

**SRI STHUTHI
OF
SWAMY DESIKAN**



**Annotated Commentary in English
by
Oppiliappan Koil Sri Varadachari Sadagopan**



Contents

		Page
1.	Introduction to SrI Sthuthi	3
2	First Slokam (MaanAtheetha)	11
3	Second Slokam (AavirbhAva:)	22
4	Third Slokam (SthOthavyathvam)	26
5	Fourth Slokam (Yath Sankalpath)	31
6	Fifth Slokam (NishprathyUha)	35
7	Sixth Slokam (UddhEsyathvam)	39
8	Seventh Slokam (Pasyantheeshu)	43
9	Eighth Slokam (AsyEsAnaa)	46
10	Ninth Slokam (ThvAmEvAhu)	49
11	Tenth Slokam (AapannArTi)	52
12	Eleventh Slokam (DhatthE SobhAm)	56
13	Twelfth Slokam (AasamsAram)	59
14	Thirteenth Slokam (AgrE Bharthu)	62
15	Fourteenth Slokam (AalOkyathvAm)	67
16	Fifteenth Slokam (AarthathrANa)	70
17	Sixteenth Slokam (yOgArambha)	73
18	Seventeenth Slokam (SrEyaskAmA)	76
19	Eighteenth Slokam (Ureekarthum)	79
20	Nineteenth Slokam (JaathAkAnkshA)	82
21	Twentieth Slokam (sEvE Devi !)	85
22	Twenty First Slokam (sAnuprAsa)	88
23	Twenty Second Slokam (SampadhyanthE)	91
24	Twenty Third Slokam (MaathA Devi !)	94
25	Twenty Fourth Slokam (KalyANAnAm)	97
26	Twenty Fifth Slokam (Upachitha Guru BhakthE:)	99
27	Nigamanam of SrI Sthuthi	101





INTRODUCTION TO SRI STHUTHI



In the Sikshavalli section of Taittiriopanishad, there is a manthram passage known as “LakshmyAdhi PrArTanaa”:

“Aavahanthee vithanvanaa, kurvANaa cheeramAthmana,
VaasAmsi mama gAvasccha, annapAnE cha sarvadhaa,
tathO mE SriyamAvaha, IOmaSAm Pasubhi: saha svAhaa”

This is a prayer to Sri Devi for the conferral of many kinds of auspiciousness and wealth. It says: (As You are) the generator and the multiplier of wealth, May Thou always bless me (the BrahmachAri) “with bark garments, clothes and cattle, food and drink; produce for me wealth along with plenty of materials like animals (for performance of Yaj~nams), Svaahaa”.

This is the prayer of BrahmachAri engaged in the acquisition of knowledge Vedic wisdom) at the feet of a Sadhaacharyan and ready to enter GrahasthAsramam.

In this prayer of “Sriyam aavaha” to Sri Devi, the BrahmachAri prays for the acquisition of the wealth in the form of the 3 Vedaas. Sriyam (the wealth) is defined as “thrayee lakshaNam”. This type of wealth in the form of the three Vedaas is considered as “the immortal wealth of the virtuous (“saa hi Sriramruthaa sathaam”).

The SadhaachAryan prays to Sri Devi as well: “Aaa maa yanthu BrahmachAriNa: svAhaa” (May BrahmachAris / sishyaas come to me from all directions!)....

“SrEyAn vasyasOasaani svAhaa” (May I become the most praiseworthy among the wealthy/the possessors of Vedic knowledge).

The joint prayer by AchAryan and the sishyan now is: “prathivEsOasi pra maa Paahi pra maa Padhysava” (Oh Supreme One! You are very near to me. Protect me securely. Make me a surrenderer / prapannan). “PrathivEsa” means, “Thou art near me”. “Prapadhyasva” means make me a Prapannan (Prapannam maam kuru). Lakshmi Prapatthi is done here.

One day a poor Brahmachari, who had completed VedAdhyayanam arrived at VedanthaachAryan's house at Thuppul. He prostrated before Swamy Desikan and explained his predicament in not being successful in gaining the hand of a suitable



bride because of his poverty. The most compassionate VedAnthAchAryan took the Brahmachari to the Sannidhi of PerumdEvi ThaayAr, the divine consort of Lord Varadarajan Lord VaradarAjan and composed a sthuthi on this archaa Moorthy of Sri Devi to recieve Her anugraham for the Brahmachaari. The rest is history. At the conclusion of the recitation of this new sthuthi for Sri Devi rich in VedAnthic meanings and deep devotion for the anugrahamayee, a rain of gold coins poured in front of Swamy Desikan. The Brahmachaari collected the coins, offered his vandhanams to Swamy Desikan and PerumdEvi ThaayAr and found a suitable bride to enter grahasthaasramam. The parama vairAgyasaali, Swamy Desikan went home and continued with his dinacharyaa.

This monograph has been prepared as a humble offering at the sacred feet of asmath AchAryan, Veda Maarga PrathishtApanAcharya, Sri Bhagavath RaamAnuja SiddhAnthA nirdhAraNa Saarvabhouma Sri NaarAyaNa Yatheendhra MahA Desikan, Prakrutham Azhagiya Singar of the illustrious Peetam of Sri Matam during the occasion of His forthcoming 79th Thirunakshathram to be celebrated at Bangalore on December 10, 2005. On behalf of all the sishyAs and abhimAnis of Sri Matam, adiyEn prays to MahA Lakshmi and MalOlan for the showering of Kanaka dhAraa on our revered Jeeyar for continuation of His MahA Kaimkaryams to the PaadhukAs of MalOlan.

adiyEn takes this opportunity to reflect on another section of the Siksha Valli of TaittiriOpanshad (anthEvAsyAnuSAsanam), which starts with “VedamanUchAchAryO anthEvAsinam anuSAsthi” and ends with “Maathru dEvO bhava, Pithru DevO bhava, AachArya devO bhava, athiTi dEvO bhava”. Dr. N.S. Anantharangachar Swamy has translated the full text of this command and instruction of the AchAryan to His sishyan this way:

“Having taught the VedAs, the teacher should instruct the disciple thus; Speak the truth. Practise righteousness. Make no mistake about study of the Veda. Having offered the preceptor the desired wealth, do not cut off the line of progeny. You should not be inadvertent about the truth. There should be no faltering from Dharma. There should not be inadvertence regarding the performance of auspicious deeds. You should not be indifferent towards activities for wealth. You should not be careless about the learning and teaching of the Vedas. You should not be inadvertent about your duties towards the Gods and the manes. **Be one for whom the Mother is a Goddess. Be one for whom the father is a God. Let your Acharyan be a God unto you. Let Your guest be a God unto you**” This is the command and this is the instruction. This is the secret



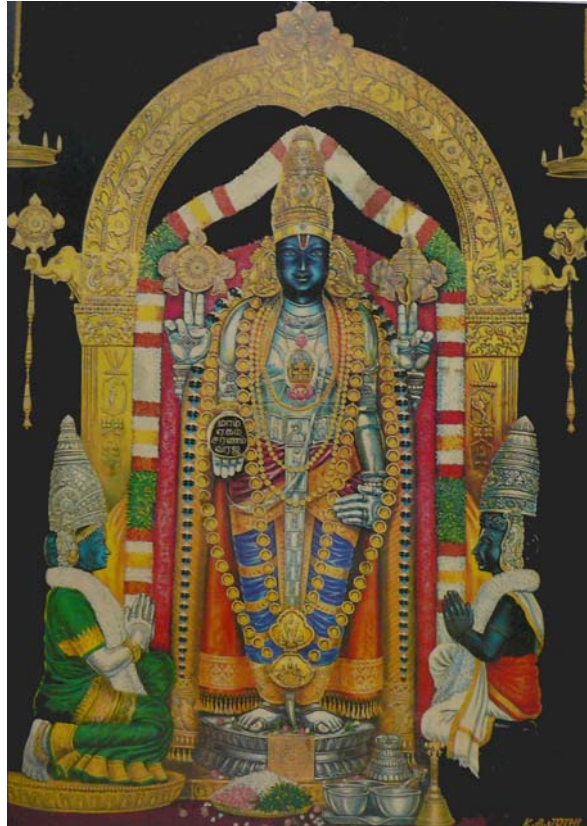


teaching of the Veda. This is the command that the teacher should impart to the disciple. Thus should it be practised. Thus alone should one meditate (...yEsha AadESa:, yEsha upadESa:, yEshA vEdOpanishad, yEtadhanuSaasanam, yEvam upAsithavyam, yEvamuchaitadhupAsyam).

Having been raised by adiyEn's devout parents



Under the sacred shadow of the Thiruvadis of BhUmi DEvi SamEtha Sri Oppiliappan



sadagopan.org





As one who has been fortunate to receive

SamAsrayaNa anugraham from HH
DevanArviLAGam Srimath Azhagiya Singar

And Bhara NyAsa anugraham from
HH Prakrutham Jeeyar,



sadagopan.org

it is adiyEn's privilege to place at the holy feet of MahA Lakshmi this humble offering of commentary on Sri Sthuthi based on PoorvAchArya commentaries on Sri Tatthvam and its vaibhavam. May MahA Lakshmi be pleased to accept this offering on this PurattAsi Kettai day, the Thiru Nakshathram day of the Founding Jeeyar, Aadhi VaNN SaThakOpa MahA Desikan.

Srimath Azhagiya Singar ThiruvadigaLE SaraNam,
Oppiliappan Koil Varadachari Sadagopan





SrI Sthuthi

||SrI: ||

Dear SriDEvi BhakthAs:

There are many sthOthrams in praise of our Supreme Mother. ChathussLOki of Swamy AlavanthAr, Sri Sthavam of Swamy KurEsar and Sri Sthuthi of Swamy Desikan besides Sri Lakshmi Sahasram by Sri VenkatAdhri Kavi, Lakshmi AshtOttharam and Sahasra Naamam.

Sri Sthuthi of Swamy Desikan has 25 beautiful and powerful sLOkams that on recitation confers Sarva MangaLams (Ishta Kaamyasiddhi) to the reciter.

The Poetic Metre of SrI Sthuthi SLOkams:

Swamy Desikan has set the First 24 of the 25 sLOkams of Sri Sthuthi in the MandhAkrAnthA Metre and the 25th sLOkam in the Maalini metre. It is striking to note that Swamy Desikan chose the same MandhAkrAnthA metre for the 24 Sri Sthuthi SLOkams that he elected for eulogizing the Lord of Srirangam in the 12 sLOkams of Sri Bhagavath DhyAna sOPaanam; latter is modelled after ThiruppANazhwar's dhivya Prabhandham of AmalanAdhipirAn, which is an exquisite anubhavam of the soundharyam of the Lord's ThirumEni from His sacred feet to His majestic crown.

Sri Sthuthi and PattAbhishEkam for Sri Devi as Sarva LOka Iswari:

In a similar vein, Swamy Desikan praises the glories of Sri Devi in the first 12 and the last twelve sLOkas and right smack in the middle (13th sLOkam) positions a gem of an anubhavam of the PattAbhishEkam of Sri Devi as Sarva Loka Iswari as described in Sri VishNu PurANam according to Vaikunta Vaasi Sri V.N.SrirAma DesikAcchAr Swamy of Oppiliappan Sannidhi.

Six Topics Celebrated in Sri Sthuthi:

Sri Devi's Svaroopam, ThirumEni Soundharyam, KalyANa guNams, Vibahavam, Archai and Iswaryam are celebrated in these 25 sLOkams.

Her Three ArchA Forms:

As LayArchA Moorthy, She takes Her place on the sacred chest of the Lord and never ever leaves Him. There She stays as the Empress of the Lord and pleads for Her Lord's forgiveness of the multitudinous trespasses of the chEtanams (PurushakAram role); next, She stays as the Means (UpAyam) along with Her Lord during ChEtanan's Prapatthi and as Phalan for Moksham that arises as a result of the Prapatthi performed.





Thiru-iDavendai ThAyAr on PerumAL's Lap



As BhOga ArchA Moorthy, She stays by Her Lord's side.



Thayar with urchava Perumal – Thiruvinnagaram

sadagopan.org





As AdhikAra ArchA Moorthy, She stays at Her separate Temple (Sannidhi) without Her Lord.



Sri Ranganayaki Thayar - Srirangam

The Kaamya Siddhi from reciting Individual sIOkams of SrI Sthuthi:
Each Of the 25 sIOkams have their own power to grant specific wishes. Scholars have summed up the power of these individual sIOkams this way in the AhObila Mata SampradhAyam:

- 1st SIOkam: MaanAtheetha --- For rise of all MangaLams
- 2nd SIOkam: AavirbhAva: ---- For gaining control over divine speech
- 3rd SIOkam: SthOthavyathvam ---- For fulfilment of what one desires
- 4th SIOkam: Yath Sankalpath ---- For the enrichment of one's DhyAnam
- 5th SIOkam: NishprathyUha --- For growth in VedAnthA VidhyA
- 6th SIOkam: UddhEsyathvam--- For enhancing happiness of the Mind
- 7th SIOkam: Pasyantheeshu --- For landing high positions
- 8th SIOkam: AsyEsAnaa---For destruction of One's sins
- 9th SIOkam: ThvAmEvAhu: --- For enhanced recognition of one's name/Fame
- 10th SIOkam: AapannArTi ----For destruction of one's sorrows and fears





- 11th SIOkam: DhatthE SObhAm --- for gaining Her Lord's anugraham
12th SIOkam: AasamsAram --- For the blessings of a distinguished Education
13th SIOkam: AgrE Bharthu: --- for the fulfilment of Subha Kaaryams
14th SIOkam: AalOkyathvAm --- For neutralization of Curses
15th SIOkam: AarthathrANa -- For gaining everlasting wealth
16th SIOkam: yOgArambha ---- For the growth of one's Bhakthi
17th SIOkam: SrEyaskAmA: ---For attaining High Positions
18th SIOkam: Ureekarthum ---For conquering the vagaries of one's mind
19th SIOkam: JaathAkAnkshA --- For attachment to Dharmam
20th SIOkam: sEvE Devi ! --- For gaining Moksham
21st SIOkam: sAnuprAsa --- For destruction of physical/mental illnesses
22nd SIOkam: SampadhyanthE --- For removal of fears about SamsAram
23rd SIOkam: MaathA Devi ! --- For gaining Kaimkaryams (Kaimkarya PrApthi)
24th SIOkam: KalyANAnAm --- For gaining all desired Phalans
25th SIOkam: Upachitha Guru BhakthE: --- For growth in AchArya Bhakthi

The Sankalpam for each of the sIOkams for specific siddhi has to be followed by:

*SrImAn VenkatanATArYA: KavItArkika Kesaree
VedAnthAchAryavaryO mE sannidhatthAm sadhA hrudhi*

the SIOkam or the whole Sthuthi should be recited now.

The Japam should be completed with:

*KavItArkika Simhasya KalyANaguNasAlinE
SrImathE VenkatEsAya VedAnthA GuravE nama:*

Now aDiyEn is very happy to start the explanation for the slokams taking quotations from various scholars. The series has been brought out as part of the fund-raising efforts for the upcoming 79th Thirunakshatra mahotsavam of SrImad Azhagiyasingar.



SRI STHUTHI SLOKAM 1



Thuppul Sri Maragathavalli Thayar

The First sLOkam of Sri Sthuthi is recited for the copious flow (PathinettAm Perukku PravaHam) of MangaLam coming our way (Home, Community, Nation):

मानातीत प्रथित विभवां मङ्गलं मङ्गलानां
वक्षः पीठीं मधुविजयिनो भूषयन्तीं स्वकान्त्या ।
प्रत्यक्षानु श्रविक महिमा प्रार्थिनीनां प्रजानां
श्रेयो मूर्तिं श्रियम् अशरणः त्वां शरण्यां प्रपद्ये ॥ १ ॥

*MaanAtheetha praTitha vibhavAm MangaLam MangaLAnAm
Vaksha: peeDeem MadhuvijayinO bhUshayantheem svakAnthya
prathyakshAnuSravika-mahima prArTithineenAm prajAnAm
SrEyO mUrthim Sriyam aSaraNa: ThvAm SaraNyAm prapadhyE*



Meaning:

AdiyEn performs Prapatthi to MahA Lakshmi (the refuge for all the beings of the world / SarvalOka SaraNyai) as one, who has no other refuge. She is the Mistress of the widely spread and limitless Iswaryam (wealth). She is the MangaLam (Auspiciousness) of all MangaLa vasthus and Tatthvams. She is the embodiment of all MangaLams. She adorns the chest of Her Lord with Her divine and incomparable JyOthi. She is the Vara Lakshmi (boon-granting Lakshmi) for all, who are eager to gain Her anugraham both in this and the other world.

Additional Comments on individual sections of the sLOkam:

Vaikunta Vaasi Sri V.N. SrirAma DesikAcchAr Swamy of Oppiliappan Sannidhi influenced me immensely as a boy. adiyEn will therefore follow quite a bit his lucid commentary on this Swamy Desika SthOthram.

Essential Message of this sLOkam:

The key passage in this sLOkam is “SrEyO Moorthim SaraNyAm Sriyam ThvAm aSaraNa: PrapadhyE”. Even more condensed version of this prayer is “SaraNyAm ThvAm aSaraNa: prapadhyE”. This is the classical PurushakAra Prapatthi, where we perform our Prapatthi to the Divine Mother as practised by AchArya RaamAnujA in His SaraNagathy Gadhyam at the beginning.

She is the embodiment of SrEyas (“NanmayE vadivu koNDavaL”).

She is “SaraNyA”, One who protects unfailingly those, who seek Her protection.

The Six definitions of Sri Devi's names:

The SrEyas (MangaLams) that She confers come under six broad categories as indicated by Her name: SrI DEvi (Sriyam: One who has the name of SrI). These Six aspects of SrI Sabdham (SreeyathE, SrayathE, SruNOthi, SrAvayathee, SruNATHi and SreeNATHi) stated in a different way are:

1. She is attained by those who wish to be redeemed and uplifted.
2. She approaches Her Lord Herself for that purpose. She pleads with Him.
3. She out of Her compassion listens to the appeal by chEtanams to protect them.
4. She invites the attention of Her Lord about the plight of the Jeevans and appeals to Him to overlook their multitudinous trespasses.
5. She chases away the prApthi VirOdhis that stand in the way of the fulfilment of SaraNagathy.
6. She brings to perfection the aathma guNams of those, who seek Her rakshaNam.





