAgadhEyam vidhanthy ".

One whose speech is under the control of your nAmAs (vAchOvidhEyam) is blessed with all perfected bhAgyams (pachELitham bhAgadhEyam). As a result, He becomes a Parama BhAgyasAli. Your nAmAs thus empower him. Your sacred nAmAs are the ones recited by the great Yathis (Tava nAmadhEyam yami adhipa abhidhEyam).

Comments:

1) The king of Yathis referred to here is Sage SanathkumArar, the author of Lakshmi Sahasra Naamam. He is a great SanyAsi and is revered as leader





among nivrutthi margam seekers. Those who have mastery over his Lakshmi Sahasra nAmams will attain all soubhAgyams. At the Phala Sruthi section of His Lakshmi sahasra nAmam, Sanath KumArar points out that the phalan of recitation is the attainment of parama BhAgadhEyams. Our Kavi bases this sLOkam on that revelation.

2) Sri VenkatAdhri kavi takes off from the word BhAga-dhEyam and uses the word dhEyam six times in this sLOkam: nAma dhEyam, bhAga dhEyam , vidhEyam and in other dhEyam forming words as a result of PadhAntha anu-prAsams. Swamy Desikan used the word dhanam in one sLOkam of VairAgya Panchakam eleven times.

3. Yami adhipa: This Yamyadhipar could also be Swamy NaaTa Muni saluted as: "NaaTaya NaaTamunayE yaminAm varAya ". As a result of the upadEsam of the Dhvaya mantram by Swamy NammAzhwAr, NaaTa Muni became yamyadhipar. "Tava nAmA: yamyadhipEna abhidhEyam". Through dhvyArTAnusandhanam, NaaTa Muni was blessed with parama bhAgadhEyams.

4. The grandson of Swamy NaaTa Muni is Swamy AaLavanthAr. He is the one, who composed the first sthuthi on MahA Lakshmi among our AchAryAs (Chathus-sLOki). Hence, he can also be considered as Yamyadhipar (YameenAm adhipa:). He addressed MahA Lakshmi as "Bhagavathy, IOkaikEswari, AravindhA nivAsini, Varadha VallabhA" and saluted her as SrI (SrIrithyEva cha nAmA tE) in his path setting ChathusLOki.

5. Bhagavath RaamAnujar saluted as YathirAjar is another Yamyadhipar. His abhidhEyams of MahA Lakshmi's nAmAs as Yamyadhipa in his Gadhyam are "Bhagavathy , Sri Devi and Akhila JaganmAthA ". Muni Thraya SampradhAyam





hails the three Munis: Naatha Muni, Yaamuna Muni and RaamAnuja Muni. This s!Okam in this context is considered as a tribute to Munithraya sampradhA-yam.

6. Lakshmi is "KshamA nidhi". She is the peak of forbearance. She forgives therefore our shortcomings and blesses us with the fruits of Her Naama Sankeerthanam.

7. She is "GuNOdhadhi". She is the ocean of auspicious guNams. Therefore; she uses our sankeerthanam of her nAMAs as a vyAjam and blesses us whole heartedly.

8. Even great sages recite her nAMAs and get blessed with bhAgyams.

9. "PachELimam": There is no guarantee that the accumulated puNyams will instantly bear fruit. We do not control their kramam (which among the puNya-Paapams will yield fruit first etc). Their sequence of delivery is beyond our control. When one recites the dhivya NaamAs of Lakshmi, then the unripened puNyams get ripened and leads to all kinds of SoubhAgyams. The puNyams reach the ParibhAga state (pachELimam) and yield their fruit to the reciter.





Sowmyanayaki ThAyAr — Belur

THITY FIFTH SLOKAM

स्वनाथनाम्नः स्वयमुत्तरं सत्
तवाभिधानं गुणमादधाति ।
पद्मेक्षणप्रेयसि निर्विगानं
प्रमाणमत्र प्रणवं प्रतीमः ॥





SvaNaTa-nAmnas-svayam uttharam sath
 TavAbhidhAnam guNam-AadhadhAthi
 PadhmEkshaNa-PrEyasi nirvigAnAm
 PramANamathra PraNavam pratheema:

In this sLOkam, Sri VenkatAdhvari Kavi reveals the reasons for the supremacy of MahA Lakshmi's nAmAs over that of Her Lord:

Meaning: ThAyAr's sacred nAmAs are superior to those of Her Lord. One understands this tatthvam through the meanings given by the blemishless pramANam of PraNavam. (Tava nAmAni prabhalam ithi PraNavam Praka-DeekarOthi. Tava nAmAni uttharam ithi SIAGyathE)

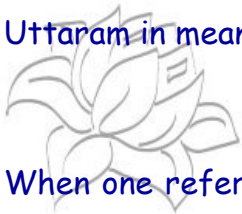
The key words are: "Tava abhidhAnam sva-nATa-nAmnA svayam uttharam sath guNam AadhadhAthi. Athra, nirvigAnam PramANam PravaNam ithi pratheema: "

Her abhidhAnams (names) are superior (uttharam) to Your Lord's nAmAs as attested by the blemishless proof given by PraNavam.

