

Sri lakshmi sahasram
sadma (dhAma) vaibhava stabakam

(stabakam 18)



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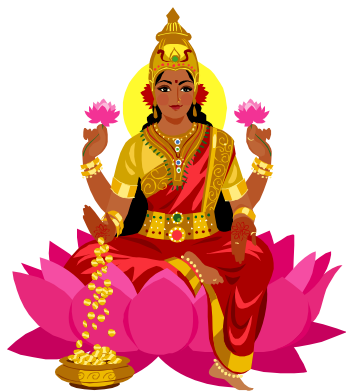
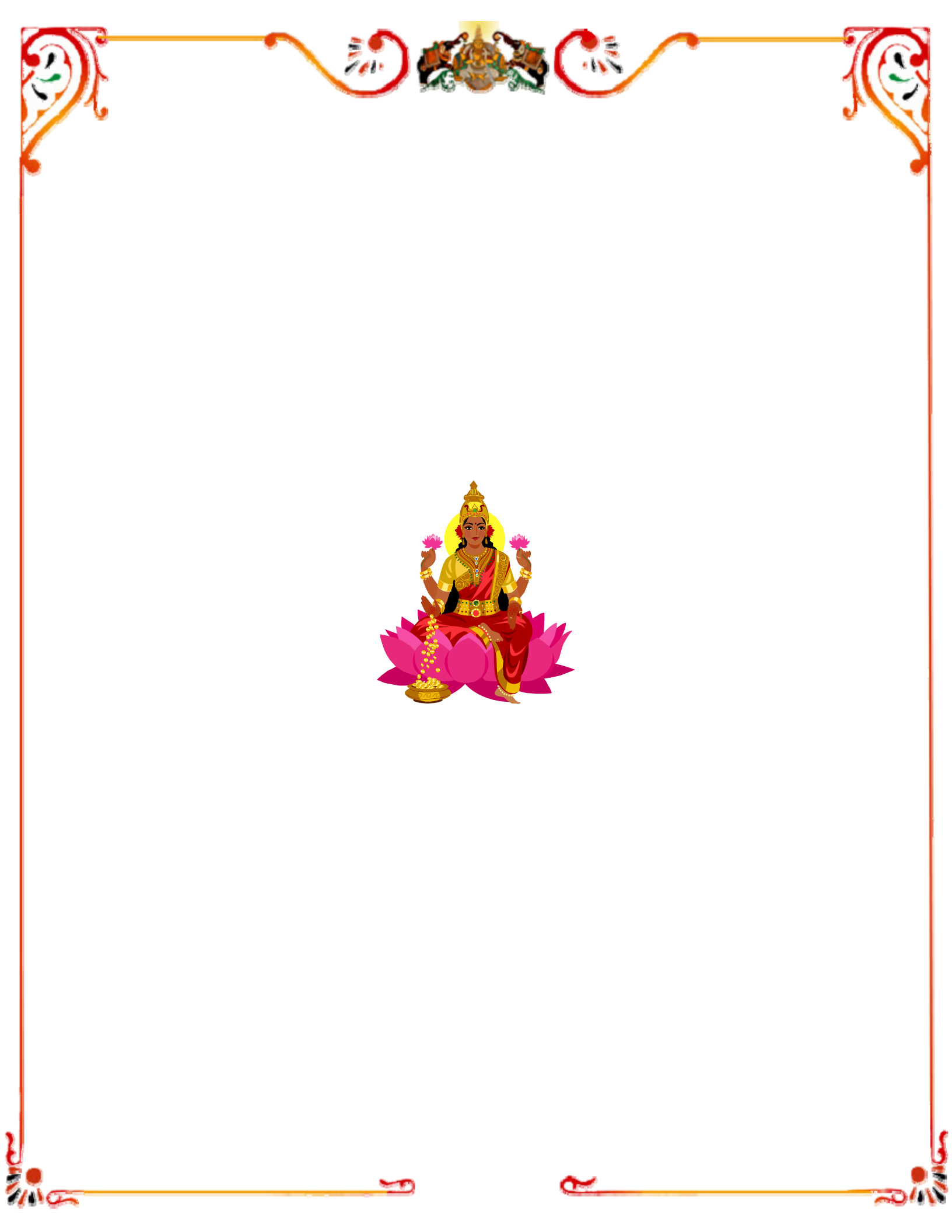
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॥ श्रीः ॥

श्री पद्मावति समेत श्रीनिवास परब्रह्मणे नमः ॥

श्रीमते रामानुजाय नमः ॥

श्रीमते निगमान्त महादेशिकाय नमः ॥

श्री वेङ्कटाध्वरि स्वामिने नमः ॥

लक्ष्मीसहस्रम्

(श्रीवेङ्कटाध्वरिकृतम्)

LAKSHMI SAHASRAM

स्तवकः १८ stabakam 18

सद्म (धाम) वैभवस्तवकः

sadma (dhAma) vaibhava stabakam



INTRODUCTION BY SRI. V. SADAGOPAN:

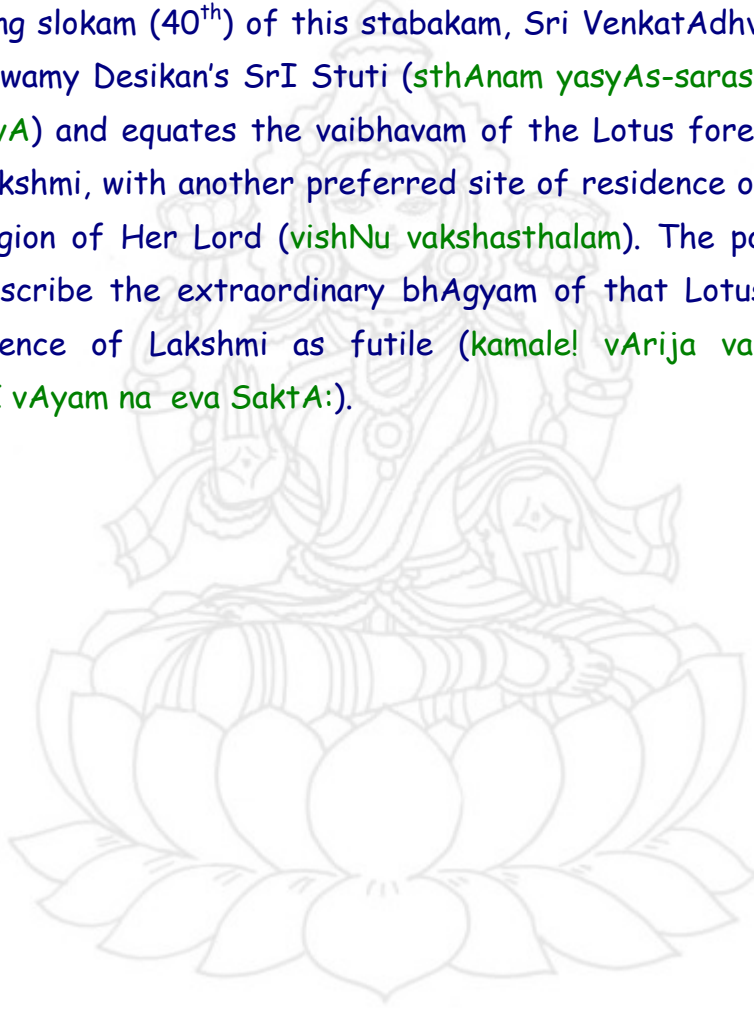
Our PirAttis preferred abodes are the Milky Ocean from where She arose, the Lotus that supports Her as Her seat and Her Lord's sacred chest. There are thus many residences for Her (te sadmAni bhUyastu). This Stabakam eulogizes these places of Her residence and reveals why the Lotus became the chosen candidate to be associated with Her among all the available colorful and fragrant flowers. Among all these beautiful and fragrant flowers, Her amsabhUtais ANDAL chose red alli (Sevalli/kalhAra pushpam) to hold in Her hand; BhUmi PirAtti chose Ambal pushpam (Kairavam). Periya PirAtti chose the Lotus and made it a most fortunate one (Parama BhAgyasAli); as a result the Lotus flower serves Her as a place of residence and also is held by Her in Her sacred hands. KalhAram, utpalam, Kairavam lost out. They are indeed equal to Lotus in every way and yet the good fortune fell on the Lotus (tulyeshu api kutracit eva, idam padmasya bhAgya

viSesham). She displays thus special affection for the Lotus (kamaleshu viSesha vatsalatvam pradarSayati). You are seated on the thousand petalled Lotus (mahA padmam) in the middle of the lotus forest day and night (aravinda KuTumbini! tvam aharniSam aravinda vane adhyAste). That Lotus forest becomes Your temple/ Alayam (sArasAtmani mandire parivasanti). There, Your bhaktAs worship Your most beautiful feet known for its radiant nails (manjima prauDha Sobha nakhara amsu vaibhava prApta manjima tava padam) and the devAs worship Your place of residence (sUraya: tAvakam vArijam padam namanti). The fortunate Lotus gains auspicious status (SubhAm caryAm) through your sAnnidhyam (divine proximity). The elated Lotus carries aloft the sacred dust from Your feet on its head and celebrates its gaining of the dAsya SrI (tava pAdareNu: padmam SirasA dhatte); further it carries Your auspicious name as well (tava Subha nAma ca bibharti). Your bhaktan sUryan arrives at Your sannidhi in the morning with purified body and mind and opens the doors of Your Lotus-based residence (pradhAna-arcaka: prAta: krta Aplava vidhi: te padma-maya-sadma dala araram udghATayati). He opens the petals (doors) of the sannidhi of MahA Lakshmi with great AcAram as an arcakan. Through these upacArams, sUryan gets blessed with the anugraham of MahA Lakshmi. Candran on the other hand closes the petals of the Lotus in the evening and thereby courts his sahodari's displeasure and experiences waning. The poet concludes that the Lotus is the most fitting residence for MahA Lakshmi (padme! padmam bhavatyA: param anuguNam sadma vidma:) because of the many auspicious things associated with the MahA Padmam in the cool lotus pond including the golden peetam formed by the KarNika of the Lotus (karNika svarNa pITham padmam bhavatyA: param anuguNam kimapi sadma vidma:).

The awakening of MahA Lakshmi with SuprabhAtam sung by the bees as VaitALikAs (court singers) is visualized beautifully in the 30th slokam of this stabakam. She is visualized as resting in Her beautiful palace of the blossomed lotus as the consort of the emperumAn (utphulla vAriruha tallaja keLi gehe SayitAm sarveSvarsya dayitAm tvAm). The bees singing sweet songs and waking Her up gently in their role as VaitALikAs are visualized as court singers in Her Palace (tvAm vaitALika: iva grhIta sujAtagItA: prAta: Sanai: madhukarA:

pratibodhayanti). In the 36th slokam, the poet states that Indran and the other devAs wish to be born as the little babies of the VaitALika bees so that they can be blessed to carry the sacred dust from the tiruvaDi of MahA Lakshmi (valaSAsanAdhyA: tvat pAda pankaja raja: gaNa dhanya dhanyeshu, ambhoruheshu vasatAm aLi potakAnAm jananam vAnchanti).

In the concluding slokam (40th) of this stabakam, Sri VenkatAdhvari Kavi invokes the line from Swamy Desikan's SrI Stuti (sthAnam yasyAs-sarasijavanam vishNu vakshasthalam vA) and equates the vaibhavam of the Lotus forest, the place of residence of Lakshmi, with another preferred site of residence of Her (viz.), the broad chest region of Her Lord (vishNu vakshasthalam). The poet gives up his attempts to describe the extraordinary bhAgyam of that Lotus forest as the place of residence of Lakshmi as futile (kamale! vArija vanasya bhAgyam varNayitum amI vAyam na eva SaktA:).





SrI bhUmidevi tAyAr—tiruviNNagaram



SLOKAMS AND COMMENTARIES



SrI Perundevi tAyAr - Kanchipuram

SLOKAM 1

अरविन्दवनं वन्दे तदहं यदहर्निशम् ।

प्रीतिपूर्वकं मध्यास्ते पीताम्बर कुटुम्बिनी ॥

aravindavanam vande tadaham yat aharniSam |

prItipUrvaka madhyAste pItAmbara kuTumbinI ||

(The translation in English is based on the Tamil translation of NaavalpAkkam Prof. (Dr.) V. KaNNan Swamy of Hyderabad.)

MEANING:

I salute the lotus forest (aravindavanam), where the consort of PIAmbaran resides with joy day and night.

COMMENTS:

PirAtti is called Padma vanAlayA, PadmaVAsini and PadmapriyA. PirAtti resides on the lotus at all times (aharniSam). The lotus gets the honor of being praised, as it is permanently associated with PirAtti. She is staying there willingly and happily (prItipUrvakam).

aharnisam - The poet says ahorAtri (allum pakalum). The nitya sAnnidhyam of MahA Lakshmi in the Lotus fills it with pride. This pride of the Lotus is the opposite of those who got short-lived Lakshmi sAnnidhyam.

We worship all the places where Sri MahA Lakshmi resides. She is said to reside on the lotus, emperumAn's chest, tirupArkkadal and at the rear of a cow. All the places that She resides are ipso facto worthy of worship. The opposite of this practice is that we do not recognize places worthy of worship , where She does not elect to reside .

Swamy NammAzhwAr states that he just mentioned the name of TirumAlirumcOlai and the Lord immediately entered into his heart. Such is the power of association of the place with the Lord's presence.

Swamy Desikan performs prapatti to the hill, where the Lord of Tiruvenkadam resides for similar reasons. In the first slokam of his DayA Satakam: "prapadye tam girim prAya: SrInivAsAnukampayA", he says that he performs SaraNAgati to Tirumalai, which is the embodiment of DayA of the Lord (Periya PirAtti).



SLOKAM 2

सारसात्मनि त्वाम्ब मन्दिरे

द्वारपालकजना इवेन्दिरे ।

चारुकेसर सुवर्णयष्टिका-

धारिणः परिवसन्ति षट्पदाः ॥

sArasAtmani tvAmba mandire

dvArapAlakajana ivendire |

cArukesara suvarNayashTika-

dhAriNa: parivasanti shaTpadA: ||

MEANING:

amba! The bees stand as the door keepers near the lotus on which You reside with flower stamens as the golden sticks in their hands. These bees roaming around the golden hued stamen are like the door Keepers, Jayan and Vijayan, in SrI VaikuNTham.