Swamy Desikan has all of us, the helpless beings in mind, when he invokes the word of “aSaraNa:” (Puhal onRum illAthavan), One without any protector and recourse. In that state of ananyagathithvam, Swamy Desikan performs his Prapatthi and shows us the way (ThvAm aSaraNa: prapadhyE).

Seven Salutations associated with Swamy Desikan's Prapatthi:

Rest of the First sIOkam celebrates some of Her many vaibhavams and can be split and enjoyed along this way:

1. Maana atheetha vibhavAm ThvAm PrapadhyE:
2. MangaLAnAm MangaLam ThvAm PrapadhyE:
3. Madhuvijayina: Vaksha PeeDeem svakAnthyaA
bhUshayantheem ThvAm PrapadhyE:
4. Prathyaksha AanuSravika mahima prArTineenAm PrajAnAm SrEyO Moorthim
ThvAm PrapadhyE:
5. SrEyO Moorthim SaraNyAm ThvAm PrapadhyE:
6. Sriyam ThvAm PrapadhyE:
7. ThvAm aSaraNa: PrapadhyE:





Specific comments on each of the above seven statements

1. Maana atheetha vibhavAm ThvAm PrapadhyE:



sadagopan.org





Maana means limit or boundary. “Maana atheetha” means then limitless or having no boundary or finiteness. It is infinite. This limitless keerthi (Fame) of Her auspicious guNams is very well known (PraTitham). It is not like a lamp, whose lustre is hidden by a lampshade. It is like a JyOthi on top of a hill and is recognized and saluted from everywhere and by every one of Her bhakthAs .She is of that caliber of “praTitha vibhavA” (well known glories). She is “Nithya Pushtai” (She is the abode of all Iswaryams, MangaLa vasthus and aathma GuNams) She is “anugrahaparA” (One who has the inherent nature of showering Her anugrahams). She is “Dharma nilayA” (abode of all righteousness, dharmams). She is IOka SOka VinAsini (destroyer of the sorrows of the world) and most of all; She is Hari VallabhA (very dear to Her Lord, Sriman NaarAyaNan).

2. MangaLAnAm MangaLam ThvAm prapadhyE:



She is the root cause of the MangaLam (auspiciousness) in all MangaLa vasthus. They become auspicious and desirable because of Her conferral of auspiciousness on them. Their acquiring the status as MangaLa vasthus is solely due to Her vaibhavam.





3. Madhuvijayina: vaksha: peeDeem sva-kAnthyA bhUshayantheem ThvAm PrapadhyE:



sadagopan.org

Swamy Desikan now has the vision of His upAsana Moorthy, Sri Lakshmi HayagrIvan. He visualizes Sri Devi on His auspicious chest (Madhuvijayina: VakshasTala Peetam) seated on Her lotus throne. Lord's sacred chest itself becomes the house of residence for Her. There She is radiant with Her Svayam JyOthi and adorns that seat of residence. Madhu vijayan is Lord HayagrIvan, who won over and destroyed the asuran by the name Madhu. Sri HayagrIvan becomes Lakshmi HayagrIvan, when Sri Devi chooses His broad chest as Her seat for eternal residence. She illumines that chest region and all around with Her Svayam prakAsam and adorns it.





4. Prathyaksha AanuSravika mahima prArTineenAm prajAnAm SrEyOmoorthim ThvAm PrapadhyE:



sadagopan.org

Some of Her Prajais (Her children) pray for different kinds of wealth of this world (prathyaksha mahima): Children, dhAnyam, dhanam, cattle, house et al to enjoy here. There are a select few, who discard the worldly wealth and seek from You the Superior phalans of the other world (Svargam et al) topped by the Parama





PurushArTam of Moksha Sukham. These categories of SaadhakAs seek from You “AanuSravika mahimaam PrArTayanthE”. You grant the kinds of “sukham” that chEtanams seek in this world as well as in the other.

As VasudhAriNee, the holder of all kinds of wealth, You grant them the boons they seek .You are Vara Lakshmi. You grant from transient worldly wealth to imperishable (Saasvatham) Moksham (apunar-janmam and nithya kaimkaryam in Your Sri Vaikuntam). Such is Your glory and that is why adiyEn performs this Prapatthi to You.

5. SrEyO Moorthim SaraNyAm ThvAm PrapadhyE:



adiyEn performs prapatthi to You, who is the embodiment of all auspiciousness (SrEyO Moorthy) and who is SaraNAGatha Rakshaki (One who has vowed to join with Your Lord to offer protection to those, who perform SaraNAGathy unto You).





6. Sriyam ThvAm PrapadhyE:



Here Swamy Desikan invokes the power of Dhvaya Manthram. Sri PraSna Samhithai reveals that Sri: is the First letter (PraTamAksharam) and MakAram (the letter M) is the dhvitheeyAksharam; together they form “Sriyam”. Dhvaya Manthram has 25 aksharams and its deep meanings are commented on by Paadhma Samhithai. Swamy Desikan structured Sri Sthuthi with 25 slOkams in remembrance of those 25 aksharams. This dhvaya manthram is UpAya-UpEya roopa arTa dhvayam with 25 aksharams. In Srimath RaamAyaNam, LakshmaNa known for His Kaimkarya Sri invokes the dhvaya MantrArTam, when He says:

*“BhavAmsthu SAHA VaidEhyA ---aha, sarvam karishyAmi jAgratha: svapatascca
tE”*

(adiyEn will perform Kaimkaryams to You united with SithA Piratti at all times).

That is the Manthra PrabhAvam of Dhvayam with Sri sabdham and Swamy Desikan hints at that Prapatthi aimed at Dhivya Dampathis through his Prapatthi.

Swamy Desikan also reflects on aakAra Thraya Sampannai, Sri Devi and addresses his Prapatthi to Her as “Sriyam PrapadhyE”. He thinks of the upadEsam of AruLALa PerumAL EmperumAnAr here:

*AakAriNasthu vijn~Anam AakAra-Jn~Ana poorvakam
tEnAkAram SRIYAM jn~AthvA jn~thavyO BhagavAn Hari:*

Meaning: The Vaibhavam / VisEshaNam / Uniqueness has to be understood FIRST before knowing the object. For understanding BhagavAn, His PradhAna visEshaNam (top most visEshaNam / Qualifying attribute), Sri Devi, has to be understood first. Only after that, one has to get to know BhagavAn.





7. ThvAm aSaraNa: parapdhyE:



sadagopan.org

adiyEn without any other gathi seeks You as protection and perform my Prapatthi. The pramANams to remember in the context of ananya SaraNan, ananya gathi are found in many sthOthrams. They are addressed to Sriman NarayaNan and could be readily extended to Sri Devi as well because of their anyOnya Seshithvam:

1. Ahirbudhnya Samhithai(37.30)/Lord SivA's declaration:

aham aparAdhaanAm aalayO akinchanascchanOagathi:

Meaning:

I am the abode of all aparAdhams / transgressions. I do not have the means to protect myself; I am in a state, where I am not in need of any vasthu other than You for my rakshaNam.

2. Swamy AaLavanthAr's famous SaraNAgathy in SthOthra rathnam:

akinchanOananyagathi: SaraNya! Thvath PADhamoolam SaraNam prapadhyE

Meaning of the total sLOkam:

adiyEn has not practised Karma Yogam; neither Jn~Ana or Bhakthi Yogams. Oh SaraNya! adiyEn reaches Your sacred feet as the object of protection in adiyEn's state as one without any other means as akinchanan without any other vasthu to attain as PrApyam.





3. Jithantha SthOthram: 2.15

akinchanOananyagathi: SaraNya! guruhANa mAmm kIEsinam AmbhujAksha!

Oh Sarva IOka SaraNya! adiyEn is a helpless akinchanan. adiyEn has no other means except Your Paadha Kamalam as refuge. Oh Lotus eyed One! Please hold this worried one agitated by SamsAric fears!

4. Swamy NammAzhwAr's SaraNAGathy (ThiruvAimozhi: 6.10.10)

'Puhal onRumilla adiyEn Unnadikkeezh amarnthu puhunthEnE'

adiyEn with no rakshakan (protector) and upAyam have taken the refuge of Your sacred feet.

Aakinchanyam is the inability to practise Bhakthi Yogam with the two other yOgams, which will assist them (Karma and Jn~Ana Yogams). ananya gathithvam is inability to seek other UpAyams for protection or disinterest in seeking phalans other than Moksham and not trusting anyone other than the yEka-sEshithva dhivya dampathis for Moksham.

Although much more can be written about the individual words chosen by Swamy Desikan in the sIOkams of Sri Sthuthi, adiyEn will resist the temptations in view of the length of these postings. We have 24 more SIOkams to cover the Vaibhavam of MahA Lakshmi with "MaanAtheetha Vaibhavam".





SRI STHUTHI SLOKAM 2



Thayar – Kanchi Perumal koil

The Second sLOkam of Sri Sthuthi is recited for the abundant flow of dhiyya Vaak blessed by VaaNi, the beloved Devi of Lord HayagrIvan:

आविर्भावः कलश जलधावध्वरे वाऽपि यस्याः
स्थानं यस्याः सरसिज वनं विष्णु वक्षः स्थलं वा ।
भूमा यस्या भुवनम् अखिलं देवि दिव्यं पदं वा
स्तोक प्रज्ञैर् अनवधि गुणा स्तूयसे सा कथं त्वम् ॥ २ ॥

*AavirbhAva: Kalasa-jaladhvaE adhvarE vaapi YasyA
sTAnam YasyA: sarasijavanam VishNuvaksha: sTalam vaa
bhUmA YasyA: bhuvanamakhilam Devi dhivyam padham vaa
sthOka-praj~nai: anavadhi guNAsThUyasE Saa kaTam ThvAm*





Meaning:

Oh Mother Perum Devi! The places of Your avathAram are the Milky Ocean and the Yaaga SaalA of Janaka Rishi. Your places of residences are the lotus ponds and Your Lord's chest. All the worlds (both Nithya VibhUthi and LeelA VibhUthi) are Your wealth. It is impossible therefore to assess the greatness of Your vast wealth; when it is so, how can men of limited intellect attempt to praise Your glories adequately. It is ofcourse impossible.

Extended Observations on the passages of this SIOkam:

(1) The key statement in this sIOkam is: “anavadhi guNA Saa Thvam sthOka praj~nai: kaTam sthUyasE?”. This bewilderment is an echo of Swamy AlavanthAr's statement in the first sIOkam of his ChathussIOki: “Bhagavathy! BhrUma: kaTam ThvAm vayam?”. PurushOtthaman is Your Consort. The king of serpents is Your bed. Garudan, whose body is constituted by all the Vedams is Your transport and throne. Prakruthy, which bewitches the world is serving as a screen for You. Brahma, Rudhran and the assembly of the DEvathAs are Your servants (DaasAs) and their wives are Your dAsees. On top of it all, Your name is Sri. How can we attempt to describe adequately Your limitless glories? “.

Swamy AlavanthAr indicates our incapacibilities here. Swamy Desikan engages in such a declaration of unfitness (sva yOgya kaTanam deficiencies. Swamy Desikan implies that Her glories are beyond our power to eulogize.

(2) Swamy Desikan's line of logic is: “Oh Perum Devi! I engage in praising You. Is it proper for me to evaluate Your vaibhavams? How lofty is Your place of birth How lofty is Your chosen places of residence? How immense is the magnitude of Your wealth? How great are Your auspicious GuNams? How can adiyEn think of coming to terms with them all and venture to sing in praise of Your unlimited Vaibhavam? (BhUmA) You took Your avathAram first in the Milky Ocean and then appeared (aavirbhAvam) in the Yaaga Saalai of King Janaka at MiTiLA nagaram. In both these manifestations, You were self-manifest and did not have to endure garbha Vaasam like Your husband in Raama-KrishNa avathArams. One place of Your residence, the Lotus pond, is known for its natural fragrance and purity. The other place of residence of Yours is the sacred chest of Your Lord. There is no one who can claim to have those lofty sTAnams (places of residence). All the wealths of this world (LeelA VibhUthi) and the Supreme abode (Nithya VibhUthi / Sri Vaikuntam) are under Your rulership. Your anantha KalyANa guNams are beyond anyone's grasp. Each of these many guNams is difficult to comprehend and describe. Thus in every aspect, Your match-





less glories defy eulogizing. How can adiyEn of limited intellect attempt to praise adequately Your Vaibhavam rooted in Your anavadhi guNams (limitless auspicious attributes)?

(3) Swamy Desikan identifies himself as a sthOka Praj~nan” or a person of limited intellect. SthOka means little or small. Praj~nA means intuitive wisdom or gnosis. It is customary for poets to acknowledge their disqualifications when they engage in sthuthis about BhagavAn and His Devi, MahA Lakshmi. Sri KurEsar's hesitancy to praise Sri Devi because of his self-perceived limitations are housed in his Sri Sthavam, a great devotional hymn of 11 verses. He acknowledges his deficiencies and prays to Sri Devi to bless him with the intellect to engage in such a task. He approaches Sri Devi gingerly and seeks the boon of composing a sthuthi befitting Her glory.

In the first sLOkam, KurEsar prays for Her anugraham to engage in eulogizing Her: “svasthi SrI: diSathAth” (May Sri Devi confer auspiciousness on me). In the second sLOkam, KurEsar reveals that he has a great wish to eulogize Her, the Mother of all the worlds (hE SrIrdEvi! samastha lOka Jananee! ThvAm sthOthum yeehAmahE). Therefore, please bless me with appropriate words to praise You (yukthAm BhAratheem bhAvaya). Oh Sri Devi! Please expand my intellect and combine it with deep devotion for You to be successful in this effort of mine (prEma pradhAnam dhiyam praguNaya). May Thou make this vaachaka kaimkaryam an auspicious experience (Bhakthim bhandhaya). Please accept me as one of Your own dAsans and make me, who has sought Your protection, happy (aasritham imam janam ThAvakam dAsam nandhaya!).

In the third sLOkam of Sri Sthavam, KurEsar acknowledges the difficulties of even the Lord of Learning, Sri HayagrIvan, to expand on Her anantha KalyANa guNams (VaachaspathinA api Sakya rachana kaTam?). KurEsar implies that even HayagrIvan will experience difficulties in such an effort because His Devi's keerthi and KalyANa guNams are like a vast ocean (amyak sathya guNAbhivarNanam Bhru: kaTam?). Those guNams are not graspable by speech and mind (VaachAm manasa dhurgruham).

After confessing that Her glories cannot be adequately described by anyone and yet KurEsar admits that he has an uncontrollable urge to eulogize Her while being fully aware his insufficiencies. In the fifth sLOkam of Sri Sthavam, KurEsar describes his plight: Oh Devi! I am an ignoramus (aham aj~na:). Even if I am a lowly one (KshOdheeyAn api), even if I have evil buddhi (dhushta Bhuddhi api), even if I have





no friendship for You (nissnEha: api), I will not hesitate to enjoy singing about Your fame and glory and wont fear or be shy about such enjoyment (tE keerthim lihan na cha BhibhEmi, na cha jhrEmi). That glory of Yours will not be diminished, spoiled or affected by me, who has no qualifications to speak about You (saa keerthi: thu thAvathA na dhushyEth). KurEsar compares his status to that of a thirsty dog, which licks the waters of the sacred GangA river to quench its thirst without shyness or fear. KurEsar observes that the sacredness of GangA is not diminished even by an iota by the act of the dog (BhAgeerathi SunA leeDAapi na dhushyEth hi).

It is fascinating to study the approaches of KurEsar and Swamy Desikan in expressing their naichciyam (diffidence) over the subject of their disqualifications to engage in the sthuthi of Sri Devi and how they take off after their introductions.

4) Swamy Desikan chooses the word “BhUmaa” in this sLOkam:
“BhUmA yasyA bhuvanam akhilam”

BhUma is a word with very rich in meaning from a VedAnthic point of view (BhUmAdhikaraNam and BhUma VidhyA of ChAndhOgya Upanishad). ChAndhOgya Upanishad says: “yO vai BhumA tath sukham”....7.23.1

Meaning of this passage:

“He who has plenitude is infinite bliss. There is no happiness in the little. BhUma alone or that which has the quality of plenitude is happiness. BhUmA alone is to be known and realized...” (Dr. NSA Swamy's translation). Here, Upanishad BhAshyAkArar says: “BhumA means plenitude but not in numbers. It is the opposite of alpa or little”. It is not about measures or units (itthahayathu, IvvaLavuLLathu) of wealth but it is about the immensity (limitless) auspicious (KalyANa) guNams: “Vaipulya GuNOthkarsha roopam na thu parimANa roopam” Vaipulyam means abundance. GuNOthkarsham means celebrated auspicious qualities. It is about the abundant kalyANa guNams of Mother Lakshmi and Her BhUmA. Sri Devi is the aasrayam (abode) for this abundance (vaipulyam). She is therefore “Vaipulyaasraya dharmi”.

Such is the glory of Sri DEvi celebrated in the 2nd sLOkam of Sri Sthuthi. (GuNOthkarsha roopam and not PariNAMA roopam).





SRI STHUTHI SLOKAM 3



Padmavathi Thayar – Thiruchchanur

sadagopan.org

The third slokam is recited for the fulfilment of all desired wishes.

स्तोतव्यत्वं दिशति भवती देहिभिः स्तूयमाना
तामेव त्वाम् अनितर गतिः स्तोतुमाशंसमानः ।
सिद्धारम्भः सकल भुवन श्लाट्टनीयो भवेयं
सेवापेक्षा तव चरणयोः श्रेयसे कस्य न स्यात् ॥ ३ ॥

*sthOthavyathvam disathy Bhavathee dEhina: sthUyamAna
thAmEva ThvAm anathiragathy : sthOthum aaSamsamAna:
siddhArambha : sakala bhuvana sIAganeeyO bhavEyam
sEvApEksha Tava charaNayO: srEyasE kasya na syAth ?*





Meaning:

Oh SrI DEvi! When the sentient beings (dEhina:) praise You with bhakthi, the whole world celebrates them for that good deed. It is indeed Yourself, who grants them the glory of being recognized by others for their good intention and execution of the deed of praising You.

adiyEn has no refuge except You. AdiyEn is eager to eulogize You of such stupendous glories. adiyEn has no doubt about my efforts becoming fruitful. adiyEn will attain the glory of being recognized by the people of this world for my sthuthi. There is no surprise here. Who indeed will not gain all mangaLams, when he or she holds on to Your sacred feet and eulogize you. Therefore, adiyEn is also going to be blessed by You. Even if adiyEn does not have the Jn~Anam and sakthi to praise You in a befitting manner, the very desire to praise You will give me the power to complete this effort and shower adiyEn with all mangaLams.