The focus on the words "Uttharam" and "GuNam"

Both Uttharam and GuNam have two meanings. Let us start with Uttharam. The opposite of Poorvam is Uttharam. Here Uttharam means the next or that which follows. Uttharam is also the opposite in meaning to "ataram". Hence, Uttaram in means superior or celebrated

When one refers to Utthara KaaNDam, PoorvOttharam, and Utthara Phalguni,





the first meaning (next or the following) applies. When we refer to "LOkOttharam, DharmOttharam", the second meaning (Superior to) comes into effect.

Now the question is: Is PerumAL's nAmAs superior or that of ThAyAr? The letter "A" precedes the letter "U" and becomes "O" in PraNava mantram. Here, "A" is Poorvam and "U" is uttharam (superior).

GuNam

Normally, GuNam means superiority or SrEyas. In the vyAkaraNa sAsthras, GuNam has another meaning. This is elaborated by two sUtrams (aphorisms) of PaaNini. According to them, when "A" (a vowel) coming at the end of one word unites with another vowel ("U") at the beginning of the next word , then the sandhi of "O" is created :

Purusha+Utthaman = PurushOtthaman

Ksheera+ udhathi = KsheerOdhaty

Neela+uthpalam = neelOthpalam

When "A" unites with "U", then the GuNa sandhi "O" is created This GuNa Sandhi manifestation is seen in PraNavam as well. If "A" did not join with "U", there will be no GuNa Sandhi leading to "O". Therefore, it is recognized that our Mother's NaamAs are superior to Her Lord's.

Besides the play with the words, there are deep SaasthrArTams conveyed by this sLOkam:





1. "A" denotes the Lord's nAmam. "AkaarArTO VishNu:" is a well known statement from Ashta sLOki. NigaNDus also give this meaning for "A".

2. "U" is MahA Lakshmi's name. This is from Gada Sruthi. Srimath Rahasya Thraya Saaram elaborates on this significance.

3. The PraNava Mantram starts with the union of the Lord's and His consort's nAmAksharams.

4. MahA Lakshmi's Nama elevate one and are superior to that of Her Lord.

Sriman Navalpakkam KaNNan Swamy's Tamil summary of this sLOkam takes this form:

Unn KaNavan peyarai vida

Unn peyarE utthramAm

Uyarvu tarum PraNavamum

IvvuNmaikku chAnrAhum





Sri Komlavalli ThAyAr

THIRTY SIXTH SLOKAM

पद्मे नाम्नां पामरास्तावकानां
प्रौढिं विद्युर्नैव नामान्तरेभ्यः ।
चक्रीवन्तश्चारुकर्पूरचूर्णे
भस्मभ्यः किं विस्मयं प्राप्नुवन्ति ॥



PadhmE nAmnAm PaamarAs-thAvakAnAm
prouDim vidhyur naiva nAmAntharEbhya:
chakreevantaS-chAru-karpoora-chUrNE
bhasmabhya: kim vismayam prApnuvanthy





In this SLOkam, Sri Venkatadhvari Kavi states that the simple folks do not know about the Vaibhavam of MahA Lakshmi's NaamAs. He points out that they will consider Her NaamAs like any other ordinary nAmAs and stay foolish:

The key words in this sLOkam are : " PadhmE ! ThAvakAnAm nAmnAm prouDim pAmarA: na yEva vidhyu:"

Oh Lakshmi! The common folk's won't has any idea about the significance and vaibhavam of your nAmAs. They will mix it up with all other ordinary names (NaamAntharam).

The Kavi gives an example to illustrate the ignorance of the simple folks: " ChakrIvantha: chARu-karpoora-chUrNE bhasmabhya: vismayam prApnuvanthy kim? "

The Kavi asks: Can the donkey comprehend the difference between the fragrant camphor powder and the ordinary ash without any fragrance whatsoever? It can not comprehend the difference It is too much to expect the donkey to be proficient in that kind of distinction.

Commentary:

1) the ordinary (untutored) people do not know many things. One such thing that they do not know is the Vaibhavam of Your nAmAs. PandithAs differ from the common folk. They know fully well the sacredness and power of your nAmAs.





2) The common folks equate your nAmAs out of ignorance with those of the other dEvathais. In this matter, they are like the donkeys that can not understand the difference between the fragrant camphor powder and ordinary ash. The common folks will recite the names of dEvathAntharams. The PandithAs will only recite Your nAmAs.

3) The Common Folks (PaamarAs) do not understand the full extent of the glories of your nAmAs. They recite your nAmAs only for gaining wealth. PandithAs however know that the recitation of your nAmAs will be for blessings in this as well as in the other world.

4) Paamraas out of their ignorance will name their girl children with silly names like rOjA , BharaNi etc; The PandithAs will name their girl children with Your names (Lakshmi , Indhira, Kamala , Saroja etc).

5) The common folks do not know about your nAma vaibhavam. They do not know that the recitation, sravaNam, dhyAnam of Your nAmAs will confer great auspiciousness. Names other than yours do not confer such anugrahams.