COMMENTS:

The term yashTika dhAriNa: means with the stamen with the golden pollen as sticks. It can also be split as yashTika+AdhAriNa: which means the supporting stamens on which the bees sit to collect the pollen.

It is apt that guards with golden sticks protect the temple of "hiraNya varnAm hariNi".

MahA Lakshmi is the Divinity. Lotus is Her temple. The bees humming around the lotus are the gate keepers (yashTika dhAriNa:). The golden hued stamens are their sticks for defense and display of their authority.

SLOKAM 3

तावकं पदमभिरुच्यया रमे

वारिजं प्रणिगदन्ति सूरयः ।

प्रौढशोभनखरांशु वैभव-

प्राप्तमञ्जिम सदाळिसेवितम् ॥

tAvakam padamabhikhyayA rame

vArijam praNigadanti sUraya: |

prauDhaSobhanakharAmSu vaibhava-

prApta manjima sadALisevitam ||

MEANING:

RamE! The wise say that Your feet are like the lotus flower. Your feet are beautiful with the lustrous nails. Good people worship them. They are as beautiful as the lotus flower. The lotus flower blooms beautifully when the Sun comes out. Bees always seek the lotus flowers. It is Your residence.

COMMENTS:

Both the lotus and Her feet are PirAttī's 'padam'. 'Padam' means feet as well as place of residence. Both the lotus flower and feet are called lotus, the former by its identity and the latter by their beauty (abhikhyayA).

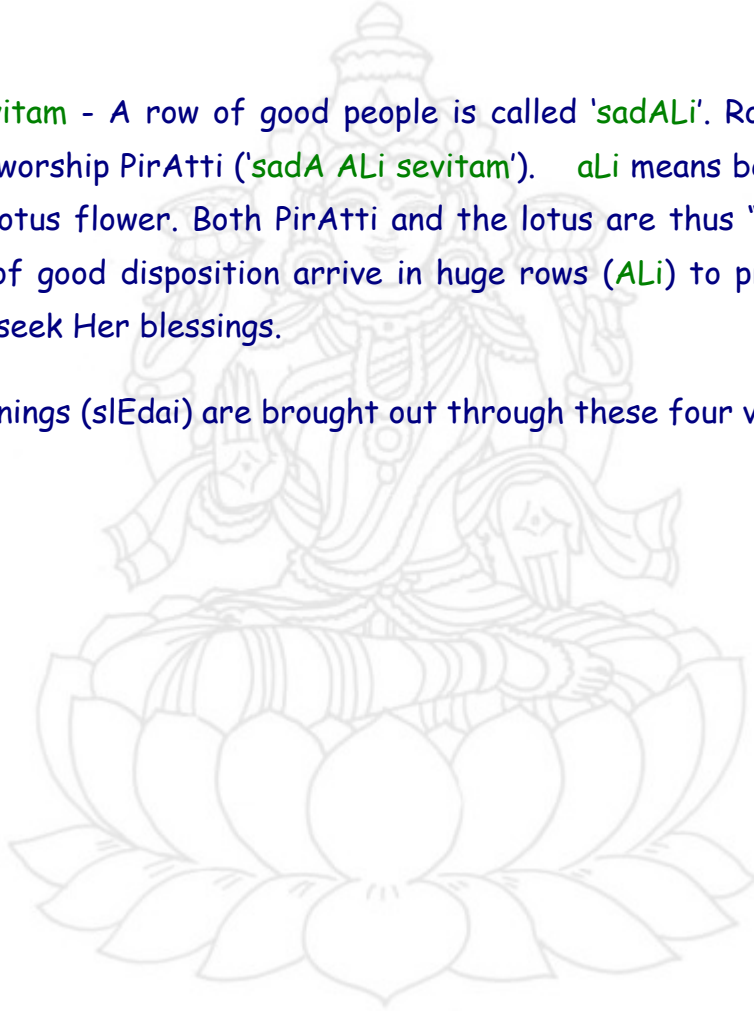
There are four matching comparisons between the Sacred Feet of MahA Lakshmi and the Lotus flower.

- Both Her feet and Her seat are Her padams.
- abhikhyA (Beauty): The padam (residence) became lotus because of its beauty; Lotus became lotus because of its name. Both the Padam and the lotus are thus

beautiful. This beauty (abhikhyA) is common to both.

- prauDha Sobha nakhara amSu vaibhava prApta manjima" is another commonality between them. Sun is called 'kharAmSu'. The beauty of the lotus arises from the Sun's rays (prauDha Sobhana kharAmsu). 'nakharAmSu' means shining nails. The nails add so much to the beauty of PirAtti's feet with their lustre.
- sadA Ali sevitam - A row of good people is called 'sadALi'. Rows and rows of good people worship PirAtti ('sadA ALi sevitam'). aLi means bees. Bees swarm around the lotus flower. Both PirAtti and the lotus are thus "sadALisevitam". The people of good disposition arrive in huge rows (ALi) to prostrate before PirAtti and seek Her blessings.

The double meanings (sEdai) are brought out through these four viSeshaNams.



SLOKAM 4

प्रबिभ्रति भवत्पदप्रणय तद्विपर्यासयोः

जना विभवदुर्गति जननि यत्र चोदाहतिः ।

सहस्रवसुरेधते सरसिजानुकूलो रविः

स भिक्षुकशिरोमणिः श्रयति तत्प्रतीपः क्षयम् ॥

prabibhrati bhavatpadapraNaya tadviparyAsayo:

janA vibhavadurgati janani yatra codAhrti: |

sahasravasuredhate sarasijAnukUlo ravi:

sa bhikshukaSiromaNi: Srayati tatpratIpa: kshayam ||

MEANING:

Janani! Those who worship Your feet get all the glory while those who do not face poverty. A proof for this is the sun that helps the lotus has thousands of rays/ loads of wealth while the moon that makes the lotus petals to close serves as the head ornament of the pauper Siva.

COMMENTS:

Those who worship PirAtti's lotus feet will live with fame and glory like the sun while those do not will face damnation like the moon. The message here is: "janA: bhavat pada praNaya tat viparyAsayo: vibhava durgatI prabibhrati". One group has praNayam (bhakti) and the other has viparyAsam (opposite of Bhakti - hate); the group with bhakti enjoys immense riches and the one that is devoid of bhakti experiences incredible poverty. The two examples are the Sun, the friend of the Lotus, shines with its thousand rays (immense wealth) and the Moon /Candran, the enemy of the Lotus ends up as the head decoration of SivA's head and experiences kshaya rogam (kshayam Srayti).

Words with double meanings are used to place the sEdai (double entendre) alankAram in this slokam to eulogize PirAtti:

- **padam** meaning feet (PirAtti) and seat (Lotus)
- **vasu** meaning riches and rays
- **sahasra vasu** meaning either sUryan or one who is a man of great wealth
- **kshayam** meaning destruction and the disease of tuberculosis
- **bikshukan** meaning either beggar or Lord Siva and
- **SiromaNi** meaning the chief or the jewelry for the head .

Out of these clever usage of the six words with the double meaning, the message is clear:

- Those who exhibit bhakti at the Sacred Feet of MahA Lakshmi becomes a **sahasra vasu** (very rich man) just like sUryan, who has affection for the lotus (**padam**) of Lakshmi
- The one who does not display bhakti for Laskhmi's **padam** (lotus) ends up as the waning Moon and becomes the head AbharaNam of Sivan.





SrI ranganaYaki tAyAr - SrIrangam

SLOKAM 5

कपटकिटिदशायां कैटभारिः क्षमाभाक्

प्रभुरकृत यतोऽसौ पङ्कजाते निवासम् ।

तदिह भजसि भर्तुर्धर्ममेवानुसर्तुं

परमपुरुषकान्ते पङ्कजातस्थितिं किम् ॥

kapaTakiTidaSAyAm kaiTabhAri: kshamAbhAk

prabhurakrta yatosau pankajAte nivAsam |

tadiha bhajasi bharturdharmamevAnusartum

paramapurushakAnte pankajAta sthitim kim ||

MEANING:

Parama purusha kAntE! Your consort incarnated as the magical VarAhan and went into the slush (mud) to rescue BhUmA devi. Did You also reach the lotus that grows in the slush to uphold Your consort's dharmam?

COMMENTS:

PirAtti resides on the lotus that grows in muddied waters. EmperumAn splashed in the slush when He brought BhUmi PirAtti from the ocean and held her aloft on His tusk.

The sahadharmaNi aspect of PirAtti is celebrated here using the double meanings of the two words: jAtam and kshamai. She practices the same dharmam chosen by Her Lord (bhartur dharmam eva anusarati).

- She lives on the Lotus (pankajAte sthitim bhajasi). He also lived and searched in the muddy bottom for BhUmi PirAtti as VarAha nAyanAr (prabhu: kapaTa kiTi daSAyAm yata: kshamAbhAk pankajAte nivAsam akrtA).

- EmperumAn supported kshamA, the bhUmi devi. PirAtti also adorns kshamA or patience. Thus PirAtti upholds Her consort's dharma (bhartur dharmam eva).

The message is: It is not enough for the wife to follow the ways of dharmam. There are many dharmic paths. The wife should choose and follow the same dharmic path that her husband follows.



SLOKAM 6

स्थानं समस्तवसुवृद्धिपुष्पस्तवापि

पद्मं रमे नवसुमत्वमुपैति चित्रम् ।

अप्यन्यद्द्भुतममुष्य तु योऽनुकूलः

शश्वद्विभर्ति वसुमत्त्वमसौ पतङ्गः ॥

sthAnam samasta vasu vrddhi pusha: tava api

padmam rame navasumatvam upaiti citram |

api anyat adbhutam amushya tu ya: anukUla:

SaSvat bibharti vasumattvam asau patanga: ||

MEANING:

RamE! It is surprising that the lotus that houses You and that promotes all the riches blooms fresh/ becomes a pauper. Another wonder is that the sun that is the friend of the lotus remains rich while his friend, the lotus became poor.

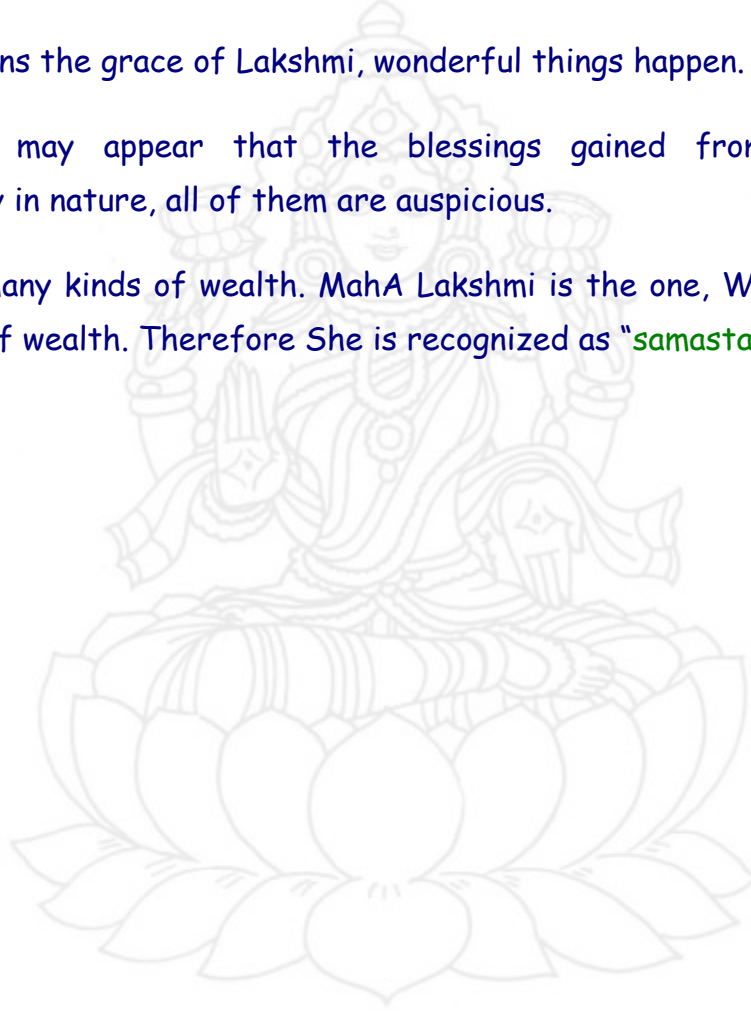
COMMENTS:

vasu means riches and wealth. It also means rays. Lakshmi nourishes vasu. Her residence is the lotus. Hence the lotus should have 'vasumattvam' or be wealthy. Instead the lotus has 'navasumattvam' which means poverty (na+vasumattvam). The pun here is that the word 'navasumattvam' can be split as nava+sumattvam that means blooming afresh.

The other interesting occurrence is that the Sun who is a friend of the lotus, who helps the lotus to bloom, has vasumattvam. The vasumattvam refers to the sun's rays here. The poet says this vasumattvam also means being wealthy. Usually good friends help each other at times of poverty (KrshNa helped SudAmA). The poet expresses his surprise that while the sun is rich, his friend the lotus is poor.

The messages from this slokam are:

- We should be respectful towards those who have Lakshmi as refuge. Through them, we can gain riches. We may even gain wealth beyond that gained by them due to Her udAra guNam. It is like the case with the sUryan, which gained "vasumattvam" that was beyond the reach of the Lotus.
- When one gains the grace of Lakshmi, wonderful things happen.
- Although it may appear that the blessings gained from Her appear contradictory in nature, all of them are auspicious.
- There are many kinds of wealth. MahA Lakshmi is the one, Who enhances all these kinds of wealth. Therefore She is recognized as "samasta vasu vrddhi".



SLOKAM 7

सन्मानसोल्लसनदः सदसद्विवेके

शक्तः सरोजनिलये सदनं त्वदीयम् ।

शब्दः शुभैः श्रुतिपथं सुखयन् गभीरैः

संसेवते जननि हंसगणोऽवदातः ॥

sat mAnasa ullasanada: sat asat viveke

Sakta: sarojanilaye sadanam tvadIyam |

Sabdai: Shubhai: Srutipatham sukhayan gabhIrαι:

samsevate janani hamasagaNa: avadAta: ||

MEANING:

This slokam has two meanings:

1. Janani! Sarojanilaye! Your residence the lotus is sought by swans that add beauty to mAnasa saras; these swans are capable of separating the good from the bad, enchanting others by their sweet sounds and are white in color.
2. Janani! Yatis who give confidence to good people know good from bad, and with their auspicious chanting promote the VedAs; they are blemish free and worship the lotus flower, which is Your residence.