Additional Observations on the Third sIOkam:

There are three threads of thought here.

1) Bhavathee dEhibhi: sthUyamAnA sthOthvyathvam disathy.

Oh SrI Devi! As the people praise You with steadfastness and Bhakthi, You bless them in turn to be recognized by others and also be praised by the latter. Oh SrI Devi! You elevate those who eulogize You and make them become objects of praise by others. Those who eulogize You gain an exalted status as a result of Your anugraham.

2) ThAmm ThvAmEva anitara gathi: sthOthum aasamsAna: siddha Aarambha: sakala-bhuvana-sIAganeeya: bhavEyam

2.1: ThAmm ThvAmm: These are two words with immense evocative power in the context of SrI Devi's vaibhavam!

“ThAmm ThvAmmEva” in Tamil means “appERppatta UnnayE” (of You alone with such kalyANa guNams). Continuing in Tamil, one can ask “AvaL yeppERpattavaL?” (of what special auspicious attributes does She have to be singled out?).

Those mahimais and Vaibhavams are “MaanAthetha PraTitha vibhavam” (limitless and celebrated). The whole Lakshmi Sahasra Naamam, SrI Sooktham and Lakshmi Tantram are attempts at paying their tributes to those celebrated guNams of the divine Consort of the Lord known as “SrI”.





She is Bhagavathy, who is defined by the same six primary guNAs that Her Lord has: Jn~Ana, Bala, Isvarya, Sakthi, Tejas and Veeryam . She is therefore invoked in Lakshmi Sahasra Naamam with links to the six primary guNAs as follows.

Please add PraNavam before each of the NaamAs:

ShADguNya PoorNAyai nama:, (Having all the 6 GuNams of BhagavAn that define Him)

tEja: prabhAvinyai nama:;

Aanandha-roopayai nama:;

MahA sakthiyai nama:;

Sarva Paalinyai nama:;

thulya seelAyai nama:, (Equal to Her Lord in all aspects: Seelam, Vrutthi and Moortham)

thulya vrutthAyai nama:;

thulya Moorthyai nama:

Dhana Lakshmyai nama:;

Raajya Lakshmyai nama:;

Jaya Lakshmyai nama:;

JyOthishE nama:;

Kaanthimathyai nama:;

dheeptha Moorthyai nama:;

PrANa sakthiyai nama:;

SamhAra Sakthiyai nama:;

LOka dhAriNyai nama:;

Visva sakthiyai nama:;

Kali Naasinyai nama:;

Sahasra Sakthiyai nama:;

Moksha Lakshmyai nama:;

SrImathyai nama:;

Sabdha Sakthiyai nama: (power of Vedic Vaak),

dhAridhrya bhanjinyai nama:; (Destroyer of Poverty of every kind)

agha vinAsinyai nama:; (Destroyer of Sins of all magnitudes)

Jn~AnadhAyai nama:; (Grantor of true Jn~Anam)

Praj~nAyai nama:;

SamhithAyai nama:;

SarvOthkrushtAyai nama:; (YellArayum vida mEmpattavaL)





SarvathO bhadhrAya nama;
amrutha-vahAyai nama;
bhUthASrayAyai nama; (One who has been sought as refuge by all Beings)
JyOthishmathyai nama;
bhava-bhanga apahAriNyai nama;
adhbhuthAyai nama: (of wondrous, mysterious and unfathomable Vaibhavam).

She is “appERpattavaL” (of such matchless loftiness). She is SarvalOka Priyankari (One who blesses the whole world with Her benevolence).

The Three coded Lakshmi Sahsra Naamams:

Three Lakshmi Sahasra Naamams speak in codes about Her guNams and give up their attempt to praise Her explicitly: “Om Kasyai nama:, Om Yasyai nama: and Om Tasyai nama:”

The choice words (queries) are Kasyai (for whom is the namaskAram?: yevaL poruttu?); Tasyai nama: (avaL poruttu= for Her of such infinite attributes). Yasyai nama: (Once again to whom are these namaskArams directed?).

They are for the athyujvalai (for the supremely radiant One). They are for Lakshmyai (for MahA Lakshmi); for VaaNyai (the consort of HayagrIvan, the avathAram of Sriman NaarAyaNan), for MedhAyai (Lakshmi with the name of MedhA = intellect), for SraddhAyai (for Lakshmi with the name of SraddhA DEvi = mahA viswaasam), for KshamAyai (for the One with immense forbearance), for Bhaktha Vaathsalyai (One who is immensely fond of Her erring children), nithyAyai (for One who is eternal, one who has no beginning, middle or end), Visva roopAyai (For one with the Universal form), for VyOma Lakshmyai (for the Divine cosort of Sri Vaikunta NaaTan residing at VyOma Puri= Sri Vaikuntam), for NaarAyiNyai (the divine consort of NarAyaNan), for Dharma-KaamArTa-MokshadhAyai (for the one who grants one or more of the PurushArTams), for SarvathO-Bhadhraayai (One who is auspicious in every direction), SarvathO-mukhyai (One who is cardinal in all tatthvams), and for that anantha Sriyai (One with infinite SrEyas).

Those Two words used by Swamy Desikan (Thaamm ThvAmm) open up thus a floodgate of remembrances about Her Vaibhavam.

2.2: Swamy Desikan continues: “(ThAmm ThvAmEva) anithara gathi: sthOthum aasamsamAna:”. Swamy Desikan adds “yEva” after “ThAmm ThvAmm”





to emphasize that he wishes to eulogize Her and Her alone. Why so? Swamy Desikan explains that he is one with anithara gathi (as one with no other refuge to seek for protection = vERu puhala aRRavanAhiya naann). AdiyEn wishes hence to praise You alone (ThvAmEva sthOuthum aasamsamAna:).

2.3: “siddhArambha: sakala bhuvana sIAganeeya: bhavEyam”: Oh Bhagavathi! May adiyEn's fledgling efforts to praise You be fulfilled (siddha aarambha:). May adiyEn as a result of such efforts to eulogize You become (bhavEyam) worthy of praise by the entire world (sakala bhuvana sIAganeeyam). Thou art: “PrArTaneenAm prajAnAm SrEyOmoorthy”. Therefore this mangaLam of keerthi landing on me as Your eulogizer is bound to come adiyEn's way. Swamy Desikan gives another reason why such boon will come his way in the concluding section of this sIOkam. He asks there a rhetoric question, which has the built-in answer.

3) Rhetoric Question “Tava charaNayO: sEvA apekshA kasya srEyasE na syAth?”. Oh KalyANa Dhaayini! Oh Svasthi dakshiNA! Oh Sarva ManthrAthmikE ! For those, who wish to perform Kaimkaryam to You (“Tava CharaNayO: sEvA apEshA” chEtanasya), why would not auspiciousness come their way (kasya na syAth) . Answer: Ofcourse, all mangaLams including the Keerthi (fame) as the eulogizer of Sri DEvi will come their way.

After this introduction, Swamy Desikan enters into the detailed Sthuthi of Sri Devi.



SRI STHUTHI SLOKAM 4



Sri Potramaraiyal – Pullambhudangudi

In the Fourth Slokam, Swamy Desikan describes how Sri Devi reveals Her Lord as Para Devathai to us.

यत् सट्टल्पाद् भवति कमले यत्र देहिन्यमीषां
जन्म स्थेम प्रलय रचना जङ्गमा जङ्गमानाम् ।
तत् कल्याणं किमपि यमिनाम् एक लक्ष्यं समाधौ
पूर्णं तेजः स्फुरति भवती पाद लाक्षा रसाट्टम् ॥ ४ ॥

*yath-sankalpAth bhavathi KamalE yathra dEhinyameeshAm
janma-sTEma-praLaya rachanA jangamAjangamAnAm
tath kalyANam kimapy yaminAm yEka lakshyam samAdhou
poorNam tEja: sphurathy bhavathee paadhalAkshA rasAngam*



Meaning:

Oh KamalE! MahA Devi! Your Lord has many Vaibhavams:

- (1) He has the sentient and the insentient as His Sareeram and stays inside them as their antharAthmaa (indweller = antharyAmi Brahman).
- (2) His sankalpa sakthi is behind His acts of creation, protection and dissolution of the Universe, which are just leelAs for Him.
- (3) He stays as the most auspicious One and confers auspiciousness on all the auspicious vasthus. They become auspicious because of His MangaLa Svaroopam.
- (4) The Yogis control their senses through His anugraham (practise of AshtAnga yOgam) and are blessed to visualize His dhivya MangaLa vigraham inside their heart lotuses.
- (5) He stays as ParipoorNa Nambi everywhere and every thing through His unique Svaroopam (inherent nature) and matchles kalyANa guNams.

Oh Mother MahA Lakshmi! You stay on the chest of this tEjOmaya Moorthy without ever leaving that place of residence of Yours. Not for a fraction of a second do you stay away from that cherished home of Yours. You confer on Him the name of SrinivAsan through Your residence. He welcomes the contact of the red dye adorning Your sacred feet as His defining mark. That red dye enhances His natural beauty further. As a defining sign (lakshaNam), that red dye associated with Your Thiruvadi becomes the reason for all of His unique vaibhavam .The Upanishads take their cue from that lakshaNam and eulogize Him as the Supreme Being. You are thus the root cause behind all the glories of Your Lord. Oh SrI Devi! That is Your glory!

Additional observations on the Individual sections of this sLOkam:

Swamy Desikan lists first the unique guNams of the Lord, His leelais, His Sankalpam, His pervasive presence everywhere (anthar and Bahir-VyApthi), His conferral of auspiciousness to vasthus and Janthus and His tEjas (Lustre). He goes on then to reveal the power behind these all.

- (1) Kimapi tEja: For describing the asAdharaNa tEjas of the Lord, Azhagiya Singar quotes from VishNu PurANa sLOkam (1.9.67): “apoorva-roopa-sanTANam tEjasAm raasim Urjitham”





Sage ParAsara is describing here the asAdharana (extraordinary) soundharyam (beauty) of the Lord. That kind of roopam (ThirumEni) and its structure is not to be found anywhere else. That roopam is a tEjO raasi (niravadhika tEjOmaya ThirumEni). Before that limitless radiance, every other lustre shrinks into insignificance just as the lustre of a firefly before that of the Sooryan.

Our Lord's soundharyam is niravadhika (limitless) soundharyam (beauty and proportion of His limbs); His niravadhika sougandhyam (fragrance), soukumAryam/ Youvanam (tenderness & youthfulness) and LaavaNyam have been praised by AzhwArs and their conclusion is that He is an insatiable nectar (AarA amutham). All of these aspects of youthful beauty of the Lord has been referred to by Azhagiya Singar as: “Youvana unmukheebhUtha sukumAra tanu:”. Our Lord's ThirumEni soundharyam is insatiable, whether enjoyed for one day or one year or one yugam. This insatiable anubhavam of the Nithya Sooris is saluted by the Vedams as: “SadhA pasyanthi Sooraya:”. The Nithya Sooris cannot even close their eyelids for a second since they do not want to lose that aanandha anubhavam even for that second.

Our Lord's Sankalpa Balam: With the matchless power of His Sankalpam (will and volition), our Lord has the sentients and insentients as His body and stays inside them as their antharyAmi Brahman (indwelling Lord as controller, commander and witness). BrahadhAraNya Upanishad elaborates on His antharyAmi Tatthvam. The Jeevans and the insentients are VisEshaNAmsa and the indwelling Lord is the VisEshyAmsa. They are different from each other and are real. BhagavAn through His sankalpa sakthi rules all other real entities. He creates, protects and dissolves these various kinds of chEtanams and achEtanams. Swamy Desikan salutes this sankalpa Balam as: “Yathra Dehini ameeshAm jangama ajangamAnAm janma- sTEma- praLaya rachana Yath sankalpAth Bhavathi” (The first two lines of this fourth sLOkam). Let us look now at the other half of the sLOkam (3rd and 4th lines).

SamAdhi of the Yogis and BhagavAn's manifestation:

“tath kalyANam yaminAm yEka lakshyam” That auspicious and beautiful ThirumEni of BhagavAn, the target of the Yogi's saadhana, becomes visible in their meditation inside their heart lotus.





“Yath PoorNam”:

That Sankalpam of BhagavAn results in His presence everywhere and in every vasthu that he creates. The OmkArAthmaka Vasthu (BhagavAn) pervades in this changable world in the spirit of what IsAvAsyOpanishad reveals: “IsA vAsyam idham sarvam yathkincha jagathyAm jagath”, “PoorNasya PoorNamAdhAya PoorNamEva avaSishyathE”. That world is full (PoorNamadha:); this world is full (PoorNamidham). Swamy Desikan succinctly sums this up as “Yath PoorNam”.

Sri Devi's place of residence in this tEjO raasi known for its Sankalpa Balam:

She resides on the chest of this ParamAthmA engaged in many vyApArams through His Sankalpa Balam. Her feet are decorated with a radiant red lacquer dye. That rubs on the chest of the Lord, when She moves and leaves a mark of Her presence. All the glories of the Lord arise from Her presence on His chest and Her presence in turn is revealed by the mark of the red dye from Her Thiruvadi. The VedAnthAs recognize Him from that lakshaNam and eulogize Him as the Supreme Being based on that revelation. She is the auspiciousness behind our Lord's auspiciousness. She is SrI and He is SrInivAsan. That is how He is recognized and revered says the 4th SIOkam.



SRI STHUTHI SLOKAM 5



Sri Ranganayaki Thayar – Pomona, USA

This SLOkam is recited for the growth in VedAnthA VidhyA since She sports on top of VedAntham (Moulayasccha SrutheenAm sayyA VisEshA: sampadhyanthE).

निष्प्रत्यूह प्रणय ङ्कटितं देवि नित्यानपायं
विष्णुस्त्वं चेत्यनवधि गुणं द्वन्द्वमन्योन्य लक्ष्यम् ।
शेषश्चित्तं विमल मनसां मौलयश्च श्रुतीनां
संपद्यन्ते विहरण विधौ यस्य शय्या विशेषाः ॥ ५ ॥

*nishprathyUha praNaya gaDitham Devi nithyAnapAyam
VishNus-Thvam chEthyavanadhi guNam dhvandhavam anyOnya lakshayam
Seshascchittham vimalamanasAm mouLayasccha SrutheenAm
sampadhyanthE viharaNa vidhou Yasya SayyA viSEshaa :*



Meaning: Oh Periya PirAtti! You and Your Lord are always together as a matchless inseparable pair. In this state of union of Yours, the love for each other does not diminish even an iota at any time. You as a pair are eternal in existence. Either of You do not part with the other. There are no limits to each of Your kalyANa guNams. When introducing You both as a pair, we have to introduce each of You in relation to the other. For instance, Your Lord is introduced as “Sriya: Pathi” and You are introduced as “VishNu Pathni”. One has to be referred to with sambhandham to the other.

There are three preferred places for You both for play and to rest in “nidhrA Yogam”. These are; (1) at the bed of Adhi Seshan (2) on the heart lotuses of pure minded yOgis meditating on You both always and (3) On the top of VedAnthams (Upanishads), which always praise both of Your Vaibhavams.

Additional Observations on the individual SIOkam passages:

(1) The key passages here are: “ VishNu: Thvam cha ithi, dhvandhvam anyOnya Lakshyam (The pair represented by Yourself and Your Lord is to be known (understood) only by reference to each other. Both of You are inseparable from each other (nithyA anapAyam). She is referred to as “Tath Dharma DharmiNi” to denote Her inseparable relationship with Her Lord.

(2) The bond of uninterrupted (ever present) love between You as a pair holds You tightly together (NishprathyUha PraNaya gaDitham).

(3) Both of You have special places for your mutual enjoyment and You prefer three places as Your special bed (SayyA VisEsha:). These are: (a) bed of Sesha: (the Thousand hooded Adhi Seshan), (b) the untainted minds of the Yogis (Vimala manasAm chittha:) and (c) Top of the Crown of the Vedams (SrutheenAm MouLaya:).

(4) The bond of love that binds You both in an inseparable state propells You to declare that You will never be without each other even for a second. Oh Periya PirAtti! You take the appropriate roopam to accompany Your Lord in every avathAram of His:

*“Bhagavan NaarAyaNa-abhimatha- anuroopa-svaroopu-guNa vibhava-iswarya
SeelAdhi-anavadhikkaathisaya-asankyEya-kalyANa-guNa-gaNAm-
PadhmAvanAlayAm Bhagavtheem Sriyam Deveem nithyAnapAyineem niravadhyAm
DevadEva- Dhivya Mahisheem akhila-jaganmAtharam (asmanMaatharam) aSaraNya-
SaraNyAm ananyaSaraNa: SaraNam-aham prapadhyE”*

-AchArya RaamAnujA's SaraNagathy Gadhyam; 1st ChoorNikai





Meaning according to Sri K.R.KrishNaswAmi:

“Sriman NaarayanA's most-beloved, deserving and (the One) abounding in divine qualities like SvaroopA, RoopA, GuNa, Vibhava, Iswarya, SeelA (and such endlessly exquisite/ rare / innumerable KalyANa guNAs); You are Bhagavathy, SrI Devi; You dwell in the lotus garden; (You are) never seperated from Your Lord; (You have) not an iota of defect or flaw; (You are) NaarAyaNA's divine consort; You are the Mother of the Universe; Oh our Mother, Protector of the helpless, I who has no other refuge, surrender unto You”.

(5) SrI Devi matches in every way to Her Lord with respect to His Roopam, Svaroopam, GuNam etc; If He is “hEya sambhandha rahitha poorNa ShAdguNya vighrahan” (One who is free from any blemish or dhOsham and has the six guNams of Jn~Anam, Sakthi, Balam, Iswaryam and tEjas), She matches Him in every measure.

(6) Two VishNu PurANa sLOkams shows Her perfect Match with Her Lord and Her inseparability with Her Lord:

*nithyaivaishA JaganmAthA VishNO; SrIranapAyinee
YaTA sarvagathO VishNus-tataivEyam dvijOthama*

----VishNu PurAnam: 1.8.17

Meaning:

Oh the best among Brahmins ! She is the Mother of the Universe, dearest to Her Lord and is the One, who never leaves His presence even for one second (ahalahillEn iRayum AlarmEl Mangai). Just as Her Lord is Sarva-VyApi (pervades every where), She is also Sarva VyApini.