6) The common folks do not understand that you are ready to bless them with all soubhAgyams even under any pretext (VyAjam). Their situation is like the man , who has butter in his hands and cries for ghee.

7) PaamarAs do not understand that your names portray the essence of the VedAs. The other nAmAs are sankEtha-mAtram.

8) The common folks do not grasp the upadEsams of great ones from Sanath-





kumArar to VenkatAdhvari Kavi about Your nAma Vaibhavam. That is the extent of their power of grasp.

9) The PaamarAs are compared to the ignorant donkey (ass). The poet chooses not often used words to convey the same meaning (paryAya padham). For instance commonly understood names for the Donkey are Kardhabham and rAsabham; here, the kavi uses thre unusual word of "chakreevAnti ". Again, in using the word group, "ChAru-KaRpoora-chUrNe", the Kavi plays with us.

ChAru is quickly understood as some thing that is beautiful (ChAru-kEsi: one with beautiful assembly of hair); here , the Kavi uses ChAru to mean some thing (the camphor) that is fragrant. He goes one step further to invoke the not too familiar meaning for ChAru (viz)., saffron. ChAru Karpooram is a mixture of green camphor and Saffron that is most fragrant (parama ParimaLa dhruvayam).

10) In comparing the common folks to the ignorant donkey, the Kavi hints at three things:

(a) if the donkey does not appreciate the unique fragrance of ChAru-Karpoora-chUrNam, there is no harm to the latter. Similarly, the common folks' unawareness of the vaibhavam of your nAmAs does not diminish the glories of your names even by an iota.

(b) No one takes an effort to instruct/educate the donkey about the uniqueness of the ParimaLam; it would be a wasted effort. Same thing with the common folks. Therefore, no one spends any time to instruct the PaamarAs about Your nAma Vaibhavam.





(c) No body pays much respect to the donkeys. Same is true with the common folks, who do not comprehend the glories of your nAmAs.





Sri Lakshmi ThAyAr

THIRTY SEVEN SLOKAM

जहदिह जननि त्वन्नामधेयं विधेयं
जडमतिरतिरिक्तं शर्मणे कर्म कुर्यात्
निधिमनवधिमुच्चर्निष्कुटस्थं विहाय
प्रतिभवनमशङ्कः पर्यट्द्विक्षितुं कः ॥





jahadhiha Janani ThvannAmadhEyam vidhEyam
jaDamathiathiriktham SarmaNE karma kuryAth
nidhimanavadhim ucchair-nishkuDasTam vihAya
prathibhavanam aSaanka: paryaDan bikshithum ka:

In the 37th SLOkam, Sri Venkatadhvari Kavi reminds us that anyone , who abandons the treasure in his house (MahA Lakshmi's nAmAs) and seeks sukham through other means is equal in status to that of a foolish street Beggar:

Meaning: Oh Mother (Janani)! Fools forsake the lofty and limitless treasure present at their homes, your sacred nAmAs and run shamelessly after trivia outside to seek comfort. This situation is similar to that of a beggar roaming in the street and going from house to house to seek alms.

Your sacred names are within our tongue's reach (ThvannAmadhEyam VidhEyam) You are the Mother and we as your children are entitled to that wealth of Your nAmAs . Some of us are foolish (JaDamathi :) and abandon the treasures at home (nishkooDasTam nidhim jahath) and vainly search for other Kinds of anithya (perishable) "sukhams" (JaDamathi: athiriktham karma SarmaNam kurvanthy).

Your nAmAs available readily to us are lofty (Uccham) and is a limitless treasure (anavadhim nidhi). Those who abandon what is in hand and run after dubious things (karmAs) are like shameless street beggars stopping at every house to seek uncertain alms and become objects of derision of the householders.





Sri Kannan Swamy's Commentary

1. Lakshmi's sacred nAmAs are readily available to our speech indhriyam (VidhEyam). They can be recited at our will. They are not beyond our sakthi like some of the YaagAs and Yaj~nams.

2. Lakshmi's holy nammes are like a treasure at home. One does not need to jump over walls of a fort, climb a mountain, and dig in a mine or cross a moat. No difficult effort is needed to acquire them. They are already resting on our tongues like the readily accessible treasure at our homes. Like any treasure, it is precious. It banishes poverty. It creates sukham. What else can one ask for?

3. The one who knows about the easy availability of this treasure and yet forsakes it in favor of some ephemeral sukham is a fool. Instead of using such a treasure in times of need folks beg for help from strangers? In the heat of the day, this type of fool abandons his comfortable home and the treasure there to stop at the stranger's houses to beg for help. What a state of misery that he experiences through that act! Sri VenkatAdhri Kavi uses three choice words to illustrate the misery of the fool engaged in such activities: "VihAya, Bikshithum and ParyaDEth".

4. The treasure within reach at home is limitless (anavadhi), whereas the earnings from stree begging (engagement in other karmAs) is limited (avadhi) and uncertain. The treasure at home (Your nAmAs under the control of one's vaak) is precious; the earnings from begging at the street is low in value. The treasure of MahA Lakshmi's nAmAs belongs to one; the money/sukham raised by begging belongs to others.