COMMENTS:

In this slokam, the AcaryAs are compared to the swans in six ways:

1. Swans seek the lotus flowers for their food. Yatis seek the lotus flower where PirAtti resides, with bhakti and worship it as Her temple.
2. During the rainy season, the swans are said to migrate to the lake

Maanasarovar. Yatis infuse confidence and hope in good people and cause their 'mAnasollAsam' or gladden their hearts.

3. The swan is said to possess the power to separate milk from water and drink only the milk. It is easy to separate bad from good, for example the chaff can be separated from rice, but it is hard to take out rice from the chaff. The swan has this unique quality to separate good from bad and accept only the good. The yatis also separate good qualities from bad qualities and accept only the good.
4. The swan's voice is said to be very sweet and pleasant. Yatis also utter sweet and pleasant words and bring us back to the right path. They preach what the VedAs have laid down as rules for good living.
5. The swan is white in colour that is free from any blemish. AcaryAs are also free from any blemish. The white colour is said to represent sattva guNam. AcaryAs are free of rajo and tamo guNams and have predominantly sattva guNam.
6. Great AcaryAs are called 'ParamahamsA-s'.

The morals learnt from this slokam are :

- We should bow before all the places of residence of Lakshmi
- We should engage in acts that delight the minds of the righteous.
- In people, there will always be a mixture of auspicious and inauspicious guNams. We should only pay attention to the auspicious guNam and cast aside the inauspicious guNam.
- We should not swerve from the Vedic path.
- We should stay blemishless, pious and free of taint.
- We should elevate ourselves by action, skills, culture and speech.

SLOKAM 8



"Kamala!"

कमले कमलेषु सन्निधत्से

सकलेषु स्ववशेषु विष्टपेषु ।

सहजं जननीजनस्य लोके

जलजातेषु विशेषवत्सलत्वम् ॥

kamale kamaleshu sannidhatse

sakaleshu svavaSeshu vishTapeshu |

sahajam janani janasya loke

jalajAteshu viSesha vatsalatvam ||

MEANING:

Kamale! When all the locations in the Universe are under Your control, You choose the lotus as Your residence. It is normal that mothers have a special corner in their hearts for children who are not very smart. You seem to have chosen the lotus born in water as Your residence for this reason.

COMMENTS:

While PirAtti can choose to be anywhere, She chose the lotus flower for Her abode. In Sanskrit, some words that have the aksharam 'ल la' could be construed as 'ट Ta' . For example 'jala' could be interpreted as 'jaTa'. The poet invokes this rule here and says that PirAtti has mercy towards the ignorant lotus that is 'jaTa jAteshu', while actually She is displaying Her love for the lotus that is 'jala jAteshu'.

For being blessed with the grace of PirAtti, intelligence is not a must. In fact being not smart is a qualification to gain Her grace. Why should She chose the dumb lotus flower as the place for Her residence? It is because the Mother has special affection for her not-so-smart child?



SLOKAM 9

कल्हारोत्पलकैरवादिषु तथा कल्याणि माल्यादिषु

प्रायस्सत्सु सुमेषु वस्तुषु परं पद्मानि सद्मानि ते ।

भाग्यं कुत्रचिदेव नृत्यतितरां भूयस्तु तुल्येष्वपि

त्वत्कान्ताय सुगन्धिवस्तुषु तुल्येकैव सा रोचते ॥

kalhAra utpala kairava Adishu tathA kalyANi mAllyAdishu

prAyassatsu sumeshu vastushu param padmAni sadmAni te |

bhAgyam kutracideva nrtyatitarAm bhUyastu tulyeshu api

tvat kAntAya sugandhi vastushu tuLasI eka eva sA rocate ||

MEANING:

KalyANi! Even though there are many flowers growing in water such as lily and neidhal, it is only the lotus that got to be Your place of residence. Among many equally qualified things, only one gets to be lucky. This situation is similar to the instance, where Your consort prefers only tuLasI among all other leaves.

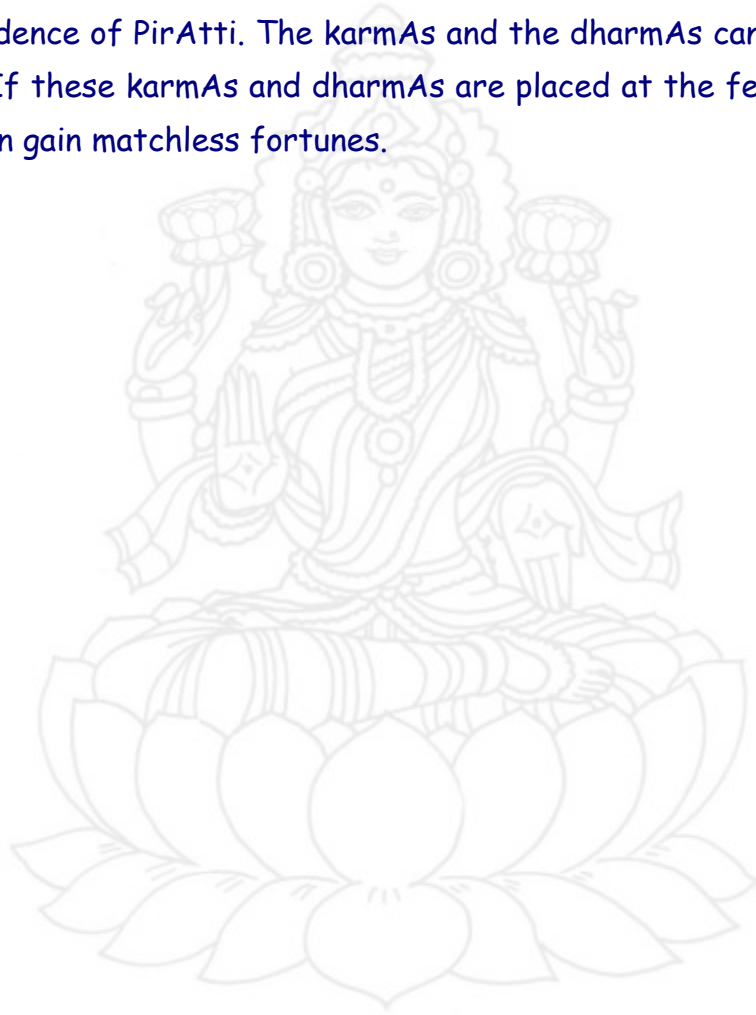
COMMENTS:

Among the many beautiful and fragrant flowers that occur in the water, PirAtti prefers only the lotus for Her residence. Among the many fragrant things, EmperumAn prefers tuLasI only. Thus we realize that it is not the qualification of the object but it is the divya dampatis' wish (sankalpam) that selects what would be accepted. Similarly it is not the qualification of the jIva that gets him the parama prApyam. The sankalpam of the divya dampatis alone would choose him and grant him the supreme benefit of their company.

Among those who are equally qualified, only one person gets to be fortunate to receive the top accolades and enjoy the great blessings. One must be blessed to

receive this boon. For instance, the lotus achieves its lofty status as the residence of MahA Lakshmi just as tuLasI is selected by the Lord as his preferred patram for His worship.

May all the flowers and the buds have equally attractive attributes in many ways (fragrance, beauty). In spite of this, it is only the Lotus, which is blessed to become the residence of PirAtti. The karmAs and the dharmAs can elevate one to lofty positions. If these karmAs and dharmAs are placed at the feet of the divya dampatis, one can gain matchless fortunes.



SLOKAM 10

तवद्देहं कमलं यतस्त्वदविनाभूतस्य विष्णोः पदं

सूर्यालोकविकासमञ्चति ततः पद्मे मधुस्वादु तत् ।

अन्नादोऽहमितीव गीतिनिनदैः श्रुत्यन्तसञ्चारिभिः

कृष्णाकारजुषोऽत्र केचिदनिशं नन्दन्ति लब्ध्वा रसम् ॥

tvat geham kamalam yata: tvat avinAbhUtasya vishNo: padam

sUryAlokavikAsam ancati tata: padme madhusvAdu tat |

annAda: aham iti eva gIti ninadai: Sruti anta sancAribhi:

krshNa AkAra jusha atra kecit aniSam nandanti labdhvA rasam ||

MEANING:

Padme! As EmperumAn is eternally associated with You, the lotus that is Your residence becomes His dwelling place or 'vishNupadam' also. This could be explained as follows:

The lotus blooms due to sunlight/The nityasUri KaTaakshams fall on them. It is sweet due to the honey in it/ it is as sweet as the honey. The bees that are black in colour swarm over it and enjoy its 'rasam' saying 'I am the consumer' (aham annAda:) / those who resemble EmperumAn's form, derive happiness here uttering Upanishad statements such as 'ahamannAda' .

COMMENTS:

The lotus is said to be 'vishNupadam' due to the following reason. EmperumAn and PirAtti are always together. Hence Her residence is His residence also. Thus the lotus becomes 'vishNu padam' or vishNu's residence.

The poet compares the lotus to Paramapadam as follows and establishes their

sAmyam:



vishno: padam madhusvAt'

sUryAlokam means sunlight and also the glance of nityasUris. vikAsam means blooming and also spreading. The lotus blooms when the sunlight falls on it. NityasUris eternally glance at SrI VaikuNTham. "tat vishNo: paramam padam sadA paSyanti sUraya:" is the statement invoked here. The expression 'tat vishNo: padam aniSam sUryalOka:' in this slokam reflects this Upanishad vAkyam.

The lotus is 'madhusvAdu' that is sweet due to the presence of honey in it. VishNupadam is as sweet as the honey. "vishNo: pade parame madhva utsa:" (VishNu sUktam) is another statement from the VedAs. The poet says 'vishno: padam madhusvAt' in its place.

The black coloured bees populate the lotus. In the Paramampadam muktAs have sArUpyam with EmperumAn and have His black hue.

One gets 'rasam' or honey from the lotus. One gets 'rasam' or bliss in Paramapadam. rasam is EmperumAn. "रसो वै सः ह्येवायं लब्ध्वाऽऽनन्दी भवति raso vai sa: rasam hyevAyam labdhvA AnandI bhavati" is a Vedic statement (taittrIya Upanishad). The Kavi's expression is 'rasam labdhvA nandanti'.

The lotus blooms in the day - aniSam. It is always (aniSam) day in Paramapadam.

The buzzing of the bees when they taste the honey sounds like "aham annAda: - I am the consumer". In Paramapadam they sing "ahamannAda:" The vedic statements corresponding to this are "एतत्साम गायन्नास्ते etat sAma gAyannAste" and "अहमन्नादो ३ ऽहमन्नादो ३ ऽहमन्नादः ahamannAdo ahamannAdo ahamannAda:" (taittrIya Upanishad)

We hear this sound near our ears - srutyantam. srutyantam also means at the end of the sruti or the Upanishad. There is another Vedic statement "असौ वा आदित्यो देवमधु asau vA AdityO devamadhu" (chAndogya Upanishad) that means the sun in the sky is madhu. VishNupadam also means the sky.

Those who practice madhuvidyA, enjoy the sun in the sky. The poet has composed this slokam to represent them also.

SLOKAM 11

सूर्यालोकदशासु हर्षमयते दोषाकरालोकेन

संकोचं भजति श्रितालिषु रमे धत्ते परं जीवनम् ।

स्थानं पङ्कमधः करोति वहते नाळिकशब्दञ्च ते

कां वा तावकसन्निधानमहिमा कुर्यान्न चर्या शुभाम् ॥

sUryAlokadaSAsu harshamayate doshAkarAlokena

sankocam bhajati SritALishu rame dhatte param jIvanam |

sthAnam pankam adha: karoti vahate nALika Sabdam ca te

kAm vA tAvaka sannidhAna mahimA kuryAt na caryAm SubhAm ||

MEANING 1:

Rame! Good conduct flourishes where You exist. The lotus blooms due to sunlight, it closes when the moon comes out. It supports the honey that is the sole food of the bees. It rises above the muddy water.

MEANING 2:

The lotus feels happy at the sight of wise, learned men (souls). It shrivels when bad people or Candran look at it. It sustains those who surrender to it. It eradicates sins. It does not tolerate lies.

It is Your presence on the lotus that causes this auspicious behavior.

COMMENTS:

The lotus is said to behave with good conduct as PirAtti resides on it. Her sAnnidhyam (presence) on the Lotus is the cause for the five auspicious attributes that the Lotus displays.

A good person will feel happy when he sees wise souls (sUryAlokam). This term could also be split as sUrya+Alokam to mean sun's rays.

A good person will cringe when he sees evil people. Evil people have infinite doshams. They are dosha-Akarar. doshA-karar means the moon. The lotus closes hence at dusk.

A good person saves those who seek his protection. Group of people is called Srita Ali. Srita aLi means bees that approach the lotus. The lotus provides the honey that is food for the bees.

A good person will overlook the faults of others. Faults are called 'pankam'. pankam also means slush. The lotus pushes the slush down and rises above it.

A good person will never speak lies (aLIkam). Truth free from any lie is 'nALIkam', na+aLIkam. nALIkam also means lotus.

Thus the lotus possesses all the five qualities of a good person due to the presence of PirAtti on it. Indra who regained his lost power praises PirAtti saying that it is due to Her kaTaaksham that one gets strength, truth and purity. The poet refers to strength by the term 'dhatte param jIvanam', truth by the term nALIkam and purity by the term 'pankam adha: karoti' in this slokam in line with Indra's praise.

Auspicious conduct is not easy to possess. It comes effortlessly at places, where PirAtti resides. All subha caryA-s (auspicious deeds) are present, where PirAtti resides .