*arthO VishNuriyam VaaNee neethirEsha nayO Hari:
BhOdhO Vishnuriyam Buddhi: dharmOasou sathkriyA dhviyam*

---- VishNu PurANam: 1.8.18

Meaning:

VishNu is the meaning (PoruL); MahA Lakshmi is the sabdham(Sound) expressing that meaning. She stays as the NyAya Saasthram and He (Hari) is present as the NyAyam. Our Lord is Jn~Anam and She is the tool (upakaraNam) for that Jn~Anam with the name of Buddhi. He is the Dharmam, while She is the sath Karmam, which executes that dharmam.

(7) She matches Her Lord in every way and compliments Him in other ways and is the Empress of the Universe, while being His divine consort (“asyEsAnA JagathO VishNu Pathnee” according to Yajus-samhithai).





(8) According to SrI Sooktam: “She is the Goddess of Beauty, Plenty and Prosperity, the Ruler and the Mother of the Universe. OudhAryA- magnanimity is an integral part of Her nature. Poverty and Ignorance shy away, when She makes Her appearance”.

This Fifth SIOkam is recited for the growth in VedAnthA VidhyA since She sports on top of VedAntham (Moulayasccha SrutheenAm sayyA VisEshA: sampadhyanthE).



SRI STHUTHI SLOKAM 6



Senchulakshmi Thayar Moolavar – Ahobilam

उद्देश्यत्वं जननि भजतोरुज्झितोपाधि गन्धं
प्रत्यग्रूपे हविषि युवयोर् एक शेषित्व योगात् ।
पद्मे पत्युस् तव च निगमैर् नित्यमन् विष्यमाणो
नावच्छेदं भजति महिमा नर्तयन् मानसं नः ॥ ६ ॥

*uddhEsyathvam Janani bhajathO: ujjithOpaadhi gandham
pratyakroopE havishu YuvayO : yEksEshithva yOgAth
PadhmE pathyu: Tava cha nigamai: nithyam anvishyamANO
nAvacchEdham bhajathy mahima nartayan maanasam na:*



Short Meaning according to Dr. M.NarasimhAchAry:

Oh Mother! Both of You are the recipients of the mental oblations. Your greatness is inconceivable and it makes our hearts dance in ecstasy.

Extended Meaning #1 according to Villivalam NaarAyaNAcchAr Swamy:

Oh Mother! During the time of BharanyAsam (Prapatthi), both Yourself and Your Consort become the targets for receiving the oblation (havis) of JeevAthmA in the homam performed. This is so because of the homogeneous, Integrated and unified way in which both of You stand as One (yEka sEshithvam) to receive such offerings. Our minds dance with Joy over both of You and Your vaibhavams, which are beyond the power of the Vedams to describe adequately.

Extended Meaning #2 according to Oppiliappan Sannidhi Sri SrIrAma DesikAcchAr Swamy:

Oh Mother of the Universe! Oh MahA Lakshmi! In the ordinary Yaagams of the world, oblations (Ghee, PurODAsam et al) from the performer of the Yaagam are offered to the different dEvathAs such as Agni, Indhran, Sooryan and others in homa roopam.

The dEvathai for whom the Havis is intended is known as the UddhEsyan (One who is deemed fit to receive such Havis); That dEvathai receives the Havis and becomes delighted. That Havis making the dEvathai happy is known as sEsham and the Devathai that received the Havis is described as Seshi for that Havis.

Lord accepting the Havis of Aathma during extraordinary Yaagam of BharanyAsam:

Prapatthi performed by the chEtanams is also a Yaagam. In this extraordinary Yaagam, aathmA is presented to the Lord (EmperumAn) as the Havis. EmperumAn for whom the Havis is intended recieves that Havis of AthmA with delight as the Seshi for that Prapatthi Yaj~nam.

EmperumAn becomes UddhEsyan and SEshi in that Prapatthi Yaj~nam just as the DevAs like Indhran et al take on the role of UddhEsyan and Seshi for the other kinds of Havis.

These dEvAs are subject to the influence of KarmAs; they acquire puNyams thru sath-KarmAs and become dEvAs qualified to receive the havis intended for them and play the role of Seshis. The dEvAs are not by nature uddhEsyAs; they do not have the





intrinsic qualifications to become UddhEsyAs and be Seshis. Their good KarmAs (upAthis) elevate them to their exalted status. This is true of all ordinary Yaj~nams other than the extraordinary Prapatthi Yaj~nam.

In that Yaagam of Prapatthi, the situation relating to Havis, UddhEsyan and the Seshi is quite different. It is a somewhat unique situation. The havis of AathmA does not belong to the Jeevan. That Havis of Jeevan in reality belongs to the Lord; it is His property. Due to one's ignorance, the sentients think that the Jeevan is truly independent and attach themselves to the Jeevan as their own property. The ignorant chEtanam thinks that the Jeevan is His, whereas it really is the property of the Lord, which leads to the act of theft of Lord's property (aathma chOram).

When the chEtanam gains true knowledge of the Tatthvams, he recognizes the importance of returning the Lord's property (AathmA) to Him instead of laying claims to it as his own. When the chEtanam offers the AathmA, as havis to the Lord - the owner - then Lord becomes the natural uddhEsyan. The jeevans become His natural servants and He becomes their intrinsic (SvabhAveeka) Seshi or Master, who delights in the offered havis. The Lord's glory in contrast to the dEvAs as UddhEsyan and Seshi is that these roles are natural to Him. For the dEvAs, it is not natural but acquired through their UpAthis (Good KarmAs). Our Lord is totally beyond the influence of both kinds of KarmAs (Paapa-PuNyams), where as the DevAs are Karma VasyALs. This difference demonstrates the unique glories of the Lord as the ParamAthmA or Supreme Being or SarvEswaran or Sarva Seshi.

Oh Mother MahA Lakshmi! Your Lord uninfluenced by the KarmAs has yet another glory, when it comes to His UddhEsyathvam (attribute of being the target of the Havis of AathmA) and Seshithvam (enjoyment of that offered Havis as the Master). He does not stand alone in possessing this UddhEsyathvam and Seshithvam. He becomes UddhEsyan and Seshi only in union with You.

In that Yaagam of Prapatthi, both of You together become UdhEsyars and Seshis for the Havis of AathmA. One should not intepret here that there are two UddhEsyars and two Seshis for the havis of AathmA. United, they become one uddhEsyar and Seshi. This is the way to understand their yEka Seshithvam and Yeka UdhEsyathvam.

This unique vaibhavam of both of You is unlimited. The VedAs strive to eulogize this unique glory of You as Yeka sEshithva dampathys and yet the VedAs do not fully succeed in their effort. They keep trying to find the words to describe this unique





tatthvam adequately. When we think about this extraordinary yEka sEshithva yOga tatthvam, our minds dance with Joy.

Additional Comments on the passages of this sLOkam:

(1) Prathyak roopE Havishi: This refers to Havis in the form of JeevAthmA.

(2) ujjitha upAdhi gandham uddhEsyathvam: Targetted to recieve that Havis of AathmA without any specific reason such as earning phalans arising from sath KarmAs to attain the status of UddhEsyars like Indhran, Agni et al). Lord is outside the influence of KarmAs and hence UddhEsythvam and Seshithvam has no connection to KarmAs for Him. It is natural, intrinsic. This way, our Lord as Para Devathai differs from SaadhaaraNa dEvathais, who have finite spans of life as UddhEsyars and Seshis for the Havis offered to them.

(3) yEka sEshithva yOgam: having the same priveleges to recieve the visEsha Havis in Aathma Yaagam.

(4) Pathyu: Tava cha MahimA nigamai: nithyam anvishyamANa: The Mahimai of Yours and Your husband's is being searched always by the Vedams for proper sthOthram. They fail and keep searching to understand the dimensions of both of Your glories.

(5) Nigamai: nithyam anvishyamANA: mahimA na: mAnasam nartayan avacchEdham na bhajathy: The glories of both of You that is being searched unsuccessfully by the VedAs puts us in a state of awe and reverence. The fact that both of Your mahimais are unlimited and therefore beyond analysis makes our minds dance with great joy.



SRI STHUTHI SLOKAM 7



SrI Mahalakshmi

This slokam is recited to obtain high positions:

पश्यन्तीषु श्रुतिषु परितः सूरि बृन्देन सार्धं
मध्ये कृत्य त्रिगुणफलकं निर्मित स्थान भेदम् ।
विश्वाधीश प्रणयिनि सदा विभ्रम द्यूत वृत्तौ
ब्रह्मेशाद्या दधति युवयोर् अक्ष शार प्रचारम् ॥ ७ ॥

*pasyantheeshu Sruthishu paritha: soori-BrundhEna sArdham
madhyE kruthya thriguNa phalakam nirmitha-sTAna bhEdham
VisvAdheesa PraNayini ! sadhA vibrama-dhyUthavrittau
BrahmEsAdhyA dhadhathi yuvayOr-akhasAra-prachAram*



Meaning according to Dr. M.NarasimhAchAry:

Both of You play a game of chess with primordial Nature (Moola Prakruthi) as the chess board marked by different colored squares. Brahma, Iswara and other devathAs are the pawns to be moved; the VedAs and ever-liberated souls watch this game.

Meaning according to Vakunta Vaasi Villivalam NaarAyaNAcchAr Swamy:

Oh Empress of the World! PerumdEvi ThAyArE! Watched by the nithya Sooris (eternally liberated souls) and the Veda MaathAs, Your chess game with Your Lord known as Viswa Srushti takes place; this game is played by both of You on the chess board clearly marked by the three guNams (hues) of Moola Prakruthi (Sattva, Rajas and Tamas). The pawns used in this game are Brahma, Rudra and other DevAs.

Expanded meaning according to Vaikunta Vaasi Sri V.N.SrIrAma DesikAchAr:

Oh Periya PirAtti! Yourself and Your Lord displaying great love for You engage in the playing of a game of Chess / Chaturangam to amuse yourselves. This is consistent with the practise of all loving couples to spend pleasant times together. The couple will position the chessboard between themselves. There will be demarcations of squares with the colors of white and black as places to position and to move the pawns with the roll of the dice. As the couple joyously engage in this game, men and women friends will watch the progress of this game.

Oh Sri DEvi! You and Your divine consort play a similar game to amuse Yourselves. This game of Yours is watched and cheered by the assembly of Nithya Sooris, MukthAs (liberated souls) and Veda MaathAs.

Your Chess Board is somewhat unique in that it is made up of Moola Prakruthi. The colors of the squares on that chess Board are the colors of the three guNams: white for Sattvam, Red for Rajas and Black for Tamas. Brahma Lokam, Siva Lokam, Indhra Lokam (Svargam) are the places for the rolling of the dice. Brahma, Sivan, Indhran are the pawns used in this game. Both of You roll the dice of their KarmAs and move the above dEvAs in the appropriate squares. In other words, Both of You amuse Yourselves by assigning Brahma, Siva, IndhrAdhi DEvAs to appropriate positions befitting their karmaas in the Prakruthi MaNDalam having the three guNams as their defining features. Both of You enjoy the joy arising from your play. These acts of Yours are according to the dictates of the VedAs. Both of You make these moves with a unified mind set (i-e) without any discord. The NithyAs (eternally liberated Souls) and MukthAs (liberated Jeevans) witness this game.





Additional Observations on the passages of the 7th sLOkam of Sri Sthuthi:

1) Swamy Desikan addresses Sri Devi here as “ViswAdheesa PraNayini”.

Oh Periya PirAtti, who has the right to Your Lord's love! Your Lord is SarvEswaran (the Emperor of all) and You are the SarvEswari (Empress of All). Hence both of You are equally matched for loving the other and display Vaathsalyam and PraNayam between Yourselves.

2) Both of You are engaged in playing the game of Chess: “YuvayO: vibhrama dhyUtha vrutthi:”. “Vibhrama:” means playful. “dhyUtha vrutthi:” means the game of Chess. This is a royal game.

3) There is a chess board named Moola Prakruthi known for its three colors that is positioned between Yourselves: “YuvayO: madhyE thriguNa phalakam (asthi)”. One needs a chess Board to move the pawns, Minister, Camel, Horse etc. Moola Prakruthi serves as the Board. Its sixtyfour squares are alternatively painted with the colors of White or Red or Black (“nirmitha sTAna bhEdham thriguNa phalakam”).

4) The dices are rolled to determine the extent and direction of the movement of the pawns et al (the dEvAs). The dices are the KarmAs of the DevAs. As a result of the roll of the dices, the positions of the devAs go up or down or sideways and they attain new positions based on the sweep of their KarmAs. The dhivya dampathis play this game with great amusement (“(Idham) dhUtha vrutthau, Brahma-Isa aadhyA: akshaSara prachAram dhadhathi”). “akshaSaram” is the dice that is rolled. PrachAram is the movement from sTAnam to sTAnam (Position to position on the Chess Board). “PrachAram dhadhathi” means they experience these position changes on the chess Board of Moola Prakruthi.

6) Who are the bemused and cheering spectators in this divine chess game? On the four sides of the chess Board are the assembly of NithyAs and MukthAs as well as the VedAs, who witness always this most fascinating game played strictly according to the rules (“Sruthishu, soori brundhEna paritha: sadhA pasyantheeshu”) by the Dhivya Dampahtis.

Sri Devi plays this extraordinary game of chess in a concordant manner with Her Lord and the movements in that game determines the assignments for the DEvAs like Brahma, Rudhra, IndhrA and others.





SRI STHUTHI SLOKAM 8



Perundevi Thayar - Moolavar

This slokam is recited to drive away one's accumulated Sins:

अस्येशाना त्वमसि जगतः संश्रयन्ती मुकुन्दं
लक्ष्मीः पद्मा जलधि तनया विष्णु पत्नीन्दिरेति ।
यन्नामानि श्रुति परिपणान् एवमावर्तयन्तो
नावर्तन्ते दुरित पवन प्रेरिते जन्म चक्रे ॥ ८ ॥

*asyEsAnA ThvamasI Jagatha: samSrayanthee Mukundham
LakshMee: Padhmaa jaladhi-tanayaa VishNupathnee IndhirEthi
YannAmAni Sruthi-paripaNAni yEvam aavartayanthO
naavartanthE dhurithapavana-prErithE janmachakrE*





Meaning according to Dr. M.NarasimhAchAry:

You are the Empress of the World. One who utters Your names such as Lakshmi, Padmaa, Jaladhi-tanayaa (daughter of the Ocean), VishNu Pathnee and Indhiraa, escape the cycle of births and deaths, caused by sins.

Meaning according to Vaikunta Vaasi Villivalam NaarAyaNAcchAr Swamy:

Lakshmi, Padmaa, Ksheera-saagara sambhavai, VishNu Pathnee, Indhiraa and other names of Yours are gifts to us from the Vedams (Sruthis). Those who repeat these sacred names of Yours will not be caught up in the wheel of SamsAram moved around by the mighty wind of Sins. They wont get sucked into this harrowing wheel of births and deaths driven by the mighty winds of SamsAram.

Expanded meaning according to Vaikunta Vaasi Sri V.N.SrIrAma DesikAchAr:

Oh MahA Devi! VaradarAja PriyE! As the Lord's consort, you obey His commands. The VedAs declare that You are the Empress to the prapancham constituted by the chEtanams and achEtanams just as Your Lord is the Emperor for this prapancham. You have the celebrated names of “Lakshmi, PadhmA, Jaladhi tanayA, VishNu Pathni and IndhirA etc”. VedAs use these sacred names as their base for comprehending Your glories. Therefore, these names are like capital (Moola) dhanam for them. When one recites them as Japam, their sins are driven away and that leads to the birth of desire in Moksham. Next, they perform Prapatthi and gain Moksha Siddhi. Until reciting Your sacred names, the chEtanams were suffering in the whirlwind of SamsAram and their sins drove them to be born in different yOnis. They suffered untold miseries as a result of this SamsAric cycle. The repetition (aavrutthi) of Your sacred Naamams removes the MOksha VirOdhis and permits them to practise Prapatthi to gain Moksham (na PunarAvrutthi: = not returning to the SamsAric world).

Additional Observations on the passages of the 7th sLOkam of Sri Sthuthi:

- 1) The key message of this sLokam is: “Yath nAmAni (Lakshmi, PadhmA ithi) yEvam aavartayantha: janma chakrE na aavartantE”. By repeating these powerful names that are sacred, the chEtanams get freed from their sins and develop a ruchi for Moksham. This propels them to perform Prapatthi and become blessed with “apunarAvrutthi” (non return to this world), the Parama PurushArTam.





2) These names of Sri Devi are the Moola dhanam / seed capital / core funds for the Vedams (YannAmAni Sruthi paripaNani).

3) Until they began to recite Your NaamAs, the chEtanams were being buffeted by the horrible winds of SamsAram and were experiencing the repeated cycles of births and deaths (dhuritha pavana prErithE janma chakrE aavartanthE). It was a hopeless situation. Once they began to repeat Her NaamAs as Taaraka, Poshaka Mantram they never got caught up in the wheel of SamsAram (Janma chakrE na aavartanthE).

4) Oh Sri DEvi! Out of Your matchless compassion for the suffering souls, You approach Your Lord (Thvam Mukundham samsrayanthy) and intercede for them, remove the dhOshams that stand in the way of their Moksham, secure the Lord's pledge to forgive the trespasses of them (the sinners), be there during the time of aasrayaNam (Prapatthi) and as the Saha dharmachAriNi of Your Lord accept the Havis of Aathma with Your Lord and bless the Yaj~nam. The soul gains Moksha sukham. You become the Iswari of the Jagath (asya Jagatha: IsAnA asi) as a result of these compassionate deeds.



SRI STHUTHI SLOKAM 9



Sri Vedavalli Thayar - Thiruvallikkeni

This slokam is recited to gain Keerthi in this world & to thrive.

त्वामेवाहुः कतिचिदपरे त्वत्प्रियं लोकनाथं
किं तैरन्तः कलह मलिनैः किञ्चिदुत्तीर्य मग्नैः ।
त्वत् संप्रीत्यै विहरति हरौ संमुखीनां श्रुतीनां
भावा रूढौ भगवति युवां दम्पती दैवतं नः ॥ ९ ॥

*ThvAmEvAhu: kathichith aparE Thvath-Priyam LokanATam
kim thair-antha: kalaha-malinai: kimchith uttarya magnai:
Thvath Sampreetyai viharathy Harau sammukheenAm SrutheenAm
bhAvArUDhau Bhagavathy ! YuvAm Dampathee dhaivatham na:*



Meaning according to Dr. M. NarasimhAchAry:

Some speak of You alone as the Supreme Power, while some others speak of Your beloved exclusively as the Supreme. But our firm conviction is that You the couple, constitute the Godhead.