5. The Kavi instructs us that MahA Lakshmi's Naama Sankeerthanam is pradhAnam over the performance of Yaagams and Yaj~nams as well as engagement in theertha yAthrAs .





Bethamanagala Mahalakshmi

THIRTY EIGHTH

दयाददे या तवनामधेया-
भिधा सुधेयं यदि तां धयेयम् ।
न वाजपेयं कमलेयजेयं
न वा जपेयं महतोऽपि मन्त्रान् ॥





DayAdhadhE yaa Tava nAmadhEyA
bhidhA sudhEyam yadhi thAmm dhayEyam
na VaajabhEyam KamalE yajEyam
na vaa japEyam mahathOapi mantrAn

In the 38th SLOkam, Sri Venkatadhvari Kavi states that after drinking the nectar of MahA Lakshmi's naamAs, he is not disposed to performing Yaagams and Yaj~nams anymore:

Meaning: Oh KamalA! Oh Ocean of Mercy! If adiyEn has the bhAgyam of drinking your nectarine nAmAs, adiyEn need not engage either in the performance of grand Yaagams like VaajapEyam or the recitation of big mantrams to gain the samePhalan anymore. They are superfluous.

(Key words): KamalE! Tava nAmadhEya abhidhA yadhi dhayEyam, (atha: param), VaajapEyam na yajEyam, mahatha: mantram na japEyam.

Comments:

1) DhayAdadhE: She is the Ocean of Mercy. It is that DhayA of Hers which is behind the Phalans gained from the performance of MahA Yaj~nams like VaajapEyam and the recitation of MahA Mantrams. Her KaruNai grants the same phalans from the sankeertanam of Her nAmAs.

2) SudhA: Her nAmAs are present as the nectar on one's tongue. It is therefore an easy upAyam for receiving her mahA anugrahams.

3) People perform difficult to execute Yaj~nams like VaajapEyam to receive





the phalan equivalent to drinking nectar. When one can attain the same phalan thru the easy route of recitation of Mother Lakshmi's nAmAs , there is no need for following hard routes like conducting Yaagams and theevra mantra japam over extended times.

4) Sri VenkatAdhvari Kavi is known for performing Yaj~nams like VaajapEyam, Satthram et al. His Lakshmi Bhakthi could be a direct consequence of such performances. As an accomplished anushtAthA of such big Saama Yaagams, the Kavi instructs us that one can get the same phalan and that too easily by performing nAma sankerthanam of MahA Lakshmi's nAmAs.

5) He evokes the word VaajapEyam at two places here. In the fourth Paadham, he brings it out like this: " na vaa japEyam in the fourht paadham and " na Vaa-japEyam " in the third paadham.

6) The sound "yamm" is heard six times in this sLOkam to reveal PrAsa Pushti.





Sri Mahalakshmi—Kadabha

THIRTYNINTH SLOKAM

शरणवरणमन्त्रे शार्ङ्गिणः प्राणकान्ते
परमपुरुषनाम्नः प्रागुपादीयमानम् ।
विशदमहिम नाम क्षिप्रमेकाक्षरं ते
वितरति जपतामप्येकमेवाक्षरं तत् ॥





SaraNa-varaNa-mantrE SaarngiNa: prANakAnthE
 Paramapurusha-nAmna: prAg-upAdheeyamAnam
 ViSadha-mahima nAma kshipram yEkAksharam tE
 vitarathy japathAm apyEkam yEvAksharam that

Sri VenkatAdhvari Kavi plays with the word "Aksharam", which has two meanings: (1) A Letter and (2) Srivaikuntam :

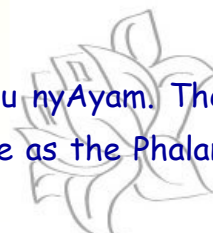
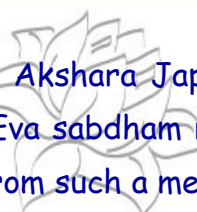
Meaning: Oh Lakshmi! SaraNagathy mantram is dhvayam. The aksharam "SrI" comes before the nAmA of "NaarAyaNa "in dhvayam. "SrI" has only one aksharam. For one who recites this yEkAksharam (Your name), the phalan is Aksharam (SrI Vaikuntam). The akshara mantram grants Aksharam (Sri Vaikuntam/Thiru Naadu) quickly.

Commentary:

1. Dhvaya Mantram used for performing SaraNagathy starts with the word "Sriman NaarAyaNa ". The aksharam of "Sri" comes before NaarAyaNa sabdham. In this SaraNa varaNa Mantram (Dhvaya Mantram), ThAyAr's yEkAksharam (SrI :) appears before "NaarAyaNa" sabdham.

2. It is not only the "SrI" sabdham before "NaarAyaNa" sabdham but it is also customary to perform Prapatthi to ThAyAr before the execution of Prapatthi to the Lord.