SLOKAM 12

धत्ते सदैव शिरसा तव पादरेणून्

पद्मे बिभर्ति तव नाम च पद्ममेतत् ।

वर्वर्ति धारकतया तव हस्तमेव

तद्युक्तमृच्छति तवोज्ज्वलदास्यलक्ष्मीम् ॥

dhatte sadA eva SirasA tava pAdareNUn

padme bibharti tava nAma ca padmam etat |

varvarti dhArakatayA tava hastam eva

tat yuktam rcchati tava ujjvaladAsya lakshmIm ||

MEANING:

Padme! This lotus adorns the dust of Your feet on its head always. It also holds Your name. It has chosen Your hands as support. Thus it aptly attains the wealth of being Your slave/ it enjoys the beauty of Your face that is glowing.

COMMENTS:

The lotus behaves as a sincere devotee of PirAtti and is rich in dAsya SrI.

- A devotee adorns his AcArya's tiruvaDippoDi lovingly on his head. The pollen from the lotus fall at PirAttis' feet that the lotus adorns on its head.
- A dAsan takes up the name of his AcaryA (nAma vahanam) as a sign of his devotion. The lotus has names such as Kamala, SarojA and ambujA that are of SrI MahA Lakshmi's names.
- A devotee will depend only on his master for everything - ananya gatitvam and ananyArha Seshatvam. He will entrust the responsibility of his good keeping to his master and live a carefree life. The lotus also stays on PirAtti's hands

carefree. It resides nowhere else and its life's purpose is to serve PirAtti.

Thus the lotus has 'ujjvaladAsyalakshmi'. It enjoys the beautiful face of Lakshmi 'ujjvalat Asya lakshmi'. It also has 'ujjala dAsya lakshmi' or the honor of being Lakshmi's dAsan.

BhaktAs should seek dAsya sampat and kaimkarya sAmrAjyam from PirAtti.

A dAsan should take name of his Swami. 'tasyApi nAmavahanAt' slokam in Paduka sahasram explains this.

Holding Sriya:pati's pAda dhULi on one's head will grant all the riches. Swami Desikan explains this in the HayagrIva stotra Slokam 'vilupta mUrdhanya'.



SLOKAM 13



SrI padmAvati tAyAr - Mylapore

प्रातः कृताप्लवविधिः पयसां निधाने

ब्रध्नाऽर्चकः शुचिकरो भृततप्तचक्रः ।

उद्धाटयत्युदित विष्णुपदैकसक्तिः

विश्वाम्ब पद्ममयसद्म दलान्तरं ते ॥

prAta: kṛta Aplava vidhi: payasAm nidhAne

bradhna arcaka: Sucikaro bhrta tapta cakra: |

udghATayat udita vishNupada eka sakti:

viSvAmba padma maya sadma daLAntaram te ||

MEANING:

ViSvambA! Mother of the Universe! The priest sUrya bathes in the ocean in the morning and with fiery rays/with clean hands, supports the CakravAha birds/ adorns the heated Cakra on his hands, clings to the sky where he occurred/ adheres to EmperumAn's lotus feet with bhakti and opens the petals of the lotus that are the doors of Your residence.

COMMENTS:

The lotus is PirAtti's temple. Its petals are the doors of the temple. The priest who opens it for worship in the morning is sUrya. sUrya proves that he is a fit priest following all the rules stipulated through the following actions.

He wakes up early in the morning (prAta:) and bathes in the ocean.

sUrya is Sucikaran. Sucikaran means one who has clean hands. It also means one who has fiery rays - agni kiraNan. Thus sUrya tries to open PirAtti's temple with clean hands. It is tantamount to approach EmperumAn with clean hands and legs. We wash our feet and hands before we go to any temple. sUrya is following this practice here.

A devotee who wishes to perform bhagavat ArAdhanam should have had his samAsrayaNam done already. PeriyAzhvAr says in his TiruppallAndu "tIyiRpolikinRa cencuDaRAzhi tikazh tiru cakkarattin kOyiRpoRiyAIE oRRuNDu ninRu kuDikuDi ATceikinROm". Those without 'cakra por' on their shoulders are not allowed to perform bhagavat ArAdanam. sUryA is said to be 'tapta cakra bhrta:'. Cakra means the disc of EmperumAn. It also represents the cakravAha

birds. The cakravaha birds always live in pairs. They feel miserable in the night, as they cannot see their spouse well. The cakravaha birds are delighted when they see the sun in the morning. Thus sun snatches or removes the tApam of the cakravaha birds. tapta cakra also means 'cakra that is heated well in the fire'.

After opening the temple doors the priest performs ArAdhanam or worship. sUrya opens the lotus flower only to worship PirAtti who resides in it.

Only a true bhaktA is allowed to open EmperumAn's temple . Those who do not believe in God are not to be allowed to do the kaimkaryam. sUrya is devoted only to Sriya:pPati. He has devotion/bhakti to EmperumAn only - 'udita vishNupada eka sakti'. A true devotee of EmperumAn should have bhakti only towards Him. He should not worship other devatAntrams- devatAntra varjanam. VishNu padam means the sky that is vishNu's abode and also the lotus feet of VishNu.

Sakti means bhakti and also adhering to something. sUrya adheres to the sky where he occurred - udita and also to VishNu's feet when bhakti overcame him. sUrya is said to be an expert in scriptures. HanumAn learnt the scriptures from sUrya. However mere scriptural knowledge will not make him a devotee of PirAtti. It is his bhakti pUrvaka j~nAnam that makes him a devotee of SrI MahA Lakshmi.

sUrya does not leave the sky or VishNupadam and adheres only to it. This shows his ananyArha Seshatvam. One can also realize that sUrya is only a priest and EmperumAn is the Lord for everyone.

We learn a few things about bathing from this slokam. One has to bathe early in the morning. It should be a bath where one immerses himself in the water and cleanses himself. The morning bath or 'prAtas snAnam' includes Acamanam, praNAyAmam, sankalpam, sAtvika tyAgam, anuj~nai at EmperumAm, sAnnidhya prArthana for all the seven holy rivers, GangA AvAhanam, prArthanai, avagAhanam, snAnAnga tarpaNam, last Acamanam and puna:sAtvika tyAgam. This is referred to by the term "Aplava vidhi:".

SLOKAM 14

ब्रह्मा यस्मादजनि वहते चारु पीतांशुकं यत्

सान्द्रामोदं सततममृतस्थानमेवाश्रितं च ।

अर्हत्यब्जं तव पदमिदं श्रीनिवासाभिधानं

मातर्दोषो न भवति मधुस्निग्धता धर्मभूम्नि ॥

brahma yasmAt ajani vahate cAru pItAmSukam yat

sAndra Amodam satatam amrta sthAnam eva ASritam ca |

arhati abjam tava padam idam SrInivAsa abhidhAnam

mAta: dosho na bhavati madhusnigdhata dharmabhUmni ||

MEANING:

MatA! The lotus is equivalent to EmperumAn. The lotus from where Brahma occurred, that which supports the yellow dress (pItAmbaram)/ the yellow pollen, that which is replete with bliss/that which is fragrant, that which is in the water/ that which is in tirupArkkadal or SrI VaikuNTham, can be fittingly named **SrInivAsam**. As, it has so many good qualities it will not be faulted for being friends with madhu/ being sticky with honey.

COMMENTS:

PirAtti resides on the lotus. She also resides on EmperumAn's chest. Both are thus **SrInivAsam** or the place where **SrI** resides. Hence the poet compares the lotus and EmperumAn and tells us that they are equal in glory.

Brahma emerged from EmperumAn's navel that hosts a lotus. 'yo brahmaNAm vidadAdi pUrvam' is a Vedic statement that states that Brahma emerged from EmperumAn. Tirumazhisai AzhvAr also says 'nArAyaNan paDaittAn nAnmuganai'. The poet refers to this by the expression '**brahma yasmAdajani**'. The expression

'sa prajApatireka: pushkaraparNe samabhavat' says Brahma occurred on the lotus.

NammaAzhvAr says 'dEvum epporuLum pADaikka pUvil nAnmuganaip- paDaitta dEvan'.

EmperumAn wears pItAmbaram. ANDAL says "pItakavaDaiuDaiyAnai". The poet says "vahate cAru pItAmSukam". pItAmbaram is also called pItAmSukam - amSukam means dress and also the yellow part of the flower that becomes the fruit.

EmperumAn is 'jn~nAnAnandamayan'. His svarUpam is jn~Anam and Anandam. Upanishads says "Anandamaya:". NammAzhvAr refers to this by 'eN perukku annalatu'. Thus EmperumAn has 'sAndra AmOdam' unlimited and extraordinary bliss. Amodam also means fragrance. Lotus has exquisite fragrance.

EmperumAn is said to be 'etatamrtam". NammAzhvAr says "kannalE amudE". EmperumAn resides in ThirupArkkadal and Sri VaikuNTham that are 'amrtasthAnam'. amrtam arose from TirupArkkadal. NityasUris who are eternal- tameva vidvAn amrta:- live in SrI VaikuNTham that is hence amrtasthAnam. The lotus is also in amrtasthAnam- water.

EmperumAn is called SrInivAsan, the place where SrI dwells. The lotus is also SrInivAsam (SrI's abode).

There is one difference between the lotus and EmperumAn. The lotus has honey or madhu and hence it is 'madhusnigdham' friend of madhu. However EmperumAn is 'madhu dveshi'. He hated the asuran madhu and killed him. The poet says that we can overlook this one difference when we say the lotus is equivalent to EmperumAn as there are so many other similarities.

In this slokam, abundant meanings from the VedAs and the AzhvAr's aruL vAkku have been interwoven.

SLOKAM 15

अहो मुकुन्दसुन्दरि त्वदीयमन्दिराहितः

स्वयं क्षयं व्रजन्नयं स्वरक्षिणं क्षिणोत्यपि ।

सरोरुहद्रुहः शिवः शिरोऽधिरोहदुष्कृतात्

विदिषु दिक्षु भिक्षुकः स्फुटं नटन्नटाट्यते ॥

aho mukundasundari tvadIya mandira ahita:

svayam kshayam vrajan ayam svarakshiNam kshiNoti api |

saroruhadruha: Siva: Sirodhiroha dushkrAt

vidishu dikshu bhikshuka: sphuTam naTan aTaaTyate ||

MEANING:

Mukunda Sundari! The lotus is Your temple. Anyone who harms Your temple and those who are associated with him will face destruction as seen in the case of Candra. The moon hurts the lotus by making it shrivel. It is not only the moon but also Siva who is associated with the moon suffers the consequences. Just because He has the moon on His matted locks (jaDai), Siva roams and dances in all directions as a mendicant begging for food.

COMMENTS:

The moon pays the price for harming the lotus by waxing and waning like a leper. It is not only the moon but also Siva who is associated with him suffers the fruits of moon's action. Siva who is 'Candra mauLi' roams around as 'bikshADanar' or a beggar. He dances and prances in all directions begging for food.

From this slokam we learn two very important morals that 'bhAgavata apacAram' is unpardonable and that we should be very careful of whom we consider as our friend. We are all familiar with the expression 'tell me your friend and I will tell

who you are'. Moon did not harm PirAtti. It harmed the lotus that is associated with Her. This sinful act brought misery for not only the moon but his associate as well. Thus we should be very careful with whom we associate ourselves. Even if we do not do any evil, our friends' action can bring us disgrace.

Sriman V. KaNNan Swamy's excellent Tamil Summary of this slokam has been presented as :

திருமகள் தொண்டர்க்கு ஏதம்

திங்களுக்கதனால் சேதம்

திரிநயனர்க்கும் கேதம்

திரியினும் இல்லை சாதம்.

tirumagaL toNDarkku Edam

tingaLakku atanAl cEdam

trinayanarkkum kEdam

tiriyinum illai sAdam.

TirumagaL toNDar here is the Lotus, the servant of PirAtti. Edam means causing harm. One who does that and suffers is tingaL (Candran). The associate of Candran is the One with the three eyes (trinayanar). He suffers for his associates' irreverent act (closing the petals of the lotus after sunset). The suffering for Sivan comes in the form of lack of food even after strenuous search for it.



SLOKAM 16

त्वद्दाम्नः सरसिरुहस्य च मिथस्त्वत्कान्त धामात्मनोः

मार्ताण्डस्य च पुण्डरीकनिलये मैत्री निसर्गोदिता ।

कल्याणीं युवयोरियं विवृणुते कैमुत्यनीत्या मिथः

प्रीतिं कामपि भूयसीमविदिताक्षेपामनौपाधिकीम् ॥

tvat dhAmna: sarasiruhasya ca mithastvatkAnta dhAmAtmano:

mArtANDasya ca puNDarIkanilaye maitrI nisarga uditA |

kalyANIm yuvayo: iyam vivrNute kaimutyanItyA mitha:

prItim kAm api bhUyasIm aviditAkshepAm anaupAdhikIm ||

MEANING:

PuNDarIka nilaye! Your residence, the lotus and Your consort's residence, the sUrya maNDalam are naturally very compatible. This shows us how natural compatibility (*sahaja sauhArdam*) exists between You and Your consort. As divya dampatis, You both demonstrate an indescribable and eternal harmony without any hindrance.

COMMENTS:

The poet wonders whether one should even attempt to describe how PirAtti and PerumAL are compatible with each other by the term "*kaimutya nIti*". One can guess the nature of the chief from the behavior of his subordinates. The Sun is a friend of the lotus, *maitrI*. Both of them are under the control of the divya dampatis. Their togetherness will help us guess the intimacy between PirAtti and PerumAL.

According to Sri VishNnu PurAnam, when EmperumAn incarnated as AdityA, Lakshmi incarnated as Padma.

We contemplate on Lakshmi sitting on the lotus and EmperumAn sitting on the lotus in the sUrya maNDalam.



"sahaja sauhArdam!" (divya dampathis - thiruchitrakUTam)

From this slokam we learn that the mutual understanding and intimacy between a husband and wife should not be hindered by anything. It should be limitless (niravadhikam), beyond description (VarNanarAdhItam), without hindrance (nishpratyUham) and auspicious. Such an affection between the divya dampatis is revealed by the friendship between the Sun and the lotus.



SLOKAM 17

कति न कुसुमंमन्यान्यन्यानि देवि वने वने

नहि समुदितेष्वप्येतेषु क्षमा कमलोपमा ।

भगवति भवत्सान्निध्येन प्रभोः कमलानि यत्

करचरणदृक्कल्पानीति स्थिरं दधते यशः ॥

kati na kusumammanyAni anyAni devi vane vane

nahi samuditeshu api eteshu kshamaA kamalopamaA |

bhagavati bhavatsAnnidhyena prabho: kamalAni yat

kara caraNadrk kalpAnIti sthiram dadhate yaSa: ||

MEANING:

Bhagavati! Even though there are many flowers that grow in the water, it is only the lotus that got the honor of being compared to EmperumAn's eyes, feet and hands. It is only due to its association with You that the lotus got such a privilege.