Meaning according to Vaikunta Vaasi Villivalam NaarAyaNAcchAr Swamy:

Bhagavathy! Some say that You are the Supreme (PradhAnam). Others say Your Lord is the PradhAnam. Let these people with such diametrically opposite views quarrel like those who climb and fall. Let these little men, who quarrel among themselves after they arrive at an auspicious matter, do what they please! Indeed, Your Lord engages in the sport of Creation of the Universe etc for Your delight. When He does all these for Your pleasure, both of You residing at the center of Sruthis as the Divine Couple, are our Para Devathi.

Expanded meaning according to Vaikunta Vaasi Sri V.N.SrIrAma DesikAchAr:

Oh MahA Devi! There are many mathams and they have different views about Your Tattvam. Some say that You are the Empress of this universe. Using this view as their central belief, they interpret this view in different ways. One group states that You and NaarAyaNan are only one AathmA but have two separate bodies. Another group believes that EmperumAn is called as Lakshmi and there is no separate form for Lakshmi. Yet another group advocates that NaarAyaNan creates You for enjoying pleasure just as He took on Mohini Roopam during the churning for amrutham to bewitch the AsurAs. Few others say that NaarAyaNan has taken the female form and has the name of Lakshmi to unite with Her permanently. A select few believe that You are the Supreme most being over and above the three tattvams of ChEtanam, achEtanam and Iswaran. Thus all of these groups accept You, Bhagavathy, as SarvEswari and yet argue with each other along the above lines.

Opposing this view that Lakshmi is SarvEswari, a group denies Your SarvEswarathvam and insist that NaarAyaNan is the Lord of the entire universe (SarvEswaran) and that You (Lakshmi) has no claim to be called Iswari. They claim that you are a visEsha Jeevan.

These two groups that insist and reject Iswarathvam for Lakshmi argue vehemently for their points of view and become exhausted. These people declare that their views are backed by SaasthrAs and are unable to establish their points of views (i-e) they





come forward to accept that Lakshmi is a separate Tattvam and accept Her Vaibhavam but they fall apart by not accepting the Iswarathvam (nature of Being Iswari) of Lakshmi.

Oh Devi with all auspicious attributes! Our SiddhAntham is quite different. We believe that Your Lord engages in acts such as Creation of the beings of the world for Your pleasure (amusement). The VedAs appear to be talking about Him alone, when looked superficially. If one studies the Vedams deeply, it becomes clear that the inner meaning of the VedAs is about revering You both as equal. VedAs have also explicitly stated the above views. Therefore, We consider Both of You as Para Devathai. During the performance of Prapatthi, One has to accept both of You as UpAyam (means) for the offering of the AathmA. In some Yaj~nams, SaasthrAs point out that one has to combine two dEvathAs into One and offer the Havis to that united DEvathai. Therefore, One has to have BOTH OF YOU as the target to offer the AathmA as the Havis and THUS conclude the Prapatthi Yaj~nam successfully. As a fruit of that offering, the Muktha Jeevan should perform Nithya Kaimkaryam to BOTH OF YOU at Your Supreme abode. Both of You together shine as upAyam and phalan.

Additional Observations on the passages of the sLOkam 7 of SrI Sthuthi:

- 1) “Bhagavathy! kathichith ThvAm yEva aahu:” (Some aver that You alone are the Iswari / Supreme Being and the Empress of the World) .
- 2) “aparE Thvath Priyam LokanATam aahu:” (Others insist that it is Your dear husband, who is the SarvEswaran).
- 3) These opposing groups dispute each other and get up and fall down (antha: kalaha malinai: kinchith uttheerya magnai:) .
- 4) What is the use of these disputants? (kim Thai:?) .
- 5) Your dear husband performs all the Leelais (Srushti, RakshaNam and SamhAram) to gladden Your heart (Thvath sampreethyai: Viharathy Hari:).
- 6) The VedAs focusing on Hari have the core conviction that You as the Couple (Husband and Wife) are our Para DEvathai (Harou SammukeenAm srutheenAm bhAva aarUdau, Dampathy YUVAAM na: DHAIVATHAM).





SRI STHUTHI SLOKAM 10



Thayar – Thanjai Mamanikkoil

This slokam is recited to get freedom from SamsAric Sorrows :

आपन्नार्तिं प्रशमन विधौ बद्ध दीक्षस्य विष्णोः
आचख्युस् त्वां प्रिय सहचरीम् ऐकमत्योपपन्नाम् ।
प्रादुर् भावैरपि सम तनुः प्राध्वमन् वीयसे त्वं
दूरोत्क्षिप्तैर् इव मधुरता दुग्धराशेस्तरङ्गैः ॥ १० ॥

*AapannArthi prasamana vidhau bhaddha-dheekshasya VishNO:
Aachakyus ThvAm priya-sahachareem aikamatyOpapannAm
PrAthurbhAvair-api sama tanu: PrAdhvam anveeyasE Thvam
dhUrOthkshipthair-iva madhurathA dhugdharsEs-tarangai:*





Meaning according to Dr. M.NarasimhAchAry :

You are One with Lord VishNu in thought and action .You follow Him in all His manifestations assuming identical forms. This is like sweetness that is inseparably present in the waves of the milky ocean.

Meaning according to Vaikunta Vaasi Villivalam NaarAyaNAcchAr Swamy:

The knowledgeable ones describe You as the dearest friend and co-worker of EmperumAn, who has taken a vow to banish the sorrows of those buffeted by the SamsAric sorrows. It is because of this assistance to the Lord, You take an appropriate form and accompany Your Lord in every one of His avathArams. In this matter, You are like the waves of the Milky Ocean, which retain their sweetness independent of the distance they travel to reach the shore.

Expanded meaning according to Vaikunta Vaasi Sri V. N. SrIrAma DesikAchAr:

Oh MahA Devi! Your Lord has taken a vow (**Vratha dheekshai**), (i-e), to quench the sorrow of anyone, who experiences the SamsAric sorrows. For Him, this act is like a Yaagam, where a dheekshai is taken. It is required that one who performs any Yag~nam has to have his wife (**SahadharmachAriNi**) next to him during the performance of that Yag~nam. As the dearest consort of Your Lord and as One, who has taken the sankalpam with Him to remove the sorrows of the ChEthanams, You contribute immensely to the successful completion of this Yag~nam. If You were not next to Him, Your Lord could not perform this Yag~nam. VedAs reveal this tatthvam.

Your Lord takes on the avathArams of Raama and KrishNa et al. At all those times, You accompany Your Lord as SithA, RukmaNi et al . You assist Your Lord to perform His duties of protection (**dharmam samrakshaNam**). You never ever leave His side. The waves of the Milky Ocean travel a long distance to the shore, where DEvAs stay and pray. Independent of the huge distance these waves travel, the sweetness associated with those waves does not leave them and is always present. Similarly, When Your Lord leaves the distant Sri Vaikuntham to descend to this Karma BhUmi to carry out His missions of any particular avathAram, You take on an appropriate avathAram and assist Him with an identical mind set. The sweetness will not stand disassociated from the Milky Ocean under any circumstance.





Additional Observations on the passages of the 10th sLOkam of Sri Sthuthi:

1) “VishNu: Aapanna Aarthi prasamana vidhou bhaddha dheeksha:” Your Lord VishNu has taken a vow to quench the heat of sorrows (Prasamana vidhi) for those who experience danger (Aapath) which in turn leads to suffering (Aarthi). His vow is “Aapanna Aarthi Prasamanam” (Coming to the rescue of those bhakthAs, who are in distress due to the dangers to which they are exposed like GajEndhran).

2) VishNO: ThvAm iykamathya upapannAm Priya-sahachareem Aachakyu: The VedAs reveal that the Lord recognizes You as the dear dharma Pathni (fellow observer of Dharmam as His divine consort) and as One who has identical views on Bhaktha rakshaNam. “Ikamathya upapannAm means” with unison of thought.

3) Thvam dhUra uthkshiptha dhugdharASE: tarangai: madhurathA iva (asi): Oh Sri DEvi! You are like the persisting sweetness of the waves of the milky Ocean, which started from a very long distance to reach the shore. During all that long passage to the shore, the waves of the milky ocean never got disassociated from their intrinsic sweetness.

4) “Thvam PrAthurbhAvai: api sama tanu: prAdhvam anveeyasE”: Oh Sri DEvi! You follow Your Lord in all His avathArams with an appropriate form (“Bhagavan NaarAyaNa abhimatha roopa guNa vibhava aiswarya SeelAdhi anavadhikAthisaya asankyEya KalyANa guna ghaNAm PadhmAvanAlayAm Bhagavatheem” in AchArya RaamAnujA's words).

(5) She is anugrahamayee in Her own rights. She is dhurgathi nAsinyai. She is SarvArthi samudhra pariSOshiNyai (One who dries up the ocean of dukkhams). She is SrEyasAm nidhi (Ocean of all MangaLams). She is bhava bhanga apahariNee (destroyer of the bheethi of samsAram). She is dhrushtAdhrushta phala pradhai (One who grants seen and unseen boons). She is Aasritha mAnadhai. She and Her Lord share these attributes and hence are of unified thought (ikamathyam).

6) The 24th sLOkam of Sri Lakshmi Sahasram reveals Sri DEvi's unique contribution for “AapannArthi prasamanam” (Quenching the sorrows of those in dangerous situations). The meaning of this sLOkam as given by Sri Navalpakkam KaNNan Swamy is: “Externally, the sound, light, taste, fragrance and similar vishayams land us in danger. Internally, desire, anger and others expose us to additional dangers. Brahma and other DevathAs cannot come to our rescue against these dangers.





PerumAl can save us but He cannot be accessed by sinners like us through His AarAdhanam requiring niyamam. For those of us exposed to many such dangers and suffer, Oh Lakshmi, You alone are our refuge. Through Your katAksham (glances) alone, You quench the heat of SamsArIC sufferings”.



ThirukkuRunguDi Nambi with Ubhaya nAchchimAr

sadagopan.org





SRI STHUTHI SLOKAM 11



Thiru AadhanUr ThAyAr

This slokam is recited to gain EmperumAn's anugraham:

धत्ते शोभां हरि मरकते तावकी मूर्तिराद्या
तन्वी तुङ्ग स्तन भर नता तप्त जाम्बूनदाभा ।
यस्यां गच्छन्त्युदय विलयैर् नित्यमानन्द सिन्धौ
इच्छा वेगोल्लसित लहरी विभ्रमं व्यक्तक्तयस्ते ॥ ११ ॥

*dhatthE sObhAm Hari-marakathE ThAvakee moorthyrAdhyA
tanvee tunga-sthanabhara-nathA taptha-jamBhUnadhAbhA
yasyAm gacchanti udaya-vilayair-nithyam Aanandha-sindhau
icchA vegOllasitha laharee vibramam vyaktayasthE*





Meaning according to Dr. M. NarasimhAchAry:

Your slender form bright like molten gold shines to advantage in association with Lord Hari, the Emerald. Your manifestations appear and disappear according to Your will, like waves of Your primordial form, which is like an ocean of Bliss.

Meaning according to Vaikunta Vaasi Villivalam NaarAyaNAcchAr Swamy:

Your sacred body has a slender waist and full breasts that make You slightly bent. Your body hue is like freshly molten gold and that compliments the emerald green lustre of Your Lord. That Supreme vighram of Yours is the source for the appearance and disappearance of all Your incarnations driven by Your desire (**icchA siddha avathArams**); that phenomenon reminds adiyEn of the beauty of the waves of the Ocean that form and disappear in an orderly manner from the ocean of bliss, Your primordial form.

Expanded meaning according to Vaikunta Vaasi Sri V.N. SrIrAma DesikAchAr:

Oh MahA DEvi! The divine body that Your Lord has is known as Para Roopam. That sacred body is known as the source of all of His avathAra ThirumEnis as Raama and KrishNa. That Para Roopam is thus the primordial source for His other incarnations. In a similar vein, You have also a unique Para roopam. That roopam has the radiance of the molten gold. Your waist in that roopam is like a slender creeper. Your whole body is slightly bent in that Para roopam from the weight of your heavy breasts.

Since Your avathAra thirumEnis (sacred forms) arise from this para Roopam, latter is the primordial source for forms taken during Your different incarnations to accompany Your Lord at the time of His various avathArams. Because of Your presence with the golden hue on the chest of Your Lord having the hue of the dark green Emerald gem, His sacred body (ThirumEni) attains a special kind of beauty.

Your ThirumEni is of the form of Bliss. One can indeed visualize it as an ocean of Bliss. From the speed of Your sankalpam, from time to time, Your divine avathAra forms arise from that ocean of Bliss. Those avathAra ThirumEnis complete the tasks of the individual avathArams and disappear into the Para Roopam again. When one reflects on this phenomenon, one is reminded of a powerful wind that causes the appearance and disappearance of many waves from the ocean. Your Para roopam is that ocean (of Bliss). Your sankalpam is that powerful wind. Your avathAra ThirumEnis are indeed the waves that form and disappear.





Additional Observations on the passages of sLOkam 10 of SrI Sthuthi:

1) First Two Lines: “dhatthE SObhA Hari MaragathE Thavakee Moorthy: AadhyA”, tanvee tunga-stana-bhara nathA taptha jAmBhunadhAbhA: Your (ThAvakee) primordial (AadhyA) Moorthy: (ThirumEni /Sacred body) has the lustre (SObhA) of molten gold (taptha JaamBhunatha). Your waist is slender like a creeper (tanvee); it is slightly bent (nathA) due to the weight of Your breasts (tunga sthana bhara).

1.1: “Thavakee Moorthy: Hari-maragathE nithyAm sObhAm dhatthE:” Your (ThAvakee) ThirumEni (Moorthy:) with its lustre of molten gold (taptha JaamBhUnatha AabhA) adds /gives (dhatthE) always (nithyam) beauty (sObhAm) to the emerald like ThirumEni of Your Lord (Hari-maragathE nithyam sObhAm dhatthE).

2.Third & Fourth Lines:

“YasyAm gacchanthy udhaya-vilayai: nithyam Aanandha sindhou, icchA vEga ullasitha laharee vibhramam vyakthayas-thE”

Aanandha Sindhou (in that ocean of bliss of Your Para Roopam), yasyAm tE vyakthaya: (Your avathAra ThirumEnis) make their appearances (udhayai:) and disappearances (vilayai:). tE vyakthaya: (those avathAra ThirumEnis of Yours) icchA vEga (propelled by the speed of Your sankalpam) attain (gacchanthy) the status of the rising waves (ullasitha laharee vibhramam gacchanthy). Vibhramam means the leelai (sport). Ullasitha means arising. The speed of sankalpam (icchA vEgam) causes the sport (vibhramam) of rapidly rising waves (ullasitha laharee vibhramam gacchanthy).



SRI STHUTHI SLOKAM 12



Thiru-ayindai hEmAbjavalli thAyAr

This 12th slokam is recited to gain the highest of the VidhyAs (AdhyAthma Vidhya):

आसंसारं विततमखिलं वाङ्मयं यद्विभूतिः
यद्भ्रू भङ्गात् कुसुम धनुषः किट्टरो मेरु धन्वा ।
यस्यां नित्यं नयन शतकैर् एक लक्ष्यो महेन्द्रः
पद्मे तासां परिणतिरसौ भाव लेशैस् त्वदीयैः ॥ १२ ॥

*AasamsAram vithathamakhilam vAngmayam yadvibhUthi:
yadbhrUbhangAth kusumadhanusha: kimkarO MerudhanvA
yasyAm nithyam nayana sathakai: yEkalakshyO MahEndhra:
PadhmE thAsAm pariNathirasou bhAva IESai:Thvadheeyai:*



Meaning according to Dr. M.NarasimhAchAry:

Sarasvathy, Parvathy and Sachi are but modifications of minute particles of Your own graceful will.

Meaning according to Vaikunta Vaasi Villivalam NaarAyaNAcchAr Swamy:

The Iswaryam of knowledge (VidhyA=Kalvi) that is spread all around the world is under the influence of Saraswathi DEvi, the consort of Brahma Devan; Lord SivA, the husband of Paarvathi is subservient to Manmathan fearing the raising of the eye brows of His consort. Indhran is wide awake with all his hundreds of eyes and is looking alertly for the hints form his Devi, SaamrAjya Lakshmi, IndhrANi .Oh MahA Lakshmi! The greatness (Mahimai) of Saraswathi, Parvathi and Indhran's wife are nothing but specks form the power of Your anugraha sankalpam (Volition, Sakthi).

Expanded meaning according to Vaikunta Vaasi Sri V.N.SrIrAma DesikAchAr:

(1) Oh MahA Lakshmi! The forms of all divine speech (Vaangmayam) and the Iswaryam (VibhUthi:) resulting from them -- starting from Creation (Aasamsaaram) and extending all over the entire universe (vithatham akhilam) -- are under the control of Saraswathy Devi (AasamsAram vithatham akhilam vaangmayam yadh-vibhUthi:).

(2) Oh Lady residing on the Lotus! MahEswara Rudran, who had the Meru mountain as His bow (Meru dhanvA) became the target and servant of Manmathan --- the one with the flowers as His arrows (Kusuma dhanusha:) --- as a reult of the narrowing of the brows of Parvathi, his wife (Meru dhanvA, Yadh bhrUBangAth Kusuma dhanusha: kinkara: bhabhUva).

(3) Indhran, the king of DevAs (MahEndhra:) is under the total control of IndhrANi, His SaamrAjya Lakshmi and is focusing his hundreds of eyes (nayana sathakai:) on her always (nithyam) as his single target (yEka lakshyam). He is under her total influence.

(4) For all these three consorts of exalted DEvAs (Saraswathi, Parvathi and IndhrANi), the glories of their power over their husbands arises from the infinitesimal portion of Your anugraha sakthi. You are the reason behind their maturation and powers: “ThaasAm (For them) asou (this) pariNathi: (maturation and power)





Thvadeeyai: (Your) bhAva lEsai: (from the littlest drops of Your sankalpam) bhavathy (becomes possible)".

Additional Observations on the passages of the 12th sLOkam of Sri Sthuthi:

Oh Sri DEvi Thou art the reason behind the glories of the Devis of the great DEvAs like Brahma, Manmathan and IndhrA. From the time of creation, there are innumerable aksharams as a part of existing speech (Vaak). These words and sentences (Vaakyams) are populating many source granthams. How did it happen? It is because of the Goddess of Learning revered as Saraswathi DEvi. Her consort, Brahma DEvan stays under Her influence.