3. Akshara Japam yielding akshara phalan fits with Tathkrathu nyAyam. The yEva sabdham refers to the object of dhyAnam being the same as the Phalan from such a meditation.





4. Akshram has also the meaning of PerumAL according to one Sri Vishunu Sahasra Naamam. That meaning does not alter the BhAvArTam.

5." yEkam" has two meanings: (1) One and (2) matchless.

6. ViSatha mahimaa: Many AchAryas have celebrated the Mahimai of the name of "SrI". Swamy AlavanthAr has declared: "SreerithyEva naama tE" to reveal Her Vaibhavam. Swamy Desikan has elaborated on the six meanings of SrI sabdham in many of his Sri Sokthis: Srimath Rahasya Thraya Saaram, ChillaRai rahasyams, SthOthra BhAshyam and MummaNikkOvai . Having all these AchArya upadEsams in mind, Sri VenkatAdhvari Kavi salutes Lakshmi's mahimaa as "ViSatha mahimA"

7. Kshipram aksharam, yEkAksharam vitharathy: Oh Sri Devi! The one leetered NaamA of Yours delivers quickly the Aksharam (Sri Vaikuntam) for the ones, who meditate on that yEkAksharam of yours: " viSadha mahima yEkAksharam tE nAma japathAm api tath yEkam aksharam yEva kshipram vitharathy ".





Kuram ThayAr

FORTIETH SLOKAM

कण्ठे कुण्ठितनिस्वने कफचयैरक्षेषु विक्षेपिषु
स्यूते चेतसि यातनाभिरसुषु क्षिप्रं प्रतिष्ठासुषु ।
सायासापि समुद्रपुत्रि समयाभिज्ञा रसज्ञा मम
त्वन्नामोपहितं हितं जपतु तद्देवस्य नाम स्वयम् ॥





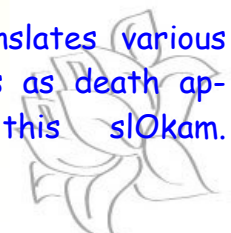
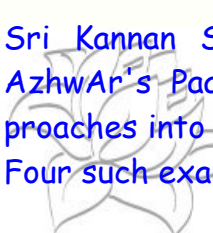
kaNThE kuNThita nisvanE kaphacayai: akshEshu vikshEbishu
syUtE cEtasi yAtanAbhi: asushu kshipram pratisThAsushu |
sAyAsA api samudraputri samaya abhijn~A rasajn~A mama
tvannAmOpahitam hitam japatu tat dEvasya nAma svyam ||

anvaya Kramam: Samudhra Puthri ! kaNDE kapachayai: kuNDitha nisvanE
akshEshu vikshEbishu , yAthanAbhi: chEtasi syUthE asushu kshipram prathish-
DAsushu , sAyAsaa api samaya abhij~naa rasaj~naa Thvath naama upahitham
hitham Devasya nAma svayam japathu

Meaning: Oh Daughter of the Samudhra Raajan ! There will be a time when my
throat will be congested with the accumulation of phlegm and will interfere
with my speech ; my limbs will be weak ; my sufferings of the last moments will
be deeply entwined with my mind and the life will be rapidly extinguished . In-
spite of the fatigue experienced during those parting moments , may my
tongue knowing that approaching moment recite Your name along with that of
Your Lord (Sriman NarayaNa) to comfort me.

Comments: During the moments of departure from this earth one undergoes a
lot of unpleasant experiences ; Speech may be blocked by the phlegm in the
throat ; the eyes and the ear would have lost their functions ;the mind will be
confused by the onslaught of fear about the approaching death and pains ex-
perienced by the aching limbs. The vital air would be ready to leave the body.
At that time of great turmoil, Oh Mahaa Lakshmi , bless my tongue to recite
Your Lord's name preceded by Your name to have hitham.

Sri Kannan Swamy points out that the poet literally translates various
AzhwAr's Paasura Vaakyams dealing with human experiences as death ap-
proaches into equivalent Sanskrit passages and includes them in this sLOkam.
Four such examples are listed below :





" Yeyttha sollOdeeLayEngi irumi " is translated into " kuNDitha nisvanE ka-pachayai: "

" pulankaL naiyya meyyil muthu " has its echos in " akshEshU vikshEpishu " .

" uLLam yeLhik-kalanga " has been translated into " syUthE chEthasi " .

" sAmidatthu yenRum aRRathu vaaNAL has been translated into "asushu pra-thishDAsushu "

Another AzhwAr reminded the Lord ahead of time about what the Lord has to do:

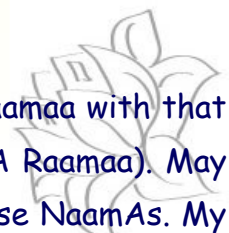
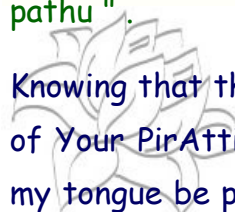
" appOthaikkppOthE solli vaitthEn". Please do not tell me that adiyEn did not remind you way ahead of time , when my faculties are in tact. AppOthu refers to the time of nearness to death , when faculties and the limbs are not in control. IppOthu is the time ,when the mind is clear and the limbs are strong .