COMMENTS:

Tirumangai AzhvaR's TiruneDuntAnDakam says 'kai vaNNam tAmarai vAi kamalam pOLum kaNNiNaiyum aravindam aDiyum ahdE'. EmperumAn's eyes, hands and feet are said to be as beautiful as the lotus. It may also mean that the lotus is personally associated with EmperumAn as close as His feet, eyes and hands.

Upanishad says 'tasya yathA kapyAsam puNDarIkam evam akshiNi'. EmperumAn's eyes resemble the lotus that blossoms with sun's rays.

Two of the AdhAraSaktyAdi mantrams are "ashTadaLa padmAyai nama:" and "padmAya nama:"

EmperumAn seated on a lotus is the object of meditation for many.

From this slokam we understand that bhagavat sambandham will grant us eternal glory.

When a mukta cuts his karma sambandham and reaches Paramapadam, he is said to get a rUpam similar to that of EmperumAn - sArUpyam. Here the lotus that serves PirAtti, attains sArUpyam with EmperumAn as it resembles His eyes, feet and hands! Thus PirAtti's sambandham awards paramapada prApti.



SLOKAM 18

हरेः करस्पर्शनतः प्रहृष्टा

पयस्युदीता रुचिराळिकान्ता ।

वाराशिकन्ये वसतिस्त्वदीया

बिभर्ति युक्तं कमलाभिधानम् ॥

hare: kara sparSanata: prahrshTA

payasi udItA rucira aLikAntA |

vArASikanye vasati: tvadIyA

bibharti yuktam kamalAbhidhAnam ||

MEANING:

VArASikanyE! Daughter of the Ocean! You relish EmperumAn's touch. You emerged from the Milky Ocean. You have a beautiful forehead. You are called KamalA. The lotus where You reside is also called KamalA due to the following reasons.

It blooms when the sun's rays touch it. It emerges from water. Beautiful bees seek it. How pertinent!

COMMENTS:

In this slokam the Kavi says that the lotus is equivalent to PirAtti Herself.

Both PirAtti and the lotus are "hare: kara sparSanata: prahrshTa:" Hari means both VishNu and sUryan. karam means both hands and rays. sparSanam means both touch and grant a phalan. praharsham means happiness and bloom. VishNu's touch gladdens PirAtti. sUryan's rays gladden the lotus.

Lakshmi emerged from 'payas' or the TiruppArkkadal. Lotus emerges from water.

aLikaAntA when split as aLika-anta means pleasant for the bees or the bees gladden the lotus. In the term rucirA AlikAntA, ALi means friend. Lakshmi is glowing, sweet and is loved by friends like BhU Devi.

Thus both PirAtti and the lotus are called KamalA.

Sriman V. KaNNan Swamy's Tamil summary of the poem is beautiful to enjoy:

ஹரியின் கரத்தால் களிப்பாலும்
அவள் போல் பயஸ்ஸில் உதிப்பாலும்
அழகிய அனிகாந்தத்தாலும்
அபிதை கமலம் சரி போலும்.

hariyin karattAl kaLIppAlum

AvaL pOl payassil udippAlum

azhagiya aLikaNatattAlum

abhidhai Kamalam sari pOlum.



SLOKAM 19

भृङ्गीसङ्गीत्युदयसुभगं मञ्जुकिञ्जल्कपुञ्ज-

स्फारस्तम्भं किमपि विकसत्पत्रसच्चित्रभित्ति ।

पर्याश्लिष्टं विमलसरसा कर्णिकास्वर्णपीठं

पद्मं विद्मः परमनुगुणं सद्म भवत्याः ॥

bhrngI sangIti udaya subhagam manju kinjalka punja-

sphAra stambham kimapi vikasat patra sat citra bhitti |

paryASlishTam vimala sarasA karNika svarNa pITham

padmam vidma: param anuguNam sadma bhavatyA: ||

MEANING:

Padme! We realize that the lotus is a palace fit for You due to the following reasons.

It has the bees singing pleasant music that is like the mangaLa gItam sung at daybreak. It has the stamens that are like huge pillars. The beautiful pink petals are its decorative walls. It is surrounded by the water that is like a moat to Your palace. It has the golden dais in the middle that is Your seat.

COMMENTS:

The lotus has 'bhangI sangIti udaya subhagam'. The buzzing of the bees around the lotus is the chorus that is sung at the daybreak to wakeup their queen, SrI MahA Lakshmi.

The stamens are like huge pillars present in the hall with the pink, soft petals as its walls. The poet calls the walls 'citram' which means painting and also special 'vicitram'. bhitti means wall and also a break. The petals are like a wall that has

gaps in between. Patram means petals and also paper. Thus 'vikasat patra sat citra bhitti'. The bloomed petals of the lotus display the color inside that is like paintings and the stamens that are like the pillars.



'padme!' - SrI padmAvati tAyAr - Mylapore

The water is like a moat and the yellow middle and elevated portion of the lotus is like a 'pITham' for PirAtti.



SLOKAM 20

दुग्धाम्बुराशिदुहितुस्तव सन्निधानात्

स्वर्णस्थितिर्भवति हन्त कुशेशयस्य ।

तत्सम्भवोऽप्यभवदम्ब हिरण्यगर्भः

धन्याः खलु त्वदनुबन्ध्यनुबन्धिनोऽपि ॥

dugdha amburASi duhitu: tava sannidhAnAt

svarNasthiti: bhavati hanta kuSeSayasya |

tat sambhava api abhavat amba hiraNyagarbha:

dhanyA: khalu tvat anubandhi anubandhina: api ||

MEANING:

amba! Mother! dugdhAmburASi duhita: - Daughter of the Ocean! One who sleeps on the grass gets to be sit on gold because of You. What is more wonderful is that one who is associated with those who are associated with You also benefit by their association. Brahma, who was born on the lotus, that is Your seat got to become HiraNyagarbhan, one who emerged from gold, due to this reason.

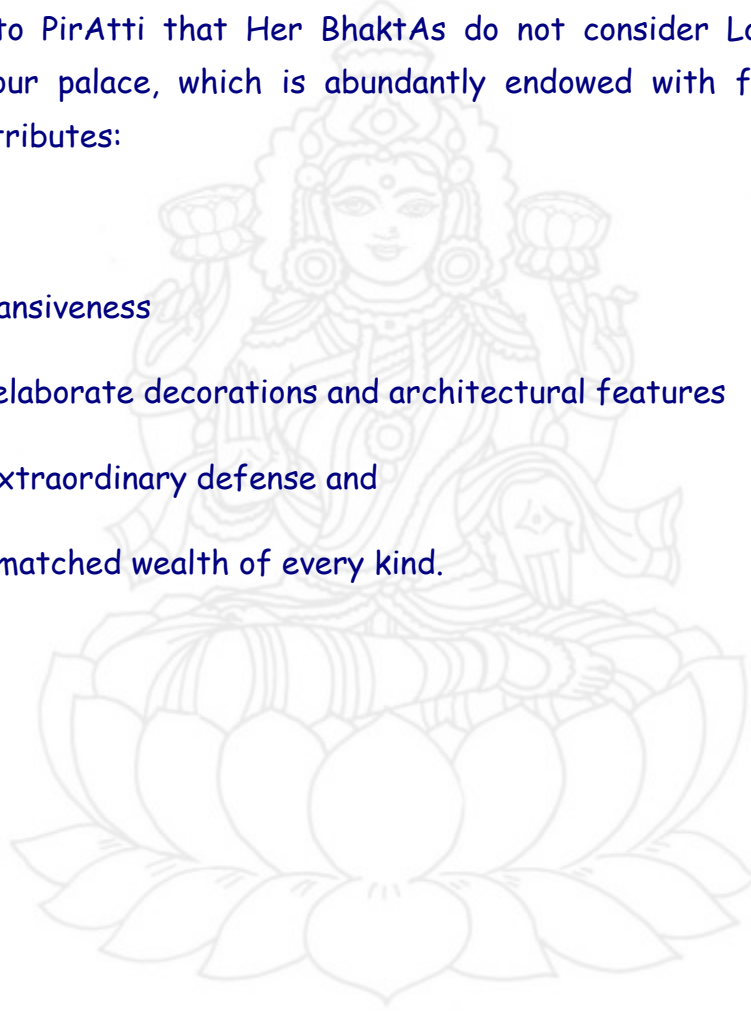
COMMENTS:

The slokam tells us about the benefit of bhAgavata (adiyAr) sambandham. It also tells us that PirAtti's sambandham not only benefits a devotee but also continues to benefit many of his future generations. PirAtti grants Her devotees all the riches and raise them from being a pauper who sleeps on grass to one who resides on gold. Not only PirAtti's sambandham but also Her devotee's sambandham makes one enjoy equivalent benefits as seen in the case of Brahma. Not only the lotus but its future generation namely Brahma who emerged from it benefited from PirAtti's sambandham.

The lotus was originally 'kuSeSayam' or one who is in the middle of grass. Due to PirAti's sambandham it got 'svarNa sthiti'. The term means to be golden and also to be in good water - su+arNas. Brahma who was born on the lotus became hiraNya garbhan or one who occurred from gold. He who occurred from kuSeSayam became very rich 'hiraNyagarbha'.

The poet says to PirAtti that Her BhaktAs do not consider Lotus as a mere flower. It is Your palace, which is abundantly endowed with five special and distinguished attributes:

- Bhogam/bliss
- ViSAlam/expansiveness
- VelaippAdu/ elaborate decorations and architectural features
- PaatukAval/extraordinary defense and
- ISvaryam/unmatched wealth of every kind.



SLOKAM 21

नवसारसवासमाचरन्त्याः

तव साधर्म्यमिवाम्ब लब्धुकामः ।

पुरुषः परमः सदा विधत्ते

पुरमध्यस्थितपुण्डरीकवासम् ॥

nava sArasa vAsam AcarantyA:

tava sAdharmyam iva amba labdhukAma: |

purusha: parama: sadA vidhatte

puramadhyasthitapuNDarIka vAsam ||

MEANING:

amba! Your consort wanted to be like You (sAdharmyam labdhu kAma:). Just like how You reside on the freshly blossomed lotus, He follows You by residing on the dahara puNDarIkam (heart lotus).

புதுத் தாமரைவாசம் புரியும் உனைபோலே

புரத்தாமரை வாசம் புருஷன் புரிகின்றான்

putut tAmarai vAsam puriyum unaippOLE

purattAmarai vAsam purushan purikinRAn

COMMENTS:

The poet has used the words 'puramadhyam', 'puNDdarIkam' and 'sthita' that occur in one Veda vAkyam. The VedAs say that PirAtti resides on the lotus and EmperumAn resides in the hrdaya puNDarIkam. Saying that EmperumAn is doing so is to be like PirAtti, shows the poet's fertile imagination.

SLOKAM 22

अस्ति ते हरिपुरन्ध्रि नीरज-

स्थानमित्युदितमास्पदद्वयम् ।

एकमाहुरिह तु त्रिपात्पदं

देवि षट्पदपदं परं पुनः ॥

asti te haripurandhri nIraja-

sthAnam iti uditam Aspada dvayam |

ekam Ahu: iha tu tripAtpadam

devi shaTpadapadam param puna: ||

MEANING:

Devi! Haripurandhri! Consort of Hari! It is well known that You reside in two places that are called nIrajasthAnam. One is said to be a three-quarters place and the other is said to be six-quarters (six legs) place.

COMMENTS:

PirAtti resides on the lotus that is nIrajam. The place where She resides is free from rajas or nIraja, which is SrI VaikuNTham. VedAs say that this world is quarter part while SrI VaikuNTham is said to be three quarters in size. When we look at the lotus it is called 'shaTpadapadam' or that which has six feet or six quarters. So the poet jokingly says that the lotus is superior to SrI VaikuNTham. The poet also points out another vicitram: Oh PirAtti! You have two nIraja sthAnams, whereas Your Lord has only one nIraja sthAnam (viz.), SrI VaikuNTham. The Sruti statement "tamasa: parastAt" is invoked here.

“मुक्काल् इडमाम् वैकुण्ठम्, अरुकाल् इडमाम् अरविन्धम्”

“mukkAl iDamAm Vaikuntam, aRukAl iDamAm aravindam”

SLOKAM 23

सुरादिजीवैरमृतैकनिष्ठैः

चिराय यैरम्ब विभाव्यसेऽन्तः ।

आलोकमग्र्यं हरिरेषु तन्वन्

आमोदमन्यादृशमादधाति ॥

surAdi jIvai: amrta eka nishThai:

cirAya ya: ramba vibhAvyase anta: |

Alokam agryam hari: eshu tanvan

Amodam anyAdrSam AdadhAti ||

MEANING:

amba! When surAs meditate upon You for a long time, EmperumAn/sUryA grants them bliss/fragrance.

COMMENTS:

This slokam tells the benefits PirAttis devotees get. The lotus wishes to stay in the water. **amrta eka nishThai:** means one who wishes to be only in the water. It also represents good souls who wish the residence in the nitya vibhUti. Such good souls are surAs. **su rA** also means auspicious, **rA** or **rAjIva**, which is another name for the lotus. surAs keep PirAtti in their hearts or '**anta:**'. The lotus also has PirAtti inside. EmperumAn grants surAs the supreme bliss (**agryam anyAdrSam Amodam**). sUryan grants the lotus exquisite fragrance (**agryam anyAdruSam AmOdam**). The surAs get Hari's kaTaaksham that is **agryam** (that is superior). The lotus gets the first rays of the sun that is **agryam** (that is the first).

The points of unity between the Lotus and the BhaktAs of MahA Lakshmi are:

(1) both are surAdi jIvans

(2) both are amrtaika nishThAs

(3) both contain You inside

(4) both have been beneficiaries of Your Lord's kaTaaksham and

(5) as a result they both attain great happiness/fragrance.