Further, the powerful Lord Rudran, who wielded Mount Meru as His bow to destroy ThripurAsurAs becomes subservient to one, who has the feeble flowers as his arrows and is subject to Kaamam. Why is that? It is because of MahEswaran's fear about the angry narrowing of the eyebrows of Parvathy.

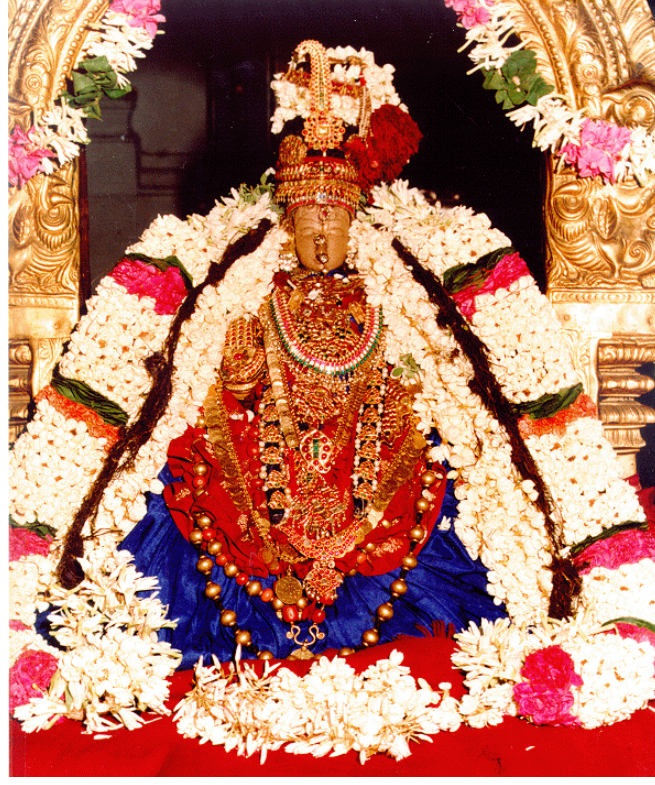
In addiiton, Indhran is totally under the influence of the beauty of his Devi, IndhrANi, whom he gazes with total focus all the time with his hundreds of eyes.

How did all these three Devis attain such control over their husbands through their extraordinary beauty (Soundharyam)? Oh Sri DEvi, it is You who desired that they have these powers and the smallest of the drops of Your sankalpa Sakthi. You willed so and they became blessed (ThAsAm asou PariNathi: Thvadheeyai: bhAva lEsai)





SRI STHUTHI SLOKAM 13



ThiruveLLUr Kanakavalli ThAyar

This 13th sLOkam is recited to realize the happenings of Subha Kaaryams.

This is a jewel of a sLOkam for dhyAnam about the PattAbhishEkam of MahA Lakshmy and Her ascent to the chest of the Lord after Her Svayamvaram, where She chose the Lord as Her Divine Consort. It is also a delightful coverage of the Thirumanjanam (Sacred bath) of MahA Lakshmi described in great detail in Srimath BhAgavatham, Sri NaarayaNeeyam and Sri VishNu PurANam:

अग्रे भर्तुः सरसिजमये भद्र पीठे निषण्णाम्
अम्भोराशेरधिगत सुधा संप्लवाद्दुत्थितां त्वाम् ।
पुष्पा सार स्थगित भुवनैः पुष्कला वर्तकाद्यैः
ङ्कप्तारम्भाः कनक कलशैर् अभ्यषिञ्चन् गजेन्द्राः ॥

*agrE bharthu: sarasijamayE bhadhrapeeDE nishaNNAM
ambhOrASERadhigatha sudhA samplavAth utthiTAm ThvAm
pushpAsAra-sTakthitha bhuvanai: pushkalAvarthakAdhyai:
klupthArambhA: kanaka kalasair-abhyashinjan gajEndhra:*





(anvya Karamam=Prose order): GajEndhrA: adhigatha sudhA samplavAth ambhOrAsE: utthiTAm, bharthu: agrE sarasijamayE nishaNNAm ThvAm, pushpa aasAra sTagitha bhuvanai: PushkalAvarthaka aadhyai: kluptha aarambhA:, kanaka kalasai: abhyashinjan).

GajEndhrA: = The famous elephants of the 8 directions (ashta dhig gajams)

Kanaka kalasi: abhyashinjan = performed the sacred bath with golden vessels.

Who did they perform AbhishEkam?:

ambhOrAsE: utthiTAm = for the One, who rose from the Ocean

What kind of Ocean and what happened there?:

adhigatha sudhA samplavAth (ambhOrAsE: utthiTAm) = from the Milky Ocean, that on churning by the Lord gave rise to the nectar for the DevAs and “PeNNamudhu” (nectar among females, MahA Lakshmi) for the enjoyment of the Lord.

Where did MahA Lakshmi sit after arising from the Milky Ocean?:

bharthu: agrE sarasijamayE bhadra peeDE nishaNNAm ThvAm =

She sat on the throne of a thousand petalled lotus right in front of Her Lord.

What happened thereafter?:

Svayamvara Uthsavam took place and as PoorvAngam, a sacred bath was performed by the famous clouds like PushkalAvartakam.

ThvAm pushpa aasAra sTakitha bhuvanai: PushkalAvartaka aadhyai: = The PushkalAvartaka mEgam and its companions poured down the rain of flowers from the sky that almost covered the world.

What was the next event on this joyous occasion?:

The eight guardian elephants of the world like IrAvadham, PuNDareekam collected the sacred waters from their quarters and performed Thirumanjanam for the Divine consort of the Lord.

kluptha aarambhA: kanaka kalasai: abhyashinjan = The Clouds started the downpour of flowers and concluded their reverential offerings. The guardian elephants from the eight directions continued with the next step. The aarambham (beginning) was from the clouds and the continuation (kluptham) was by the Elephants. They held on their trunks golden vessels full of the sacred waters from





their locations and continued with the Thirumanjanam.

Meaning according to Dr. M.NarasimhAchAry:

Oh MahA Lakshmi! As You emerged from the Milky Ocean, the primordial clouds PushkalA and AavartakA showered flowers on You and the quarter elephants performed ablutions to You with golden pitchers.

Meaning according to Vaikunta Vaasi Villivalam NaarAyaNAcchAr Swamy:

During that ancient time when Your Lord churned the Milky Ocean to bring out the nectar for the DevAs, You arose from the flood of nectar and sat opposite Your Lord on the auspicious throne of a Lotus flower. The great clouds showered on You their downpour of flowers that made the world almost disappear. The activities of the clouds were followed by the elephants of the eight quarters that performed the sacred bath ceremony for Her as the Patta Mahishi for Your Lord with the waters held in golden vessels. The crowning ceremony as Sarva LOkEswari was started by the PushkalA-vartakam clouds and concluded by the ashta dhig gajams to the accompaniment of the Veda Manthrams by the Maharishis assembled to enjoy the MahOthsavam.

Additional Observations on the passages of sIOkam 13 of Sri Sthuthi:

Srimath BhAgavatham has wonderful sIOkams describing the PattAbhishEkam of MahA Lakshmi:

*tathasccha aavirabhUth SaakshAth Sri RamA bhagavath-parA
ranjayanthi disa: kaanthyA vidhyuth-soudhAnanee yaTA ---BhAgavatham 8.8.8*

Meaning:

MahA Lakshmi, SaakshAth Sri Devi with the matchless affection for Her Lord arose from the Milky ocean with Her radiance illuminating all directions.

*TasyAm chakru: spruhAm sarvE sasurAsuranAnavA:
roopoudhArya-vayO-varNa-mahimAkshiptha chEtasa: ---BhAgavatham: 8.8.9*

Meaning:

The beauty, generous nature, youth, golden color and glories of MahA Lakshmi, who appeared thus from the Milky Ocean attracted the minds of DevAs, asurAs and the humans and all of them desired Her.





MahA Lakshmi's mind was made up to marry Her Lord. She had given Her heart to Her Lord (“Thvayi dhattha hrudhE” says Sri NaarAyaNeyam). Once the DevAs and Rishis recognized that MahA Lakshmi's mind was set only on Sriman NarayaNan, they all started the kaimkaryams for Her PattAbhishEkam (SarvalOka RaajyAbhishEkam).

DevEndhran presented Her with a big golden throne embedded with many gems. The sacred rivers brought pure water for the Thirumanjanam; others brought the medicinal plants to be added to those waters. The sages conducted the sacred bath with Veda Mantrams (Rushaya: ThAmm Sruthi gheerbhi: abhyashinjan). GandharvAs sang; the apsaras danced; the mangaLa vAdhyams played. The dhig gajams helped in the abhishEkam with PoorNa kalasams to the accompaniment of the Veda ghOsham like Sri Sooktham.

After the Thirumanjanam, Samudhra Raajan presented his daughter with silken garments laced with gold. VaruNan presented Her with Vyjayanthi garland. ViswakarmA presented Her with many specially made AabharaNams. Saraswathy Devi presented MahA Lakshmi with a strand of pearls; Brahma dEvan presented Her with the golden Lotus; the kings of snakes presented Her with a set of ear rings (Kundalams). Through such acts, they were desirous of gaining Lakshmi KatAksham (SrIrmAdEvee jushathAm; ThvAm SaraNamaham PrapadhyE). Now, MahA Lakshmi took the Vyjayanthi Maalai in Her hands and walked towards the Lord to choose Him as Her Lord in that Svayamvaram on the banks of the Milky Ocean.

Sri NaarAyaNeyam describes beautifully MahA Lakshmi placing the flower garland around the neck of Sriman Narayanan to choose Him as Her Lord:

*giriSadhruhiNAdhi sarvadEvAn guNabhAjAapyavimuktha dhOshalEsAn avamrusya
sadhaiva sarvaramyE nihithA Thvayyanayaapi dhivyamAlA
-- Dasakam 28, 7th SlOkam*

MahA Lakshmi rejected all the dEvAs since they had one blemish or the other and chose the Lord, the abode of all auspicious attributes as Her future husband and placed the garland around His divine neck.

In the next slOkam, Sri NarayaNa Bhattadhiri describes MahA Lakshmi being welcomed by the Lord and being placed on a BhadrAsanam on His chest so that She can join with Him to perform the duties as Sarva LokEswari:





urasA tarasA mamAniTainAm BhuvanAnAm jananeem ananyabhAvAm
ThvadhurOvilasattha-dheekshaNa SrIparivrushDyA paripushtamAsa Viswam

Meaning:

Oh Lord of GuruvAyUr! did You not honor this Mother of the Universe, who is not interested in anyone except You by welcoming Her quickly to the special throne located on Your chest and placing Her on it ?

GuruvAyUrappan acknowledged Sri Bhattadhiri's question and affirmed such a happening with a nod of His head.



SRI STHUTHI SLOKAM 14



SrIranganAyaki thAyAr – Srirangam

The 14th sLOkam is recited to remove the curses (Saapams) incurred due to apachArams to BhagavathAs:

आलोक्य त्वाम् अमृत सहजे विष्णु वक्षःस्थलस्थां
शापाक्रान्ताः शरणमगमन् सावरोधाः सुरेन्द्राः ।
लब्ध्वा भूयस् त्रिभुवनमिदं लक्षितं त्वत् कटाक्षैः
सर्वाकार स्थिर समुदयां संपदं निर्विशन्ति ॥ १४ ॥

*AalOkya ThvAm amrutha-sahajE VishNu vaksha: sTalasTAm
SaapAkrAnthA: SaraNam agaman sAvarOdhA: surEndhrA:
laBdhvA bhUyas-thribhuvanamidham lakshitham Thvath-katAkshai:
sarvAkAra sTira samudhayAm sampadham nirvisanthy.*



(anvya Karamam=Prose order): Amrutha SahajE! Saapa AakrAnthA: sAvarhOdhA: sura indhirA: VishNu vakshalasTAm ThvAm AalOkya SaraNam agaman. Thvath katAkshai: lakshitham idham thribhuvanam bhUya: laBdhvA, sarva AakAra sTira samudhayAm sampadham nirvisanthy.

Meaning according to Dr. M.NarasimhAchAry:

You are the sister of Nectar .The accursed gods resorted to You and regained their prosperity, which became permanent in all aspects.

Meaning according to Vaikunta Vaasi Villivalam Narayanachar Swamy:

Oh Amrutha SahOdhari! The best among the DevAs along with their wives performed SaraNagathys to You, who is seated in the temple of the Lord's sacred chest. They resorted to You to for the removal of the curse of Sage DhurvAsaa that led to the loss of their wealth and positions. The result of their SaraNagathy to You was their regaining of their former positions and Iswaryam. Your benevolent glances have blessed them with the restoration of rulership over the three universes and enjoyment of eternal wealth.

Additional Observations on the passages of the 14th sLOkam of Sri Sthuthi:

1) Amrutha sahajE! = Oh Sri DEvi, who appeared along with the Nectar from the Milky Ocean!

2) Indhran offended Sage DhurvAsa at one time. The enraged sage cursed Indhran and all his subjects to loose their Iswaryam. The asurAs gained the wealth of Indhran and the DevAs. Indhran shrank in power and was soundly defeated by the asuras. Indhran arrived with Brahma, Sivan and all the DevAs to the Milky Ocean and sought the refuge of Sriman Narayana. EmperumAn commanded the dEvAs to churn the Milky ocean with the AsurAs and offered to help in gaining nectar from that ocean to give immortality to the DEvAs, freedom from fear from the asurAs and regain their lost wealth. When the amrutha maTanam was over, MahA Lakshmi arose from the Ocean seated on a lotus flower in front of Her Lord and the DEvAs. Sri DEvi was crowned the Empress of the world and She took Her seat on the chest of the Lord. With Her auspicious glances, She nullified the curse of DhurvAsa and restored the Iswaryams that Indhra had lost before. DevAs are enjoying their wealth and bhOgams even today thanks to the power of those auspicious glances of Sri DEvi.





3) Swamy Desikan describes the pitiable state of the accursed Indhran, the DevAs and their wives this way: “Saapa AakrAnthA: (overpowered with sadness from the curse of Sage DhurvAsa) sAvarOdhA: Sura IndhrA:” (the celebrated dEvAs along with their wives) arrived (agaman) in front of You seated on the chest of Your Lord. All of them saw You and prostrated before You and sought You as refuge (VishNu VakshasTalAm ThvAm aalOkya SaraNam agaman). You looked at the sad dEvAs with Your auspicious glances and blessed them to gain back all the three worlds that they had lost as a result of the sage's curse (Thvath KatAkshai: lakshitham idham thribhuvanam bhUya: laBdhvA). Due to the anugraha sakthi of Sri DEvi, the dEvAs enjoy imperishable Iswaryam of every kind (Sarva AakAra sTira samudhAyAm sampadham nirvisanthy) even today.

4) MahA Lakshmi is “AakAra Thraya Sampannai”. It is therefore natural that Her auspicious glances conferred on the dEvAs every kind of lasting wealth (sarva aakAra sTira samudhAyAm sampadham) to enjoy.

5) With Her ever-merciful heart, Sri DEvi removed the dhainyam (helplessness) of Indhran and restored his dhairyam and Iswaryam. Another poet described Sri DEvi's anugraham this way:

*“bheethi: prAdhurbhavathi mahathee SakthimathyA BhavathyA
KaarUNyArdhrE mrudhuni hrudhayE chinthithE hantha dhairyam “
--- Passage from the 23rd SIOkam of Lakshmi Sahasram*

Indhran had lost every thing and was filled with great fear (mahathee bheethi). It encircled him (prAdhurbhavathy). He stood before You full of power (Sakthimathy). Your soft heart full of compassion for the suffering children of Yours (BhavathyA: KaaruNyArdhrE mrudhuni hrudhayam) blessed Indhran to regain his lost wealth and endowed him with courage (dhairyam) to defeat his enemies.





SRI STHUTHI SLOKAM 15



ThirukkaNNapuram thAyAr

sadagopan.org

The 15th sLOkam is recited for the sustenance of the undiminishing wealth. This is one of the famous sLOkams of Sri Sthuthi praising the power of Sri DEvi's KaruNA Kataksham:

आर्तं त्राण व्रतिभिर् अमृता सार नीलाम्बुवाहैः
अम्भोजानाम् उषसि मिषताम् अन्तरङ्गैर् अपाङ्गैः ।
यस्यां यस्यां दिशि विहरते देवि दृष्टिस् त्वदीया
तस्यां तस्याम् अहम् अहमहमिकां तन्वते संपदोघाः ॥१५॥

*Aarta-thrANa vrathibhi: amritAsAra-neelAmbhuvAhai:
ambhOjAnAm ushasi mishatAm antarangair-apAngai:
yasyAm yasyAm diSi viharatE Devi! drushti: ThvadheeyA
tasyAm tasyAm ahamahamikaam tanvatE sampadhOghA:*





(Anvaya Kramam): Devi! Aartha thrANa vrathibhi:, amrutha AasAra neela ambhu vaahai:, ushasi mishathAm ambhOjAnAm antharangai:, apAngai:, yasyAm yasyAm diSi ThvadheeyA: dhrushti viharathE, tasyAm tasyAm sampadh OghA: ahamahamikAm tanvathE.

The key message of this sLOkam is: wherever the beautiful glances of MahA Lakshmi roam/rest, the flood of wealth showers in all those directions. The different kinds of wealth compete with each other to be there first.

Meaning according to Dr. M. NarasimhAchAry:

Oh Mother! All prosperities come and rushing, competing with each other as it were, in whichever direction your beautiful, nectarine, lotus-like glances turn.

Meaning according to Villivalam Sri Narayanachar Swamy:

Oh DEvi! Your glances are like the blossoming red lotus at dawn. They have vowed to protect the afflicted. They are like the blue clouds raining nectar. Whichever directions these auspicious glances fall, in all those directions, the flood of wealth competes with each other to be there first.

Additional observations on this sLOkam passages:

(1) Oh Devi! You are saluted as “MahA VibhUthyai nama:” (the possessor of indescribable Iswaryams), “KalyANa dhAyinyai nama:” (One who grants all kinds of auspiciousness). Your other name is “amrutha dhArA” (one who pours down Her nectrine anugrahams on Her devotees). You are saluted as “Aarathi Naasinyai nama:” (One who has vowed to destroy the sufferings of Your devotees). In consonance with the meaning of these Sahasra NaamAs of Yours, Your most beautiful glances trigger an outpouring of wealth, wherever they fall.