In Bhagavath GithA and in Swamy Desikan's GopAla Vimsathy, we are reminded of the importance of anthima smruthi (rememberance of the Lord's Naama and form during the last moments) . During the final moments of life , our thoughts should be on Sriman NarayaNan and not on children and property and other useless things for gaining sathgathy.

The poet says in this context :

" mama rasaj~nA Thvath naama upahithamhitham dEvasya Naama SVAYAM Ja-pathu " .

Knowing that the end is nearing , May my tongue recite Your Naamaa with that of Your PirAtti (Siman NaarAyaNa , Jaanaki RamaNa , SeethA Raamaa). May my tongue be programmed to step in at that time to recite those NaamAs. My





tongue is aware of the time to connect the switch as it were to the recitation of those NaamAs (samaya abhij~naa). It would be a deliberate act and not a happenstance event . We have an agreement . adiyEn will recite Your name even in those difficult times or would have performed my SaraNAgathy , when my faculties and limbs were in control and You will come and guide me with Your own hands to Your supreme abode as you instructed us in Your VarAha Charama sLOkam .The poet's prayer to Mahaa Lakshmi is : May my tongue recite Your Lords' NaamAs automatically (Mama rasaj~nA svayam japathu, SamayE japathu) . That would be Parama hitham says the poet.

Sri KaNNan Swamy has a KuRaL like succinct translation of thei sLOkam in
TamiL :

thunpuRRut-thujumka al
thuyar mikkut-thudikkunkaa l
thuNayAhum unn pErAl
thodangum unn ThuNaivan pEr

Thunpam is suffering . This suffering is during the time of death (thunjum kaal). There are so many sorrows that makes one restless and makes one's mind jump with fear of the naraka VaathaNai due to accumulated sins (thunpuRRu tudikkumkaI) .Thudipaathu is intense suffering like the fish out of water or the jumping with pain ,when one crosses a hot , dry river bed in the height of summer During those times of intense suffering ,Your name is a great protection (TuNayAhum unn Peyar) .Your Name (SrI) is preceded by your Lord's name (unn pErAl thodangum unn ThuNaivan Peyar) : Sriya: Pathi , Indhiraa Kaanthan, SeethA Raaman , Kamalaa Pathy et al .





Ahobilam

Sri Amruthavalli and Sri Senchulakshmi thayar

Sri Amruthavalli and Sri Senchulakshmi ThAyAr

FORTY FIRST SLOKAM

The NaamAs that Purify One

अभ्यासैः पवमानमन्त्रविततेरब्लिङ्गभङ्गयन्तरै-
रादेशैरघमर्षणस्य यमकैरष्टाक्षरोस्येन्दिरे ।

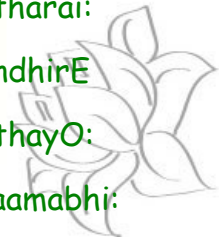
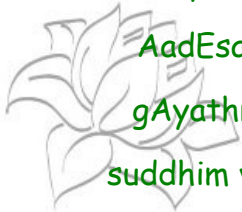
गायत्र्याः पुनरुक्तिभिः परिपणैरोङ्कारपुंसूक्तयोः
शुद्धिं व्याहृतिसोदरैर्न भजते को नाम ते नामभिः ॥

abhyAsai: pavamAna mantra vitathE: aBlingha bhangyantharai:

AadEsair-agamarshaN asya yamakair-ashtAkshar OsyEndhirE

gAyathryA: punarukthibhi: paripaNai: OmkAra pumsookthayO:

suddhim vyAhruthi sODharai: na bhajathE kO naama tE naamabhi:





anvaya Kramam: IndhirE ! PavamAna mantra vitatE: abhyAsai:
aBlinga bhangee antharai: agamarshaNasya AadEsai: ashtAksharasya
yamakai: GayathryA: punarukthibhi: OmkAra pumsUkthayO: paripaNai:
vyAhruthi sOdharai : tE naamabhi: kO naama Suddhim na bhajathE ?

Meaning: Among the mantrams used for consecration are :

ApOhishtA mantrams recited at the beginning of sandhyA vandhanam ,
PavamAna mantrams recited during PuNyAhavAchanam , AgamarshaNa man-
trams used during the time of snAnam , AshtAkshari , Gaayathri , yEkAkshari
PraNavam , Purusha Sooktham and VyAhruthi mantram used dur-
ing prOkshaNam (sprinkling for pavithrIkaraNam) .

Oh Mahaa Lakshmi ! Your NaamAs have the same power to consecrate any one
and any thing. There is none who is outside their power of consecration. Such
is the power and Vaibhavam of Your NaamAs ! Who will fail to be purified by
them None !