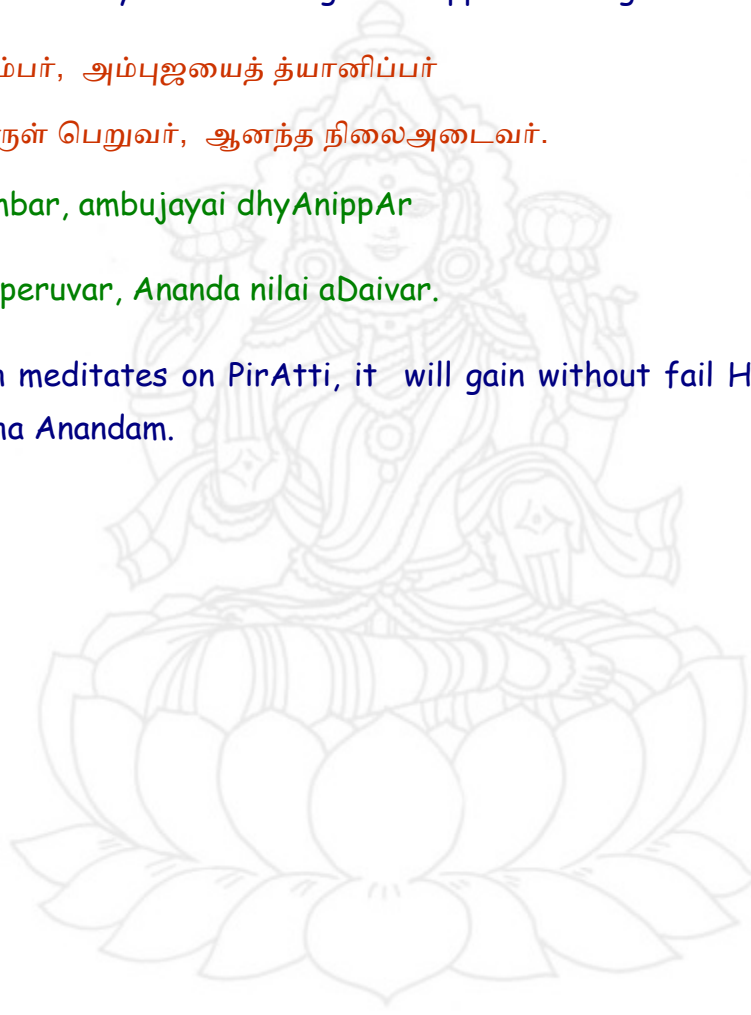
ஆரேனும் நரர் உம்பர், அம்புஜயைத் த்யானிப்பர்

ஆண்டவனின் அருள் பெறுவர், ஆனந்த நிலைஅடைவர்.

ArEnum narar umbar, ambujayai dhyAnippAr

ANDavanin aruL peruvar, Ananda nilai aDaivar.

Whichever jIvan meditates on PirAtti, it will gain without fail Her Lord's grace and attain Moksha Anandam.



SLOKAM 24

अदो दधानं कमलाभिधानं

अम्भश्च तज्जं च समं तवास्ताम् ।

आद्यस्य पुंसः पदमाहुराद्यं

त्वदीयवासं जननि द्वितीयम् ॥

ado dadhAnam kamala abhidhAnam

ambha: ca tajjam ca samam tavAstAm |

Adyasya pumsa: padam AhurAdyam

tvadIya vAsam janani dvitIyam ||

MEANING:

Janani! Both the water and the lotus that occurs in it are called Kamalam. Your consort resides on the former while You reside on the latter.

COMMENTS:

EmperumAn is called nArAyaNa as he resides in nAram or water that is also called Kamalam. PirAtti resides on the lotus that is Kamalam. Thus both of them reside on Kamalam.

The Tamil pAyiram of Sri V. KaNNan Swamy for this slokam is:

ஜலஜத்தின் பேர் கமலம் ஜலத்துக்கும் பேர் கமலம்

ஜலஜம் தான் ஜநனி இடம் ஜலம் அவளின் கணவன் இடம்

jalajattin pEr Kamalam jalattukkum pEr Kamalam

jalajam tAn janani iDam jalam avaLin KaNavan iDam

SLOKAM 25



SrI janakavalli tAyAr - Madurantakam

क्षमास्वर्णस्पूर्तिं सततमधिगम्यापि कमले

गुणादाढर्याच्छब्दं कमपि भजते नालमिति यत्।

तदेवालङ्कारं नयति नळिनं स्पर्शनवशात्

तनोति ह्यौदार्यं तव जननि सान्निध्यमहिमा ॥

kshamAsvarNaspUrtim satatam adhigamya api kamale

guNAdArDhyAt Sabdam kamapi bhajate nAlamiti yat |

tat eva alankAram nayati naLinam sparSanavaSAAt

tanoti hi audAryam tava janani sAnnidhya mahimA ||

MEANING:

Janani! Kamale! The lotus that is Your residence reflects Your generosity. Through its association it makes the stem that is like a thread dangling in the water become beautiful.

COMMENTS:

By two different meanings for some common words the poet says that the lotus flower by being associated with the stem that is weak and dangling in the water turns the stem to be beautiful. When another set of meanings are attributed to these words, it means that the lotus grants the luster of gold and the earth to the stem till the stem is satiated. The lotus acquired this philanthropic quality from PirAtti who resides on it.

The stem has 'kshamAsu arNas spUrti' - it sways in the water as it lacks physical strength. If this word is split as 'kshamA suvarNa spUrti' it means the stem glitters with the wealth that are land and gold. It is still unsatisfied and wants more wealth - it lacks character, guNa. When the lotus flower touches the stem that is 'na alam' (not satisfied) or 'nAlam' -stem, it makes its alankAram- alam-kAram or satisfied or alamkAram or decorated.

The lotus gets this quality (audAryam) from PirAtti who is 'udArA' as mentioned in VedAs. The lotus is pointed out to have achieved audArya attribute because of the mahimai of Lakshmi sannidhAnam.

SLOKAM 26

भगवति परब्रह्माद्वैत प्रसङ्गजुषस्तव

प्रथयति लसद्धर्माळीकत्वमत्र हि दर्शनम् ।

त्वमुचितमधिष्ठानं नाळीकमाश्रयसे ततः

तव किल सदालोकः सर्वोऽपि कल्पनगो रमे ॥

bhagavati para brahma advaita prasanga jusha: tava

prathayati lasat dharmALIkatvam atra hi darSanam |

tvam ucitam adhishThAnam nALIkam ASrayase tata:

tava kila sadAloka: sarva: api kalpanaga: rame ||

MEANING:

Bhagavati! Rame! You are eternally associated with EmperumAn and are never ever separated from Him even for a fraction of a second. Hence You can be recognized as having advaita paricchayam. Your kaTaaksham results in the vyUham of dharmams being organized in multitudinous rows. So You have rightfully chosen the lotus as Your place of residence. All Your glances are like the wish granting Kalpavraksham for Your worshippers to gain the results for their prayer.

COMMENTS:

PirAtti's association with EmperumAn is called 'aprutak siddhi' or an everlasting communion. PirAtti and EmperumAn exist as one unit-advaitam. The poet says that PirAtti is familiar with the advaita siddhAntam that have the following three assumptions.

- Brahman is nirveSesham or devoid of any qualities - nirguNa brahman.
- Brahman is truth but it is the locus for erroneous knowledge or avidyA.

- What appears to be present in the Universe is only a mirage - jagat mithyA.

The poet says that he sees all the above three assumptions in PirAttī's kaTaaksham. She is united with Her Lord in an advaitic manner (brahma satyam and it is adviIyam with His PirAttī). Lotus is known as nALIkam. Lotus is Her adhishThAnam. When nALIkam is split as na+ALIkam, it means true and not a lie (no mithyA). "sat Aloka sarva: kalpana-ga:" means the entire world is a mirage. When one splits the latter group of words as "sat Aloka: sarva: kalpa naga:", it means that Her glances are veritable Kalpa Vrsaksham. The gifted poet follows a tight line using different sandhis and rejects the well known doctrines of advaitam, while celebrating PirAttī as One with advaita paricayam.

Due to PirAttī's kaTaaksham dharma-ALIkadvam occurs. dharma ALIkadvam means rows of dharma, types of dharma, waves of dharma. The same word can be split as dharma-aLIkadvam that means nirviSesha brahman.

PirAttī lives on the lotus that is called 'nALIkam'. The word can be split as 'na alIkam', which means not false. Thus Brahman according to advaitam is satyam.

The assumption that the Universe is not true could be said as 'sat-Aloka: sarva: kalpana ga:' When the same word is said as 'sat-Aloka: sarva: kalpa naga:' it means Her exemplary glance is like the wish fulfilling Karpaga tree.

Thus PirAttī's darsanam displays all the three main advaitic darsana siddhAntam thus confirming that She exists with EmperumAn without any separation.



SLOKAM 27

यत्रोत्तमस्फुरणयन्त्रितचित्तवृत्तौ

नित्योल्लसद्रजसि राजति सारसत्वम् ।

स्थानं प्रधानमिदमब्धिसुते यतस्ते

स्थाने तदत्र रमते महदादितत्त्वम् ॥

yatra uttama sphuraNa yantrita citta vrttau

nitya ullasat rajasi rAjati sArasatvam |

sthAnam pradhAnam idam abdhisute yata: te

sthAne tat atra ramate mahadAditattvam ||

MEANING:

abdhisute! The lotus is like the pradhAnam or mUlaprakrti. It attracts the hearts of the observers. The lotus has pollen. The lotus has its inherent nature. Prakrti has the satva guNam as its essence. It has actions that occur from the thoughts of jIvas tied up by tamas. Prakrti has rajo guNam.

The lotus is Your primary abode. Prakrti is under Your control. Hence EmperumAn the supreme tattvam, enjoys the lotus. The primary principle mahat enjoys the prakrti by manifesting into other principles.

COMMENTS:

The lotus is for PirAttī's enjoyment. The Universe that manifests from mUlaprakrti is also for Her enjoyment. It is Her bhogyam. She is the preritA. The poet compares the lotus and prakrti and finds many points of similarity.

Prakrti is made up of the triguNam - satva, rajo and tamas. The lotus is also said to have all the three guNams. It has sArasatvam or the essence of satva guNam. sArasatvam also means its quality of being in saras or a water body. It has rajas that is displayed daily. rajasi means the pollen present on the lotus. It has

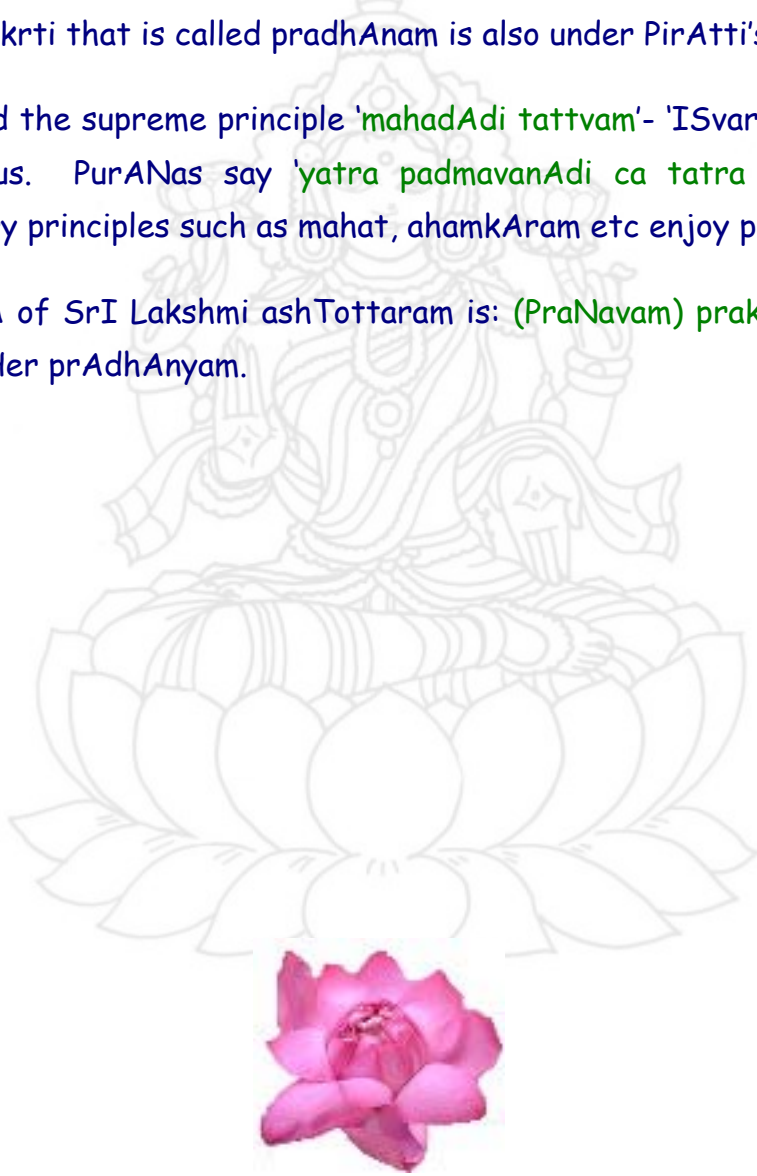
uttama sphuraNam. Even though the words imply superior tamas that binds the jIvans, it really means that it blooms beautifully.

The lotus impresses the observer by its beauty and wins their heart ('yantrita citta vridhi'). Prakrti also causes thoughts and ideas in people's minds.

Prakrti is called pradhAnam that means primary. The lotus is pradhAnam for PirAtti. The prakrti that is called pradhAnam is also under PirAtti's control.

The primary and the supreme principle 'mahadAdi tattvam'- 'ISvara tattvam' Hari, enjoys the lotus. PurANas say 'yatra padmavanAdi ca tatra sannihito hari:' Similarly primary principles such as mahat, ahamkAram etc enjoy prakrti.

The first nAmA of SrI Lakshmi ashTottaram is: (PraNavam) prakrtyai nama: and that indicates Her prAdhAnyam.



SLOKAM 28



SrI pushpavalli tAyAr - tirukkovalUr

सिंहासनस्थिति जुषस्तव वासयोग्यं

नित्यं भवेयमिति निश्चयमेत्य नूनम् ।

केसर्यभूत् सरसिजं नरसिंहकान्ते

तद्वेषमेष तनुते तत एव पद्मे ॥

simhAsana sthiti jusha: tava vAsayogyam

nityam bhaveyam iti niScayam etya nUnam |

kesaryabhUt sarasijam narasimhakAnte

tadvesham esha tanute tata eva padme ||

MEANING:

Narasimha kAnte! The lotus decided to be a throne fit for You and became Kesari. Hence elephants hate it.