(2) Oh Divine Consort of our Lord! You are an “Aartha-thrANa Vrathy” and as such You are committed to wipe away the tears of Your suffering children. When Your beautiful glances fall on any one of these suffering people, it is like being drenched in the showers of nectar from a rain bearing cloud (amrutha AasAra neelAmBhuvAhairiva).

(3) the glances from those dayA-laden eyes are beautiful like the lotus flower (ambhOjAnAm) blossoming in the morning (ushasi mishathAm) and those glances have a close friendship (antharangai: apAngai:) to the Lotus flower.





4) Those compassionate glances of this Aartha thrANa vrathy roam in all directions to recognize the suffering children of Hers and in whichever directions those glances fall (yasyAm yasyAm diSi viharathy Devi dhroshti: ThvadheeyA), a miracle happens. That miracle is the competitive rushing of the different floods of wealth (SampadhOgA:), wherever Her glances have fallen (TasyAm tasyAm diSi sampadhOgA: ahamahamikAm tanvathE).

5) These different categories of wealth rush to be there first, where MahA Lakshmi's glances have fallen. “Naann munthy Neen munthy” (ahamahamikAm) is the pattern of the race among these wealths to fulfil the command of their Mistress.

May such wealth shower on this important AchArya Thirunakshathra Kaimkaryam with the intercession of SrI DEvi!



SRI STHUTHI SLOKAM 16



Seerkazhi maTTavizhkuzhali thAyAr

The 16th sLOkam is recited for the growth of one's wealth.

This is the famous sLOkam, when golden coins rained from the sky in front of PerumDEvi ThAyAr, when Swamy Desikan sought Sri DEvi's intervention to help a Brahmachari to acquire wealth to seek a bride and start gruhasthAsrama dharmam:

योगारम्भ त्वरित मनसो युष्मदैकान्त्य युक्तम्
धर्मं प्राप्तुं प्रथममिह ये धारयन्ते धनायाम् ।
तेषां भूमेर् धनपति गृहाद् अम्बरादम्बुधेर्वा
धारा निर्यान्त्यधिकम् अधिकं वाञ्छितानां वसूनाम् ॥ १६ ॥

*yOgArambha thvaritha manaso yushmadhaikAnthya-yuktam
dharmam prApthum praTamamiha yE dhArayanthE dhanAyAm
tEshAm bhoomEr-dhanapathi-grihAdh-amBarAd amBhudhErvaa
dhArA niryaAnthi adhikam adhikam vaanchithAnAm vasUnAm*



(Anvaya Kramam): iha yE yOga Aarambha thvaritha manasa:, yushmadh eikAnthya: yuktham dharmam prApthum praTamam dhanAyAm dharayanthE, tEshAm bhUmE: dhanapathy gruhAth amBharAth amBudhE: vaa vAnchithAnAm vasUnAm dhArA: adhikam adhikam niryAnthy.

iha = in this world

yE= those

yOga Aarambha= who wish to commence Yogic activities

thvaritha manasa: = with eagerness of mind,

Yushmadh = of You both

EikAnthya yuktham = with the quality of single mindedness dharmam prApthum = for performing dharmic activities like Yaagam,

praTamam = first (approach to)

danAyAm dhArayanthE = seek wealth

tEshAm = for them

BhUmE:vaa =from the Earth

dhanapathy gruhAth vaa = or from the palace of KubErA

amBharAth vaa = or from the sky

amBhudhE: vaa = or from the Ocean

vaanchithAnAm vasUnAm = the wealth desired by them

dhArA: the flow (of such wealth)

adhikam adhikam niryAnthy = grows more and more.

Meaning according to Dr. M.NarasimhAchAry:

Some people need wealth to start Karma yOga, which ultimately generates bhakthi towards You. For them, riches will stream out bounteously from the earth, from the house of KubErA, from the sky and from the Ocean.

Meaning according to Villivalam Sri Narayanachar Swamy:

For those who wish to engage in bhakthi yOga and want to follow angams of ParamaikAnthy dharmams with the help of some wealth, the needed wealth will flow like flood from the earth as a treasure or from KubhErA's house or from the sky or from the ocean.





Additional observations on this sLOkam passages:

Oh Sri DEvi! Some ParamaikAnthiS want to practise Bhakthi yOgam rapidly for gaining Moksham as a Phalan. They have to complete first the angams of Karma and Jn~Ana yOgams in pursuit of Bhakthi yOgam. Further, they have to observe VarNASrama dharmams. They have to perform yaagams, which will need a lot of wealth to carry it out. Therefore, they wish to acquire some wealth. Being ParamaikAnthiS, they will not ask for wealth form any other dEVathAs. They will only approach You both (MahA Lakshmi and Her Divine consort). For these ParamaikAnthiS, Your anugrahams result in the accumulation of desired wealth in huge quantities. They come from anywhere and everywhere. One cannot anticipate where those floods of wealth will reach them. It can be from the earth as a hidden treasure; it can be from the house of KubhErA; it can be from the sky or from the ocean.

sadagopan.org





SRI STHUTHI SLOKAM 17



KuzhaikkAdhuvalli & ThiruppErai nAchchiyAr

The 17th sLOkam is recited for attaining high positions in one's life:

श्रेयस् कामाः कमल निलये चित्रमाम्नायवाचां
चूडा पीडं तव पद युगं चेतसा धारयन्तः ।
छत्रच्छाया सुभग शिरसश् चामर स्मेर पार्श्वाः
श्लाघा शब्द श्रवण मुदिताः स्रग्विणः सञ्चरन्ति ॥ १७ ॥

*srEyas-kAmA: KamalanilayE chithramAamnyavaachAm
chooDApeeDam Tava padhayugam chEtasA dhArayantha:
chathracchAyA subhaga sirasa: chAmara-smEra-pArsvA:
sLAgA sabdha SravaNa mudhithA: sragviNa: sancharanthy*





Word by word Meaning:

Kamala NilayE! = Oh Lakshmi with your abode in the golden Lotus!

SrEyas-kAmA: = those who desire grand managaLams

chEthasA dhArayanthy = adorn In their hearts

Tava Padha Yugam = Your sacred feet,

chithram chUDA PeeDam = which serves as the mysterious alankAram

AmnAya VaachAm = for the Vedic Speech.

They roam around the world with royal insignia as a result.

chathra chAyA = under the shade of (the royal white) umbrella

subhaaga sirasA = with proud heads

chAmara smEra paarSvA = with fans wafting on both sides

sragviNa: = with the decorations of (fragrant) flower garlands

slAga sabdha mudhithA: = pleased with the hearing of eulogies about them

sancharanthy = they roam the universe (as blessed chEtanams).

Meaning according to Dr. M.NarasimhAchAry:

Those who carry Your lotus feet in their hearts will virtually become emperors on this earth, with all prosperity at their command.

Meaning according to Villivalam Sri Narayanachar Swamy:

Your sacred feet are wondrous head alankAram for the VedAs. Those who are blessed to hold those sacred feet in their heart for conferral of auspiciousness from early times will have the anugraham of rulership later over the universe with the symbols of royalty: white umbrella, the chamara service and eulogies from the people. They will travel on the streets of their kingdom with a happy state of mind and with garlands of flowers around their shoulders.





Additional observations on this sLOkam passages:

The VedAs place Your sacred feet as head jewellery for themselves to bring them auspiciousness. Those who wish to be rulers or Emperors or grand Lords in this universe place Your sacred feet noted for the fragrance of VedAs and meditate on them. You become pleased with their devotion and grant them the positions that they desire. They now sit on a throne under a single white umbrella befitting their rank as yEka ChakrAdhipathi. Servants wave the chamarams on their sides. They adorn beautiful flower garlands. They move around the world in a state of joy listening to the eulogies by their subjects and vassals. All of these glories are a direct result of Your anugraha sakthi!



SRI STHUTHI SLOKAM 18



ThiruppErnagar kamalAdEvi thAyAr

The 18th sLOkam is recited for control over one's roaming Mind (sanchala Manas) for gaining the Moksha sukhham:

ऊरीकर्तुं कुशलम् अखिलं जेतुमादीनरातीन्
दूरी कर्तुं दुरितनिवहं त्यक्तुम् आद्यामविद्याम् ।
अम्ब स्तम्बावधिक जनन ग्राम सीमान्त रेखाम्
आलम्बन्ते विमल मनसो विष्णुकान्ते दयां ते ॥ १८ ॥

*Ureekarthum kusalam akhilam jEthum-aadheen-arAtheen
dhUriarthum duritha nivaham thyakthum AadhyAm-avidhyAm
AmBha stamBhAvadhika janana grAma seemAntharEkham
AalamBhanthE vimala-manasO VishNukAnthE DayAm tE*



The key passage of this sLOkam is: “Vimala Manasa: tE DayAm aalamBhanthE” Those with blemishless minds hold on to Your DayA as their supporting staff in their life's journey.

Word by word Meaning:

AmBha! = Oh Mother of the Universe!

VishNu KaanthE! = Oh dear consort of VishNu!

Vimala Manasa: = Those with a pure heart

akhilam kusalam Ureekarthum = for acquisition of all auspiciousness

Aadheen arAdheen jEthum = for winning victory over old enemies (desire, anger et al)

dhuritha nivaham dhUreekarthum = for chasing away the assembly of accumulated sins.

AadhyAm avidhyAm thyakthum = for banishing the ancient nescience (avidhyA) and for gaining all these boons,

tE dayAm AalamBanthE = they hold on to Your Daya as their supporting staff

tE DayA = Your compassion forms the boundary for all on this side of your DayA

sthamBha avadhika janana grAma seemAntharEkham = chEtanAchEtanam from the trivial blade of grass to the mighty Brahma and the assembly of entities in between Brahma are the beneficiaries of Your DayA. It is for all of them.

Meaning according to Dr. M.NarasimhAchAry:

Men of pure mind will resort to Your grace, which alone can make them conquer the inner enemies, remove sins, ignorance and rebirth.

Meaning according to Villivalam Sri Narayanachar Swamy:

Oh Lakshmi dear to our Father! Oh Mother of the Universe! Those with pure minds derive their strengths during their dEha yAthras by holding on to Your incomparable DayA to (1) gain all auspiciousness (2) win over their ancient enemies of Kaamam and KrOdham (c) destroy their sins and (d) banishing their nescience. Your divine compassion is the boundary for all lines of chEtanams from the blade of grass to the mighty dEvAs.





Additional observations on this sLOkam passages:

Oh DayA DEvi! If we consider the jeeva Raasis from the tiny blade of grass to the mighty Brahma dEvan as the boundary lines, Your divine dayA shows the land beyond that line (demarcator). Those who have been beneficiaries of Your divine grace through the performance of an appropriate UpAyam, cross the ocean of SamsAram and land in Moksha SaamrAjjam.





SRI STHUTHI SLOKAM 19



Thirupputkuzhi maragathavalli thAyAr

sadagopan.org

The 19th sLOkam is recited for developing attachment to DharmAnushtAnam (Observance of KarmAs recommended by the Sruthis and Smruthis without violations):

जाता काङ्क्षा जननि युवयोर् एक सेवाधि कारे
माया लीढं विभवम् अखिलं मन्य मानास् तृणाय ।
प्रीत्यै विष्णोस्तव च कट्टतिनः प्रीतिमन्तो भजन्ते
वेलाभङ्गः प्रशमनफलं वैदिकं धर्मसेतुम् ॥ १९ ॥

*JaathAkAnkshA Janani YuvayOr yEkasEvAdhikArE
mAyAleeDam vibhavam akhilam manyamAnas-thruNAya
preethyai VishNOS-Tava cha kruthina: preethimanthO bhajanthE
vElAbhanga praSamana phalam Vaidhikam dharma sEthum*





The key passage of this sIOkam is: “Kruthina: Tava VishNO: cha preethyai Vaidhikam dharma sEthem preethimantha: bhajanthE” (The PuNyasaalis protect the dam of Vaidhika dharmam with joy for pleasing You and Your Lord).

Word by word Meaning:

Janani! = Oh Mother!

kruthina: = the righteous (PuNyasaalis)

Jaatha AakAnkshaa: = desirous of

YuvayO: yEka sEvA adhikArE = performing Kaimkaryam to both of You together and receiving the phalans from such kaimkaryams,

MaayAleeDam akhilam vibhavam = consider the entire wealth of this universe associated with prakruthy

thruNaya manyamAnA: = as trivial in value such as a blade of grass.

Tava VishNu cha preethyai = for the exclusive pleasure of Yourself and Your Lord (they engage in these kaimkaryams and nithya karmAs).

vEIA bhanga praSamana phalam = (they perform these kaimkaryams) without violating the rules of Bhagavath Saasthrams

Vaidhikam dharma sEthem preethimantha: bhajanthE = They perform these karmAs sanctioned by the VedAs and protect the dam of ancient dharmam with happiness (affection).

Meaning according to Dr. M.NarasimhAchAry:

Blessed are the persons, who serve You both, considering all material wealth equal to a blade of grass. They adopt the vedic duties with no deviation and thus make you both happy.

Meaning according to Villivalam Sri Narayanachar Swamy:

Oh Mother of the Universe! Those blessed ones, who wish to perform Kaimkaryams to You in unison with Your divine consort discard the material wealth of this world and engage in practise of Vaidhika karmAs for pleasing You both. They perform these kaimkaryams with the resolution that they should not swerve away from these ancient commands of Your Lord ordained in His Bhagavath Saasthrams.





Additional observations on this sLOkam passages:

For those virtuous ones, who have performed SaraNagathy to both of You, desire arises in them to serve You both together. Propelled by that desire (Kaimkarya ruchi), they consider all the perishable wealth of this world as worthless. The Phalan sought by their selfless kaimkaryams is the realization of Your pleasure over their kaimkarya prApthi. Such nishkAma kaimkaryams (with Saathvika thyAgams) observed as Vaidhika dharmams stand like a strong dam to hold the boundaries of Bhagavath Saasthrams.



SRI STHUTHI SLOKAM 20



ThirunaRaiyUr VanjuLavalli thAyAr

The 20th slokam is recited for being blessed with Moksha Sukham:

सेवे देवि त्रिदश महिला मौलि मालार्चितं ते
सिद्धि क्षेत्रं शमित विपदां संपदां पाद पद्मम् ।
यस्मिन् नीषन् नमित शिरसो यापयित्वा शरीरं
वर्तिष्यन्ते वितमसि पदे वासुदेवस्य धन्याः ॥ २० ॥

*sEvE Devi thridaSa mahiLA mouLi mAIArchitham tE
siddhi kshEthram Samitha vipathAm sampadhAm pAdhapadhmam
yasmin yeeshan namitha SirasO yApayithvA Sareeram
varthishyanthE vithamasi padhE VaasudEvasya dhanyaA:*



The key passage if this sLOkam is: “Yasmin yeeshath namitha Sirasa: dhanyaA: Sareeram yaapayithvA VaasudEvasya PadhE VarthishyanthE” (Oh SrI Devi! Those who have performed SaraNagathy at Your sacred feet are the most fortunate. After the dissolution of their physical body, they reach Sri Vaikuntam of Your Lord).

Word by word Meaning:

Devi! = Oh SrI Devi!

thridaSa mahiLA mouLi mAIA architham = (Your feet) are worshipped with the flower garlands adorned on the heads of the wives of the dEvAs

Samitha VipadhAm siddhi kshEthram tE Paadha padhmam sEvE = Your lotus feet are the crop yielding ground for removing dangers and conferring Iswaryams. adiyEn prostrates before them.

Yasmin Yeeshath namitha SiraSa: dhanyaA: = in front of those sacred Thiruvadis of Yours, the puNyAsAlis who have performed their SaraNagathys stand with their heads bent in devotion

Sareeram yApayithvA = and after gaining release from their physical body at the end of their earthly lives

VaasudEvasya vitamasi padhE varthishyanthE = these PuNyAsAlis reside at the Supreme abode of Para VasudEvan (SrI Vaikuntam).

Meaning according to Dr. M.NarasimhAchAry:

Oh Divine Mother! I wait upon Your lotus feet. They are the source of all welfare. The lucky ones, who just bend a little before these feet will live in the abode of Lord VaasudEvA, which is free from the impact of material nature.

Meaning according to Villivalam Sri Narayanachar Swamy:

Oh the DEvi of the DevadEvan! adiyEn prostrates before Your sacred feet which are worshipped by the Deva sthrees with garlands adorned on their heads; Your sacred feet are the growing ground for all types of wealth. Even those, who bend before them with nama ukthi become blessed ones and they reach Your Lord's Parama padham at the end of their lives on this earth.





Additional observations on this sLOkam passages:

Oh Periya PirAtti (MahA DEvi of Kaanchipuram)! When the dEva sthrees adorned with flower garlands on their beautiful hair prostrate before Your sacred feet, the flowers from those garlands serve as pushpa varshams for Your worship. That is like archana performed by them to Your sacred feet.

Those sacred feet yields “Bhava sAgara antha: avasAdham yEyushAm abhayAya bhAthi” according to a passage from Lakshmi Sahasram. Your sacred feet, NaamAs and Your MangaLa ThirumEni shine to remove the fear of SamsAram. They destroy the light of amangaLams (“aSubha dheepthim hruth”). With their golden lustre, they steal the heart of the worshippers (SuvarNa nibhayA prabhayA manOramam bhAthi). In Tamil, the power of those sacred feet and Her NaamAs has been described as: “MangaLangaL mangAmal manna vaikkum”. You are the “SrEya: Saadhana dEvathA” (The PumpradhAnEswari, who is the UpAyam for SrEyas). Your sacred feet are like the wish-granting KaamadhEnu. They chase away all samsAric sorrows (nirAkrutha vyasanE Tava dhivya charaNAravindham).

The author of Lakshmi Sahasram reminds us of the power of Her sacred NaamAs. His comments apply to the power of Her sacred Thiruvadi as well: “Aamushmikam Saasvatham eihikam vaa kim naama phalam ThvannAma na dhatthE?” (What type of Phalan -- here on earth, at the other world or any other Phalan--can they not give?).