Comments: Here , the poet , who is a Parama Vaidhikar and a performer of
many Yaj~nams states from experience that the NaamAs of Mahaa Lakshmi
are as powerful as Mantrams from several Veda Bhaagams :

- 1) PuNyAhavachana Parisuddhi mantram : PavamAna mantram starting with "
PavamAna: suvarjana: " . This is the heart of the PunyAhavachana rites. The
sankalpam for PuNyAhAvachanam states clearly that it is for gaining all
types of parisuddhi:





" sareera SuddhyarTam , Aathma SuddhyarTam , sarvOpakaraNa SuddhyarTam Gruha SuddhyarTam Suddhi puNyAvAham vaachayishyE " .

This sankalpam clearly points out the PavamAna mantram is to be recited is for purification of the site, body, manas and the utensils used in the AarAdha-nam /Yaj~nam. Therefore, it is a consecration mantram for removing dhO-shams from every thing.

Other than PuNyAhavachanam in the households, the PuNyAhavachanam used at the temples (VaasudEva puNyAhavachanam) reiterates Suddhi at many places. Examples are:

SuddhayE VaasudEvasthu laangali SuddhayE taTaa
Pradhyumna SuddhayE chAsthU AniruddhOasthu SuddhayE (3)

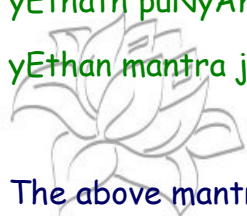
ashDAthrimSA imE dEvA: SuddhayE IOkapAvanA:
dEvyaS-SriyAdhayass anthu SuddhayE VishNuvallabhA : (19)

SuddhayE VainatEyAasthu Pakshi raad uraga aasana:
SuddhayEasthu guNAdhyaksha: VishvaksEna: prathApavAn (21)

VibhO: karishyamANasya YaagasTAnasya SuddhayE
yOgOpakaraNANAncha SuddhayE yaaga KarmaNAM (27)

yEthath puNyAham uddhishDam VishNOR-Yaagahdhi- karmasu
yEthan mantra jalairEva prOkshaNam SuddhiruchayathE (35)

The above mantram says that sprinkling of all the sites , vessels used in VishNu





yaagam with the waters consecrated by the VaasudEva PuNyAhavachanam will remove all aSuddhi and consecrate them for use in the Yaj~nam.

2) AapOhishtaa Mantram used at the beginning of daily sandhyaA vandhanam and during the Mantra snAnam has the same purificatory effect. They are for gaining parisuddhi.

3) Similarly, MadhyAhnika prASana mantram (Aapa: punanthu--) clearly points out their effect of achieving purification. Similar are the abhlinga mantrams such as " AapO vaa idham--) .

4) AgamarshaNa mantram: it has the words PunAthu and punanthu often in its midst. The usage of PunAthu indicates a prayer for purification.

5) AshtAksharam: Its sacredness is matchless. "PavithrANAm pavithram yO Moola Mantra: sanAtana: " is the reference to the purificatory power of this ancient mantram.

6) Gayathri: When we do not recite Gaayathri Mantram daily , one is considered impure and unfit to do any Vaidhika karmaas (SandhyaAheena: aSuchi:).

7) PraNava mantram & Purusha Sooktham: They confer special Jn~Anam on the reciters (ViSuddhi: paramaa mathaa). They consecrate the mind.

8) VyAhruthi Mantrams: With PraNavam in front, these three VyAhruthi mantrams are uttered for all purification purposes thru sprinkling with water and





for sarva PrAyascchittha AahUthi in Yagams.

Therefore, these 8 Veda and Aagama BhAgams are key for cleansing and consecration of one's sareeram, upakaraNams and Yaaga BhUmi.

The poet points out Mahaa Lakshmi's naamAs confer a similar purification on those who recite them with devotion. The poet asks a rhetoric question:

" tE namabhi: kO naama Suddhim na bhajathE ? "

who indeed among the reciters of Your nAMAs not get purified? The poet's answer is every one will be purified and receive the anugraham of Mahaa Lakshmi.

Let us recite some of these NaamAs of Lakshmi for our own purification. Please add PraNavam before each of these nAMAs:

Lakshmyai Nama:

RamAyai nama:

KamalAyai nama:,

Sriyai nama:

sarvabhUtha hithAyai nama:

SudhAyai nama:

HiraNmayyai nama:

SubhAyai nama:

PrabhAyai nama:

Padhminyai nama:

SuchayE nama:

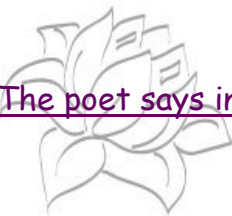




anagAyai nama:
VasudhAyai nama:
BhadhrAyai nama:
rEvathyai nama:
Sruthyai nama:
anugrahapradhAyai nama:
ParAyai nama:
JayAyai nama:

Sriyai nama:
Sritha Sriyai nama:
trilOka Sriyai nama:
Jaya Sriyai nama:
dheepa Sriyai nama:
dhAna Sriyai nama:
sathya Sriyai nama:
dEva Sriyai nama:
PuNya Sriyai nama:
Raaja Sriyai nama:
Phala Sriyai nama:
tapa Sriyai nama:
Veda Sriyai Nama:
yOga Sriyai nama:
Mahaa Sriyai nama:
Brahma Sriyai nama:

The poet says in this context :





" mama rasaj~nA Thvath naama upahithamhitham dEvasya Naama SVAYAM Ja-pathu " .