COMMENTS:

This slokam answers the three questions through sEdai:

- The Lotus has pollen (Kesari).
- Why does the elephants destroy lotus in a lotus vanam?
- Why did the Lord take on the avatAram of Narasimhan ?

The lotus has pollen or kesari. Kesari also means lion. As the lotus decided to become kesari - Asanam for PirAtti, the elephants detested it as they are enemies of the lion. They try to destroy the lotus forests. This slokam tells us why EmperumAn decided to become nrsimha. EmperumAn wanted to become a fitting throne for PirAtti so that She will reside on His chest. So He became the SimhAsanam for Her and got the name SrInivAsan. The poet aptly addresses PirAtti as narasimha kAnte in this slokam.



SLOKAM 29

अब्जं विधौ द्विषति देव्यमृतैकवृत्ति

कामेन हन्त यदनीयत मार्गणत्वम् ।

तस्य स्वतोऽम्बरमणिस्फुटवस्ववासिः

उल्लासहेतुरभवत् तव सन्निधानात् ॥

abjam vidhau dvishati devi amrta eka vrtti

kAmena hanta yat anIyata mArgaNatvam |

tasya svata: ambaramaNi sphuTa vasu avApti:

ullAsa hetu: abhavat tava sannidhAnAt ||

MEANING 1:

Devi! The lotus that was hated by the moon, that lived only in the water and that was used as an arrow by Manmatha, received the rays from the sun, the jewel of the sky that caused its bloom. This happened only because it had Your sAnnidhyam or divinity. What a Wonder!

MEANING 2:

Devi! When the fate decides to harm a person full of desire that he was able to live as a beggar feeding only on water, Your divinity grants him all the riches so that he gets clothes, jewels, and money. What a Wonder!

MEANING 3:

When the divinity that decided not to favour a mumukshu who wished only moksham but gave up his bhakti yogam changes its mind and grants him a boon that he will be able to go through Agni and enter the sUrya maNDalam, it will be only for Your happiness. What a Wonder!

COMMENTS:

The poet has so far compared only two situations. In this slokam he has compared three situations and shown us that they are for PirAttī's happiness or 'mukha ullAsam'. The three items that are compared with each other through usage of the double meaning of the three words are:

vidhau, mArgaNam, amrtam, vrtti, vasu and sannidhAnam.

Each of these words have three different meanings. The other words used in this slokam (kAmam, ambara, sphuTam, ullAsam, svam) have two meanings each. The genius of the poet in handling such deep double entendre (slEdai) is unique .

The moon is the enemy of the lotus. The fate is the enemy of the beggar. Not having 'deiva anukUlam' is the obstacle of one who has left his bhakti yogam. This is referred by the term 'vidhau dvishati'.

The lotus lives only in the water. A beggar has only the water as his food. A yogaprashTan will seek only moksham. Thus all three are 'amrtaika vritti' The term amrta could be considered to be an antonym of mrta or death. The only desire of a beggar would be to live and not die.

Manmatha uses the lotus as an arrow. The beggar became so because of his desire. The yoga prashTan has desire for moksham and hence searches for God. Thus all three act so because of 'kAma mUla mArgaNam'.

The lotus was granted PirAttī's sannidhAnam or divine presence. The beggar was granted 'sat- nidhAnam' or wealth. The mumukshu was granted 'sat-nidhAnam' or the capacity to hold ParamAtma in his heart- contemplation.

The lotus is gladdened (ullAsam) by ambara maNi sphuTavasū (sun's rays). The beggar gets ullAsam due to ambaram -clothes and maNi-jewels). The yogi gets 'ambara maNi sphuTa vasu avApti' by being able to split the sUrya maNDalam and travel thereafter in the arcirArdi mArgam. This leads to PirAttī's mukha ullAsam.

Thus due to PirAtti's sannidhAnam one can overcome the effects of fate. Due to Her grace one gets bliss automatically (svata: ullAsam). It is not only we who are happy but also the divya dampati, when we get moksham. When a yogi falters in his attempt of bhakti Yogam he will be born in a satvik family - in the house of 'tiruvudai nallOr'.

The truths learnt from this slokam are :

- Lakshmi's divinity will help one win over one's fate .
- Through Her grace, mana ullAsam (happiness of mind) will come on its own (svata:).
- The one with Moksham as his sole goal will split the sUrya MaNDalam and proceed by the path of light to SrI VaikuNTham .
- Lotus is one of the five arrows of Manmathan .
- The delight (ullAsam) that we experience is not only for us. The divya dampatis also partake in this delight.
- Moksham is indeed the true vasu (wealth). When one gains it, then one experiences unchanging, firm ullAsam.
- One who slips from Yogic way is born into families of the AstikAs.

Yogis seek the Lord and also engage in Brahma vicAram as revealed by the mArgaNa Sabdam. The word sat indicates that these Yogis have the Lord in their heart lotuses. The three words or the group of words ("sannidhAnam, ambara maNisphuTa and amrta") suggest travel by the mukta jIvan to the nectarine world after splitting the sUrya MaNDalam during the travel by arcirAdi mArgam.



SLOKAM 30

उत्फुल्लवारिरुहतल्लज केळिगेहे

सर्वेश्वरस्य दयितां शयितां ननु त्वाम् ।

वैताळिका इव गृहीतसुजातगीताः

प्रातः शनैर्मधुकराः प्रतिबोधयन्ति ॥

utphulla vAriruha tallaja keLi gehe

sarveSvarasya dayitAm SayitAm nanu tvAm |

vaitALika iva grhIta sujAtagItA:

prAta: Sanai: madhukarA: pratibodhayanti ||

MEANING:

The consort of sarveSvaran who is lying on the playhouse that is the lotus! The bees wake You up in the morning with sweet songs like the singers. Is it not so?

COMMENTS:

Queens are generally woken up by 'vaitALika' in the morning with udaya gItam. They are expert singers who modulate their voices so that they sing mellifluously and at times loudly.

One may wonder which word addresses PirAtti in this slokam. The first pAdam 'utphulla vAriruha tallaja keLi gehe sarveSvarasya dayitAm' could be PirAtti's address.



SLOKAM 31

सहंसकासारबहूर्मिकोज्ज्वला

पयोजराजिः प्रतिपन्नकर्णिका ।

सहस्रवस्वाप्ति एधते रमे

श्रियः श्रयन्ते सकलास्त्वदाश्रयम् ॥

sa hamsakA sAra bahu Urmika ujjvalA

payojarAji: pratipanna karNika |

sahasra vasu Aptita edhate rame

Sriya: Srayante sakalA tvadASrayam ||

MEANING:

Rame! Those who reach You, get all the riches as seen with the lotus. The lady lotus 'payojarAji' reached a wealthy person and got foot ornaments, rings, earrings and a lot of wealth.

COMMENTS:

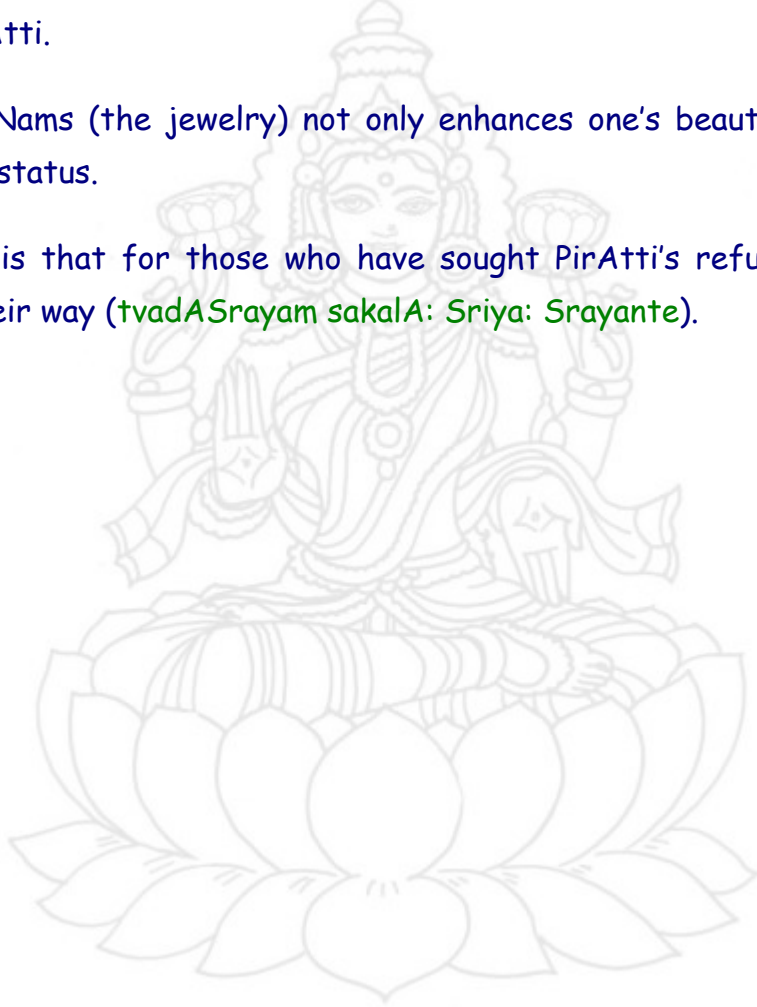
The lotus is said to be a lady 'payojarAji' who got a lot of wealth due to her association with PirAtti. She is said to have 'hamsakAsAra'. This term when split as 'hamsa-kAsAra' means a lake with swans. When split as 'hamsakA sAra' it means she has anklets - silambu. The lotus has 'bahu Urmika' - many Urmika that is rings or ripples. The lotus looks beautiful when the ripples sway it. A rich lady looks beautiful when she wears many rings. The term 'karNika' means both an earring and the seedpod. The lotus has the pod and a rich lady has beautiful earrings. The term 'sahasrivasu' means lot of wealth and rays. A lotus grows with the sun's rays while rich lady progresses due to her association with a rich man.

The truths that we learn from this slokam about the four equality between the

Lotus (payojarAji) and a rich woman are:

- There are many kinds of wealth. The wealth from house is one such.
- The Lakshmi bhaktAs realize all kinds of wealth.
- Those girls who wish to have rich husbands should seek the anugraham of Lakshmi PirAtti.
- The AbharaNams (the jewelry) not only enhances one's beauty but they also reveal their status.

The conclusion is that for those who have sought PirAtti's refuge, all kinds of wealth come their way (tvadASrayam sakalA: Sriya: Srayante).



SLOKAM 32



SrI yadugiri nAcciyAr - Melkote

स ते निवासः शयनीकृतो वा
नाथेन नित्यं नयनीकृतो वा ।
फणैः सहस्रेण वृतो दलैर्वा
शेते बिले वा कमले कुशे वा ॥

sa te nivAsa: SayanIkrtO vA

nAthena nityam nayanIkrtO vA |

phaNai: sahasreNa vrto daLairvA

Sete bile vA kamale kuSe vA ||

MEANING:

Kamale! One of Your abodes became a bed for EmperumAn and the other His eyes. One has thousand heads while the other has thousand petals. One lives in a cave while the other resides in water.

COMMENTS:

In this slokam, the poet compares the lotus and AdiSeshan. PirAtti resides on both AdiSeshan (paNi pati saiyAsanam- Sri ALavandhAr's catussloki) and the lotus (padmAlayA). One of Her residences, AdiSesha became EmperumAn's bed while the other, the lotus became His eyes (aravinda lokacanan, kapyAsam puNDarIkam evam akshiNI etc.) AdiSesha has thousand heads while the lotus has thousand petals. The AdiSeshan being a snake lives in caves while the lotus stays in water.

This slokam shows us that both the nityavibhUti and the IIAvibhUti belong to PirAtti. Her consort EmperumAn adores Her residences and honors them by using one as His bed and the other as His eyes. One gets the feeling that the lotus is superior to AdiSesha as EmperumAn's karuNA kaTaaksham flows out from His beautiful eyes that TiruppAnazhvAr says where making him lose his mind (periyavAya kaNgal emmai pEdamai seitatE).



SLOKAM 33

श्रीसूक्तं ते जननि नल्लिनं स्थानमाख्याति मुख्यं

दृष्टान्तं त्वत्प्रियतमदृशोरन्तरादित्यविद्या ।

जन्मस्थानं तव तनुभुवो धातुराथवर्णादिः

त्वत्सानिध्यात् क्वच न भवति श्रीरनिम्ना महिम्नाम् ॥

SrIsUktam te janani naLinam sthAnam AkhyAti mukhyam

drshTAntam tvat priyatama drSo: antarAdityavidyA |

janmasthAnam tava tanubhuvo dhAtu: AthavarNAAdi:

tvat sAnidhyAt kvacana bhavati SrI: animnA mahimnAm ||

MEANING:

Janani! SrI sUktam says the lotus is Your primary abode. antarAditya VidyA says the lotus is like Your consort's eyes. AtharvaNam says the lotus is the birthplace of Your son Brahma. SrI! Because of Your presence, a simple thing gets infinite glory (SrI: tvat sAnnidhyAt kvacana animnA SrI: bhavati).

COMMENTS:

Lakshmi is said to reside in many places such as the head of the elephant (mattagam), a wealthy person's residence, the behind of a cow etc. The most important among them is the lotus. SrI sUktam describes this as 'padme sthitAm and padmAlaye'. The statement 'tasya yathA kapyAsam puNDarIkam evam akshiNI' in the antarAditya vidyA says that EmperumAn's eyes are like the lotus. The vedic statements 'brahma vai brahmaANam pushkare sasarja' and 'sa prajApatireka: pushkaraparNe samabhavat' says that Brahma occurred on the lotus.

The glory of lotus is seen in all the four VedAs. SrI sUktam in the Rg Vedam,

antarAditya vidyA in sAma Vedam's chAndokya Upanishad, in the AtharvaNa Vedam and by the word **Adi** in Yajur Vedam, one can see the lotus being praised to be associated with EmperumAn, PirAtti and Brahma.