SRI STHUTHI SLOKAM 21



Vaduvur SithAdEvi thAyAr

sadagopan.org

The 21st slokam is recited for curing all physical and mental diseases through the power of PirAtti's nectarine KaDAkshams:

सानुप्रास प्रकटित दयैः सान्द्र वात्सल्य दिग्धैः
अम्ब स्निग्धैर् अमृत लहरी लब्ध सब्रह्मचर्यैः ।
ङ्गर्मे तापत्रय विरचिते गाढ तप्तं क्षणं माम्
आकिञ्चन्य ग्लपित मनट्टैर् आद्रयेथाः कटाक्षैः ॥ २१ ॥

*SaanuprAsa-prakaDitha-dayai: saandhra-Vaathsalya-dhigdhai:
AmBha! snigdhair amruthalaharee-labdha-saBrahmacharyai:
gharmE taapathraya-virachithE gADataptham kshaNam maamm
Aakinchanya-glapitham anagair AardhrayETA: kaDakshai:*





The key passage of this sLOkam is: “amrutha-laharee kaDAkshai: Aakinchanya glapitham maamm kshaNam AardhrEyaTA:” (Oh Mother! With Your glances laden with the flow of life-giving nectar, please cool this defenseless one suffering from the scorching samsAric taapams).

Meaning according to Professor M.Narasimhachary:

Mother! adiyEn is scorched by the summer (heat) of the three afflictions. Kindly cool me with Your gracious, benign, nectarine side glances.

Meaning according to Villivalam Sri Narayanachar Swamy:

Oh My Mother! adiyEn is suffering intensely from the fierce heat of the three afflictions (Taapams) and they are shrivelling me up. May Thou with Your side-glances -- that are like a flood of rejuvenating nectar-- cool me for a second. May those blemishless, cooling and dayaa-laden glances of Yours restore me from my state of suffering from the AdhyAthmika, Aadhibhoudhika and Aadhidhaivatham taapams!

Additional observations on this sLOkam passages:

Those compassionate side-glances of Yours are not some phenomenon that happens once in a great while and then are turned off. On the contrary, those Dayaa-laden glances fall on the suffering devotees ever so frequently (Saanupraasa prakaDitha dayaa). They are full of deep affection (saandhra vaathsalya dhigdhai:); those side-glances display friendship (Snigdhai: sahitham); they destroy the sins of those on whom they fall (anagai:); they have close relationship to the flood of nectar (amrutha laharee labdha saBrahmacharyai:). Such celebrated KaDakshams are the cure for banishing the heat of the three tApams. For adiyEn suffering from exposure to these tApa thrayams, Your kaDakshams will have the power of a restoring balm. Oh Mother! adiyEn prays for Your rejuvenating glances to fall on me even for the duration of a second to save me from these unbearable sufferings.

Three tApams:

1. AadhyAthmikanm: These deal with the diseases pertaining to the body (Head ache, flu et al) and the mind (kaamam, krOdham, bhayam et al).
2. AadhiBhoudhikam: These are dangers arising from animals, birds and humans.
3. Aadhidhaivikam: Dangers from calamities caused by nature (thunder storm, hurricane, Earth Quake et al).





Swamy Desikan's Appeal:

Ambha! adiyEn is suffering in this unbearable heat of the tApa thrayams (tApa thraya virachithE gharmE gADa taptham Maam). AdiyEn has no other recourse (Aakinchanyam) than You. AdiyEn has shrivelled up from these sufferings (glapitham Maamm). Please cool adiyEn from this insufferable wave of flames even for a second by casting Your side glances on me (glapitham Maamm kshaNam AardhrEyathA:).

sadagopan.org



SRI STHUTHI SLOKAM 22



Yadhugiri nAchchiyAr- mElkOTe

The 22nd slokam is recited for removal of fear from Samsaram and growth of Bhagavath Bhakthi:

संपद्यन्ते भव भय तमी भानवस् त्वत् प्रसादात्
भावाः सर्वे भगवति हरौ भक्तिमुद्वेलयन्तः ।
याचे किं त्वाम् अहमिह यतः शीतलोदारशीला
भूयो भूयो दिशसि महतां मङ्गलानां प्रबन्धान् ॥ २२ ॥

*sampadhyanthE bhava bhaya tamee bhAnava:Thvath prasAdhAth
bhAvA: sarvE Bhagavathy Harou bhakthimudhvElayantha:
yaachE kim ThvAm ahamiha yatha: SeethaLOdhAraseelA
bhUyO bhUyO diaSasi mahathAm MangaLAnAm praBhandhAn*



The key passage of this sOkam is: “aham ThvAm kim yaachE? Tava SeethaLa udhAra seelA kaDaakshA: mahathAm MangaLAnAm prabhandhAn bhUya: bhUya: disathi” (Oh Mother ! What boon can I ask of You? None; Because Your cool and generous side glances confer on whoever it falls upon great rows of auspiciousness frequently).

Word by word Meaning:

Bhagavathy = Oh Devi with six primary guNams like BhagavAn!

bhava bhaya tamee = for the night (tamee) of terror linked to the fear of SamsAram

bhanava: sarvE bhAvA : = our states of mind acting like the many Sooryans in all their states banish that dark SamsAric night due to Your anugraha sakthi

Thvath PrasAdhAth Harou bhakthim udhvElayantha: sampadhyanthE = and they generate also immense bhakthi for Your Lord as a result of Your anugraham.

aham ThvAm iha kim yaachE? = now, what can I seek further as a boon from You? Nothing else remains to be asked. I cannot think of any.

yatha: = because

SeethaLa udhAra seelA ThvAm = You with Your cool and generous nature (grant)

MahathAm = very big

mangaLAnAm prabhandhAn = rows of MangaLams

bhUya: bhUya: diSasi = You confer on us time and time again.

Meaning according to Dr. M.NarasimhAchAry:

Adorable One! By Your grace, all my thoughts are only enhancing my loving devotion towards Lord Hari. You are always showering welfare on me. So, what more shall I ask for?

Meaning according to Villivalam Sri Narayanachar Swamy:

Oh Bhagavathy! for us now, the welcome state of mind, wherein the fear about the samsAram has been destroyed through Your grace just as the dark night is chased away by the illumining rays of the rising Sun.





Thanks to that grace of Yours, our thoughts have become auspicious and You have stimulated Bhakthi towards Your Lord. Over and above these two blessings, what is there for me to ask of You? There is none that I could think of as additional boons to request. Out of Your abundant compassion and generosity, You are showering waves and waves of MangaLams on adiyEn.

Additional observations on this sLOkam passages:

Oh Mother! You are Sarvajn~yai (Omniscient). You know even before we can identify what we need; You already shower those boons on us. You are saluted by Your Sahasra Naamams as “Svasthi karyai nama:” (One who showers auspiciousness of every kind) and “Raajya Lakshmyai nama:” and “dhana Lakshmyai nama:” You bless Your devotees with great kingdoms on this earth and immense wealth of other kinds. Your Sathya Sankalpam (unfailing resolve) and ParamAptha svaroopam (supreme friendship to Your devotees) makes You recognized as “Sarva Paalini” (protector of All), Sarva DhAyini (grantor of all boons), ParAsakthi (Omnipotent force) and “Kali Kalmasha naasini” (one who destroys the Kali dhOshams).

Your concern for us and looking into our Yoga-KshEmam leads to Your Sahasra Naamam of “Yoga-KshEma vahAyai nama:”. Sitting on Your auspicious seat (Bhadra peetam), You shower on us Your “MahA VibhUthi” (great Iswaryam) and appear before us (agratha: sTithAyai nama:) with Your beautiful roopam (Soumya roopa vyavasTithAyai nama:).

Sarva MangaLa MaangalyE! Sarva IOka Priyankari! Bhava bhanga apahAriNee!
BhOga PriyE! BhOgavathy! Sarva lakshaNa lakshaNyE! NaarAyaNee!

SraddhE! MEdhE! IndhirA! VaaNee! SubhadhrA! Kaama dhuhE! Suvimalaa!
Bhaktha VathsalaE! SucharithrE! Sthuthi PriyE! SivE!

Kaama varshaNee! LalanthikE! Sama darSinee! Sarva ManthrAthmikE! Sarva
YanthrAthmikE! Sarva TanthrAthmikE! SarvathO bhadre!

Loka dhAriNi! VishNu dhurgE! PuNya NilayE! MangaLa dEvathE!

---- ithyAlapantham Maamm anisam paripaalaya!

(Oh Mother! Please protect me, who is repeating these sahasra Naamams of Yours, always! Remove adiyEn's SamsAra Bheethi! Grow Bhakthi for Your Lord!).





SRI STHUTHI SLOKAM 23



Madhyarangam RanganAyaki thAyAr

sadagopan.org

The 23rd sLOkam is recited for being blessed with Kaimkarya PrApthi (realization of Service) to the Divine Couple:

माता देवि त्वमसि भगवान् वासुदेवः पिता मे
जातः सोऽहं जननि युवयोर् एक लक्ष्यं दयायाः ।
दत्तो युष्मत् परिजनतया देशिकैरप्यतस्त्वं
किं ते भूयः प्रियमिति किल स्मेर वक्त्रा विभासि ॥२३॥

*MaathA DEvi! Thvmasi BhagavAn VaasudEva: PithA mE
Jaatha: sOaham Janani yuvayO: yEka-lakshyam dayAyA:
dhatthO yushmath parijanatayA Desikair-api ata: Thvam
Kim tE BhUya: priyamithi kila smEravakthrA vibhAsi*





The key passage of this sIOkam is: “Aham YuvayO: DayaayA: yEkalakshyam Jaatha:” (Oh Sri Devi! adiyEn has become the target (key object) of both of Your Dayaa”. Swamy Desikan exults here over the many anugrahams received from the Dhivya Dampathis.

Word by word Meaning:

Devi Thvam mE MaathA asi = Oh PirAtti! You are my Mother.

BhagavAn VaasudEva: PithA asi = EmperumAn with all auspicious gunams is my Father.

Janani ! Sa: aham yuvayO: DayaayA: yEkalakshyam jaatha: = Oh Mother! Myself with You both as my parents has become the key object of both of Your DayA.

Desikairapi Yushmath parijanatayA dhattha: = adiyEn has also been presented by my AchAryans as Your Daasa bhUthan / servant (That is another blessing).

atha = therefore

BhUya: tE priyam kim? = (You seem to be asking) what else would you wish to have?

ithi kila smEra vakthrA Thvam vibhAsi = SrI Devi ! It appears as though You are asking me with a smile on Your face as to what other boons I wish to have.

Meaning according to Dr. M.NarasimhAchAry:

You are my Mother and Lord VaasudEva is my Father. I am the sole object of the compassion of both of You. I was entrusted by my AchAryans to both of You as Your servant. Oh Sri Devi! You seem to be asking me with a shining, smiling face: “What other favours do You want?”.

Meaning according to Villivalam Sri Narayanachar Swamy:

Divine Consort of the Lord! You are my Mother. EmperumAn VaasudEvan is my Father. I am the one, who was born as Your son as a result of both of Your Dayaa. Further, my AchAryans have presented me as Your daasan (Parijanam / servant) to You. Therefore, You seem to have a smiling face with the query: “What else is there for Me to grant You as additional boons?”





Additional observations on this sLOkam passages:

Oh PirAtti! Through Your compassionate nature of overlooking adiyEn's trespasses, You serve as my Mother. Your Lord, who has the intention of correcting me for all my trespasses, stands in the role of my Father. As a result, I have become the key object of both of Your dayaa as You take on the role of my Father and Mother. Thanks to Your grace, adiyEn is blessed to have noble AchAryans. They in turn presented me as Your servant to perform kaimkaryams for You. Oh Mother! When adiyEn looks at Your smiling face, it appears to me that You are asking me the question: Are You contented? What else can I do for you?”. AdiyEn is indeed blessed to have all these soubhAgyams.



SRI STHUTHI SLOKAM 24



ThirukkUDal Madhuravalli thAyAr

The 24th sLOkam (DhyAna sLokam) is recited for gaining all types of desired Phalans from Sri Devi:

कल्याणानाम् अविकल निधिः काऽपि कारुण्य सीमा
नित्यामोदा निगम वचसां मौलि मन्दार माला ।
संपद् दिव्या मधु विजयिनः सन्निधत्तां सदा मे
सैषा देवी सकल भुवन प्रार्थना कामधेनुः ॥ २४ ॥

*KalyANAnAm avikala-nidhi: kaapi KaaruNya seemA
nithyAmOdha nigamavachasAm mouLi mandhAra maalaa
sampath dhivyA MadhuvijayinO sannidhatthAm sadhA mE
saishA dEvee sakala bhuvana prArTanA KaamadhEnu:*



The key passage of this sLOkam is: “Saa yEshaa Devi sadhaa mE sannidhatthAm” (May this VilakshaNa Moorthy of such noble attributes reside in my heart lotus and thus appear before me always!).

Word by word Meaning:

KalyANAnAm avikala nidhi: = She is the eternal abode of all MangaLams. These MangaLams do not ever dry up. It is a perrineal spring.

KaaruNya seemaa = She is the boundary of KaruNai (Dayaa/anukampaa).

Nithya AamOdhA = for the forever fragrant

nigama vachasAm = Veda vaaks,

mouLi MandhAra maalA = She is the MandhAra garland on their (Vedaa's) crown.

Madhu vijayina: dhivyA sampath = She is the lofty wealth of the Lord, who is the destroyer of the asuran, Madhu .

Sakala bhuvana PrArTanA KaamadhEnu: = She is the boon-granting KaamadhEnu responding to the pleas for anugraham from all the beings of the world.

Kaa api sa yEshA dEvee Sadha mE sannidhatthAm = May this PirAtti of such celebrated vaibhavams reside always in my heart lotus!

Meaning according to Dr. M. NarasimhAchAry:

May Goddess Lakshmi, the infinite source of all auspicious things, the ultimate abode of compassion, One who is glorified in the VedAs, the divine consort of Lord VishNu, and the unique benefactor for all the worlds, always manifest before me!

Meaning according to Villivalam Sri Narayanachar Swamy:

Sri Devi is the undiminishing and eternal abode of all MangaLams. She is treasure house of Compassion (KaaruNyam) and the boundary for the same. She is the MandhAra maalai for the head of VedAs known for their eternal fragrance. She is the precious wealth of the Lord, who destroyed the asuran with the name of Madhu. She is the wish-granting KaamadhEnu responding to the prayers of the people of the world. May the PirAtti of such unique attributes be present inside me always!

Additional observations on this sLOkam passages:

To enjoy further the Vaibhavams of Sri Devi, one has to study the 1018 sLOkams of Lakshmi Sahasram, which is organized as 25 Sthapakams.



SRI STHUTHI SLOKAM 25



Ahobilam Senchulakshmi thAyAr

The 25th sIOkam is the Phala Sruthi sIOkam for Sri Sthuthi:

उपचित गुरु भक्तेर् उत्थितं वेदृटेशात्
कलि कलुष निवृत्त्यै कल्पमानं प्रजानाम् ।
सरसिज निलयायाः स्तोत्रम् एतत् पठन्तः
सकल कुशल सीमाः सार्व भौमा भवन्ति ॥ २५ ॥

*upachitha GurubhakthE: utthiTam VenkatEsAth
Kali kalusha nivruthyai kalpamAnam prajAnAm
sarasija nilayAyA: sthOthramEthath paDantha:
sakala-kusala-seemA sArvabhoumA bhavanthy*



The key passage if this sLOkam is: “Sarasija nilayA: yEthath sthOthram paDantha: sakala kusala seemA sArvabhoumA: bhavanthy” (Those who read this hymn on Periya PirAtti with Her abode on the (golden) lotus flower will reach the boundaries of all MangaLams and become Emperors of this earth).

Word by word Meaning:

upachitha = fully grown

Guru bhakthE: = with the huge bhakthi (for Sri Devi)

VenkatEsAth utthiTam = that (the sthuthi) which arose from VenkatEsa Kavi

prajAnAm = for the People (samsAris)

kali kalusha = the dhOshams associated with life in Kali yugam (The AarbhAttams / kOIAhalams / attavArams of Kali Purushan)

nivruthyai = for removal of (these Kali kalmashams/blemishes)

KalpamAnam Sarasija nilayAyA: = (this sthuthi) fit for SrI Devi seated on on an appropriate (golden) Lotus flower as Her abode

yEthath sthOthram paDantha: = those who read/recite this hymn on SrI Devi

sakala kusala seemA bhavanthy = they will become possessors of the limits of all MangaLams on this earth.

sArvabhoumA: bhavanthy = They gain all Mangalams through the performance of Prapatthi to Her and thereafter cross the boundary of earthly MangaLams to enjoy the nithya MangaLam of Moksha Sukham in Sri Vaikuntam.

Meaning according to Dr.NarasimhAchAry Swamy:

VenkatEsA out of intense devotion composed this hymn on MahA Lakshmi, which can remove the evils of the Kali age. Those who recite this hymn will become emperors and enjoy unlimited all round welfare.

Meaning according to Villivalam Sri Narayanachar Swamy:

Arising from VenkatEsa Kavi filled with lofty bhakthi, this hymn with the power to dispel the ill effects of Kali yugam from people will confer the utmost among MangaLams and make them rulers of the earth ultimately.





Additional observations on this sLOkam passages:

“Guru bhakthi” here refers not to AchArya bhakthi but to a big (lofty) bhakthi of the VenkatEsa Kavi for Sri Devi. “VenkatEsa Kavi “ is the Kavi Simham, Swamy Desikan, the GhantAvathAram of Lord VenkatEsa of Thirumalai (Saptha Giri). In the yugam of Kali, when the cow of dharmam stands on one leg awkwardly and the achAram /anushtAnams decrease rapidly, there are lot of sorrows (Kali kalusham). Those agitations / perturbations of the mind can be removed however by the recitation of Sri Sthuthi with Bhakthi (Kali kalusha nivruthyai paDanthi). The dear consort of the Lord seated on Her abode of red lotus (MahA Lakshmi) banishes the Kali dhOsham of Her devotees and blesses them with the most supreme MangaLams, accepts their SaraNagathy and ensures that these BhakthAs enjoy ParipoorNa BrahmAnandham at Sri Vaikuntam through nithya, niravadhya Kainkarkayams to Her and Her Lord.

कवितार्किक सिंहाय कल्याणगुणशालिने ।
श्रीमते वेदट्टेशाय वेदान्तगुरवे नमः ॥

*KavithArkika simhAya KalyANa guNasaalinE
SrImathE VenkatEsAya VedAnthA GuravE nama:*

SrImath Azhagiya Singar ThiruvadigaLE SaraNam,

Daasan,
Oppiliappan Koil VaradAchAri Sadagopan



sadagopan.org