Knowing that the end is nearing , May my tongue recite Your Naamaa with that of Your PirAtti (Siman NaarAyaNa , Jaanaki RamaNa , SeethA Raamaa) .May my tongue be programmed to step in at that time to recite those NaamAs. My tongue is aware of the time to connect the switch as it were to the recitation of those NaamAs (samaya abhij~naa). It would be a deliberate act and not a happenstance event. We have an agreement. adiyEn will recite Your name even in those difficult times or would have performed my SaraNAgathy, when my faculties and limbs were in control and You will come and guide me with Your own hands to Your supreme abode as you instructed us in Your VarAha Charama sLOkam .The poet's prayer to Mahaa Lakshmi is: May my tongue recite Your Lords' NaamAs automatically (Mama rasaj~nA svayam japathu, SamayE japathu). That would be Parama hitham says the poet.

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height of summer During those times of intense suffering, Your name is a great protection (TuNayAhum unn Peyar). Your Name (SrI) is preceded by your Lord's name (unn pErAl thodangum unn ThuNaivan Peyar): Sriya: Pathi , Indhiraa Kaanthan, SeethA Raaman , Kamalaa Pathy et al .

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Sri Vedavalli ThAyAr

FORTYSECOND SLOKAM

The NaamAs that is the ultimate PrAscchittham for all the Sins



प्रायश्चित्तविशुद्ध्यै प्रायश्चित्तं समस्तपापानाम् ।
गायतु तव नामैषा कमले कलितान्यनिरसना रसना ॥





PrAyscchittha visuddhyai

PrAscchittham samastha paapAnAm

gAyathu tava nAmaishA

KamalE kalithAnyA nirasana rasanA

(anvaya Kramam): KamalE ! samastha pApAnAm PrAyscchittham Tava Naama; yEshA rasanA kalitha-anya- nirasana Chittha visuddhyai: PrAya: gAyathu

Meaning: Oh KamalA Devi ! Sage Sanath KumAra has revealed to us that the recitation of Your nAMAs are the most potent expiatory act for destroying all sins including even the most heinous of sins (Tava nAmA samastha PaapAnAm PrAyscchittham) May adiyEn's tongue (rasana) be engaged in singing Your nAMAs most of the time (prAya: gaayahtu) , reject every thing else (kalitha anya nirasanaa) and attain purity of mind (chittha Visuddhi).

Comments: In this sthaBakam , the poet has been instructing us about why we should sing about Mahaa Lakshmi's namAs , celebrate them , protectHer mantrams from falling into the hands of the unfit , enjoy the nAma ankeerthanamas nectar , meditate on them and share them with others .In this last sLOkam of this sthaBakam , the poet reveals that the singing of Her sacred nAMAs is Sarva Paapa vimOchanam and utthama PrAyaschittham to banish all sins. Andal instructed us about "utthaman pEr paaDi " as the way to be blessed with all kinds of soubhAgyams. Another AzhwAr showed us the way : " AadipAdi ArangavO yenRazhaikkum ". By singing about Her nAMAs exclusively , all blemishes in the mind will be wiped out (Chittha Visuddhi) and the successful execution of PrAyscchittham for all sins would have been accomplished (Samastha Paapa PrAyaschittham). One AzhwAr observed in this context : "mana maasu theerum ; aruvinayum saaraa " (the kaLangams in the mind will be erased and the sins wont even approach one) . This is the power of singing about the sacred nAMAs of Kamalai .





LET US RECITE SIXTEEN MORE NAMAS OF KAMALAI BEFORE WE CONCLUDE THIS STHABAKAM TO REALIZE CHITTHA SUDDHI AND SAKALA PAAPA PRAYASCHITTHAM :

Mahaa Lakshmyai nama:

Moksha Lakshmyai nama:

Gruha Lakshmyai nama:

JyOthi Lakshmyai nama:

Veerya Lakshmyai nama:

Raajya Lakshmyai nama:

Jaya Lakshmyai nama:

Aadhi Lakshmyai nama:

DhAnya Lakshmyai nama:

Dhairya Lakshmyai nama:

Gaja Lakshmyai nama:

SanthAna Lakshmyai nama:

Vijaya Lakshmyai nama:

Vidhyaa Lakshmyai nama:

Dhana Lakshmyai nama:

Vara Lakshmyai nama:

ITHI ASTHOKAADHVARI KACCHI GADAMBHU VAADHIHAMSAMBHUDHA VENKATARYA DHIKSHITHA KRUTHISHU LAKSHMI SAHASRE NAMA VAIBHAVA STHABAKA: SAMPOORNA:

Vaathsalya Murthyai nama:, Dayaa Murthyai nama:, SarvalOka SaraNyai Nama:
Lakshmi KumAran,

Daasan , Oppiliappan Koil VaradAchAri SaThakOpan