SrI kOvai sevvAyAL tAyAr - mela nammankurichi

The poet uses the words '**te**, **tvat**, **tava** and **tvat**' in every pAdam (line) of the slokam to firmly establish that the glory of the lotus is only due to PirAtti's presence. That is also the reason why the SrI sUktam statement is mentioned before the other Vedic statements.



SLOKAM 34



SrI padmAvati tAyAr - Swami desikan darsana sabha, Perungalatur

शैवालकान्तरगतं तव सद्म विद्मः

सारङ्गलाञ्छितवपुर्मिळितामृतौघम् ।

पूषाप्ति दत्तरुचि पुंसि नपुंसके च

ख्यातस्य मातरिदमब्जपदस्य वाच्यम् ॥

SaivAlaka antaragatam tava sadma vidma:

sAranga lAncita vapu: miLita amrtaugham |

pUshApti dattaruci pumsi napumsake ca

khyAtasya mAta: idam abjapadasya vAcyam ||

MEANING:

Maata, Mother! The lotus is equivalent to the moon as both are present in 'SaivAlakam' (small sized moss). The lotus that is Your abode is in the middle of the water that has algae in it, the bees mark it, it is lustrous with the sun's rays and it is the representation of the neutral gender word 'abja'. The moon is on the head of Siva, it is marked like a deer, it has rays that are refreshing like amrtam, it derives its light from the sun and it represents the masculine word 'abja' (mAta! SaivAlaka-antara gatam / Saiva-alaka-antara gatam, sAranga lAncita vapu: pUshA-Apti-datta-ruci, napumsake khyAtasya abja padasya vAcyam, tava sadma vidma:).

COMMENTS:

The poet gives five reasons for the equal dispositions of Candran and the Lotus flower. Both are amidst SaivAlakam.

- The padam 'saivAlakam' can be split as 'saivAla-kam' meaning algae and as 'saiva-alakam' to mean SivA's matted hair. Thus both the lotus and the moon are in SaivAlakam.
- The lotus is surrounded by nectarine water. The moon emits cool rays that are like nectar.
- Both of them are marked by 'sAranga' that means bees and deer.
- Both of them enjoy the Sun's rays.
- Both the lotus and the moon are called 'abjam'.

SLOKAM 35



Divya dampatis - tiruvahIndrapuram

कान्तः पदत्रयमितस्थलयाचकस्ते

त्वं त्वम्ब षट्पदमिते निलये निविष्टा ।

स्थानान्यथापि विपुलानि समाश्रितानां

चित्रं युवां कलयतश्चिरमुच्छ्रितानि ॥

kAnta: padatrayamita sthala yAcaka: te

tvam tu amba shaTpadamite nilaye nivishTA |

sthAnAni athApi vipulAni samASritAnAm

citram yuvAm kalayata: ciram ucchritAni ||

MEANING:

amba! Both You and Your consort grant immense wealth and land for Your devotees. How is this possible? Your consort obtained three foot-length land as alms and You exist in 'shaT padam' - six feet land / where bees exist.

COMMENTS:

This slokam is another example of Sri VenkatAdhvari Kavi's wit. PirAtti and EmperumAn grant their devotees infinite riches that include wealth, land and cattle. The poet jokingly wonders how that is possible, as both of them seem not be so rich or own so much land. He points out that EmperumAn begged and obtained three foot-length of land from MahAbali and PirAtti lives in 'shaT padam'. shaTpadam means six-foot land and also means the place where the six-footed bees live namely, the lotus.

From this slokam we understand that both PirAtti and PerumAl grant any boon (phala pradhAnam) for their devotees together as indicated by the word 'yuvAm kalayata:'. The divine couple have been blessing those, who seek their protection lofty and noble sthAnams from time immemorial (yuvAm vipulAni ucchritAni sthAnAni samASritAnAm ciram kalayata:). It is only the divya dampatis who can grant land or a place in this world and also a place in Sri VaikuNTham. Hence the dvaya mahAmantram uttered during SaraNagati seeking moksham includes both EmperumAn and PirAtti.



SLOKAM 36

त्वत्पादपङ्कजरजः कणधन्यधन्येषु

अम्भोरुहेषु वसतामलिपोतकानाम् ।

वर्गेषु हन्त जननं बलशासनाद्याः

वाञ्छन्ति किं पुनरपि वयमब्धिकन्ये ॥

tvatpAdapankajaraja: kaNadhanyadhanyeshu

ambhoruheshu vasatAmaLipotakAnAm |

vargeshu hanta jananam balaSAsanAdyA:

vAnchanti kim punarapi vayamabdhikanye ||

MEANING:

abdhi kanye! Daughter of the Ocean! If great souls like Indra yearn to be born as a baby bee in the swarm of bees that live on the lotus is glorified by Your lotus feet, why we have to talk about people like us not yearning for the same bhAgyam?

COMMENTS:

Fortunate souls like Indra and other DevAs desire to be born as a bee in the swarm of bees that feed on the pollen from the lotus that is carrying the dust of PirAtti's lotus feet. If such great souls aspire to be born so, should we even talk about the wish of lowly souls like us?

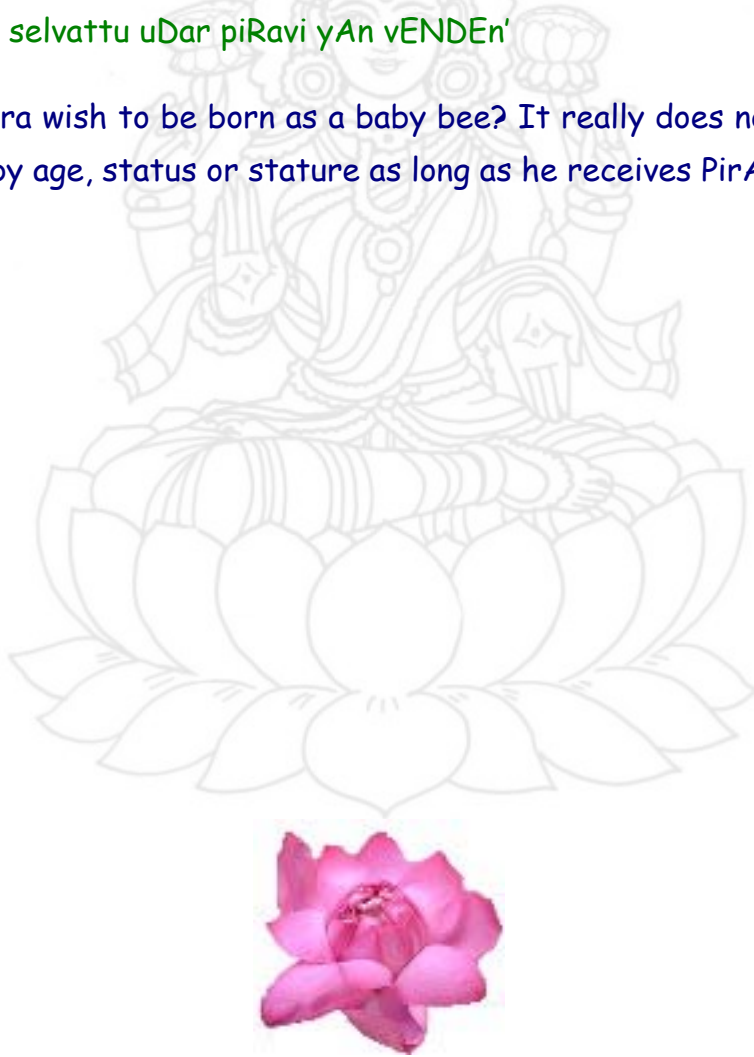
The greatness of the dust, pAda reNu, from Emperuman's lotus feet has been elaborately described by Swami Desikan as 'tvadanghri rAjIva raja: kaNAnAm' in his SrI HayagrIva StOtram . In this slokam the poet uses similar words to describe PirAtti's pAda reNu as 'tvadpAda pankaja raja: kaNa'. The supreme quality of pAda reNU of Emperuman, AcAryan and bhAgavatAs has been

explained in detail to us. One should receive them with a great humility as indicated by the term '**dhanyadhanyeshu**'.

Great souls like Indra were aware of the glory of PirAtti's pAda reNu. This led Indra to praise PirAtti's glory as SrI stuti in VishNu purANam.

Wishing to be born as a bee that receives PirAtti's pAda reNu reflects Sri ALavandhar's line '**aDiyArkal vITtil puzhuvAgavEnum piRappadu mEl**'. The poet is reminded of the purAnic lines that say that one does not wish for the post of PrajApati or PaSupati. Sri KulaSekhara AzhvAr indicates this attitude in his pAsuram '**UnEru selvattu uDar piRavi yAn vENDEn**'

Why should Indra wish to be born as a baby bee? It really does not matter if one is not superior by age, status or stature as long as he receives PirAtti's 'aDippoDi'.



SLOKAM 37

सरोगमुपसेवितेऽप्यहह पूर्णचन्द्रोदये

ज्वरोपहतमम्बुजं तव परिग्रहादिन्दिरे ।

विकासयति विज्वरं विरचयन्नसौ भास्करः

रवेरुजमाप्नुयादिति न पूर्वभाषा मृषा ॥

sarogam upasevite api ahaha pUrNacandrodaye

jvara upahatam ambujam tava parigrahAt indire |

vikAsayati vijvaram viracayan asau bhAskara:

rave: arujam ApnuYAt iti na pUrvabhAshA mrshA ||

MEANING:

IndirE! The lotus developed sickness and consumed 'candrodayam' as a curative but was not cured. Its fever however was relieved by Sun. It is true that our ancestors advised us to seek good health from sUrya.

COMMENTS:

'Arogyam bhAskarAt iceEt' is a statement that tells us that one should pray to sUrya for health. When a person falls sick he will first try some medicines. When they do not work then he will pray to sUrya to get rid of his disease. The lotus is also following this order. The lotus that is 'saroham' consumes 'candrodayam'. saroham can be split as saro-ham to mean that the lotus reached the pond. It also means disease when split as 'sa-roham'. Candrodayam is the name of a medicine. It also means the rise of the moon that makes the lotus close its petals. Thus the medicine was not effective. The lotus then prayed to sUrya whose rays made the lotus bloom (vikAsayati). sUrya helped the lotus because it had PirAtti sambandham.

SLOKAM 38

कल्याणधर्मा कमलासनाया

मूर्तिं हि यस्ते मतिमानुपास्ते ।

कन्ये सुधाब्धेः कमलासनत्वं

तस्योचितं तत्क्रतुनीतिभूम्ना ॥

kalyANadharmA kamalAsanAyA

mUrtim hi yaste matimAnupAste |

kanye sudhAbdhe: kamalAsanatvam

tasyocitam tatkratunItibhUmna ||

MEANING:

sudhAbdhe! Kanye! One who has auspicious behavior and is wise enough to meditate upon Your form on the lotus seat will get the highest post namely Brahma padavi due to 'tatkratu nyAyam'.

COMMENTS:

tatkratu nyAyam in logic says that one will become what he meditates upon. According to this nyAyam if one meditates upon PirAtti's form seated on the lotus, then he will become one seated on the lotus himself i.e., he will become Brahma who is seated on the lotus. For one to get the aspiration to meditate upon PirAtti he should have exemplary qualities -kalyANa dharmA, and smartness -matimAn and only a smart person who will meditate upon PirAtti for Brahma padavi. Other lowly souls will seek 'alpa phalan'.

The poet has used the term 'kamalAsanatvam' in line with Swami Desikan's expression 'api kamalAsanatvam' in dayA Satakam.



†AyAr - singaperumal koil

The poet very clearly indicates that even when one has infinite bhakti towards PirAtti, he should not give up his varNAsrama dharmam thinking that bhakti alone is sufficient. This is shown by the expression 'kalyANa dharmA'. It is this dharma that will lead one to all that is auspicious. It is the dharma which is itself auspicious.



SLOKAM 39

विच्छिन्नमब्दशतक व्यवधानतो यत्

सन्दर्शनं सहभुवः शशिनः कदाचित् ।

तत्पद्मवासिनि तदीक्षणवर्जनाय

तस्योदयेषु निजसद्म किमावृणोषि ॥

vicchinnam abda Sataka vyavadhAnato yat

sandarSanam sahabhuva: SaSina: kadAcit |

tat padmavAsini tat IkshaNa varjanAya

tasya udayeshu nija sadma kim AvrNoshi ||

MEANING:

PadmavAsinI! Are You closing the doors of Your abode when Your brother Candra arises because he lost contact with You for hundreds of years/ due to the clouds that came in between You both?

COMMENTS:

PirAtti and Candra are siblings as they both arose from tiruppArkkadal. The poet uses the word 'abda Sataka vyavadhAnam' that means he lost sight of PirAtti for hundreds of years. It also means that Candra lost sight of PirAtti due to clouds that came in the way. When the brother does not stay in touch, it is natural that the sister is angry with him and wants to show her anger by the shutting the doors of her house namely the petals of the lotus.





†AyAr - toNDanUr nambinArAyan temple, karnataka

SLOKAM 40

वारिजवनस्य भाग्यं वर्णयितुं नैव वयममी शक्ताः ।

कमले तव स्थितौ यद्विकल्पितं वक्षसा समं विष्णोः ॥

vArijavanasya bhAgyam varNayitum na eva vayam amI SaktA: |

kamale tava sthitau yat vikalpitam vakshasA samam vishNo: ||

MEANING:

Kamale! We cannot even attempt to describe the glory of the forest of lotus flowers that is equated to EmperumAn's chest due to Your presence on them.

COMMENTS:

The glory of the forest of lotus flowers is beyond description. The poet brings to our mind the line in SrI stuti 'sthAnam yasyA: sarasija vanam vishNuvaksha:sthalam vA'. When the poet says 'vakshasA samam' he is saying that the lotus forest is equivalent to EmperumAn's vakshasthalam. What a great honor for the lotus. How can one describe the glory of such a forest of lotus in words? The poet says we - 'vayam amI' meaning if great poets like Swami Desikan cannot describe its greatness how can simple poets like me describe it.

॥ इति श्रीमद्वेङ्कटाध्वरिविरचिते श्रीलक्ष्मीसहस्रे सद्म यधामफ वैभवस्तबकः ॥

|| iti SrImad venkaTAdhvari viracite SrIlakshmi sahasre

sadma (dhAma) vaibhava stabaka: ||

