

Sri LakshmiArAyaNa stotram

(Composed by vaikuNTha vAsi Sri u.Ve. sevA Swamy)



Annotated Commentaries In English

By

Sri nrsimha sevA rasikan

Sri vedanta deSika padmAbuja sevA rasikar

Oppiliappan Koil Sri VaradAcAri SaThakopan

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Cover image of ArasAnipAlai SrI LakshInArAyaNa perumAL mUlavar and utsavar

Courtesy of

ArasAnipAlai SrI Rajagopalan Swami, ArasAnipAlai Thattai SrI Sampath swAmi

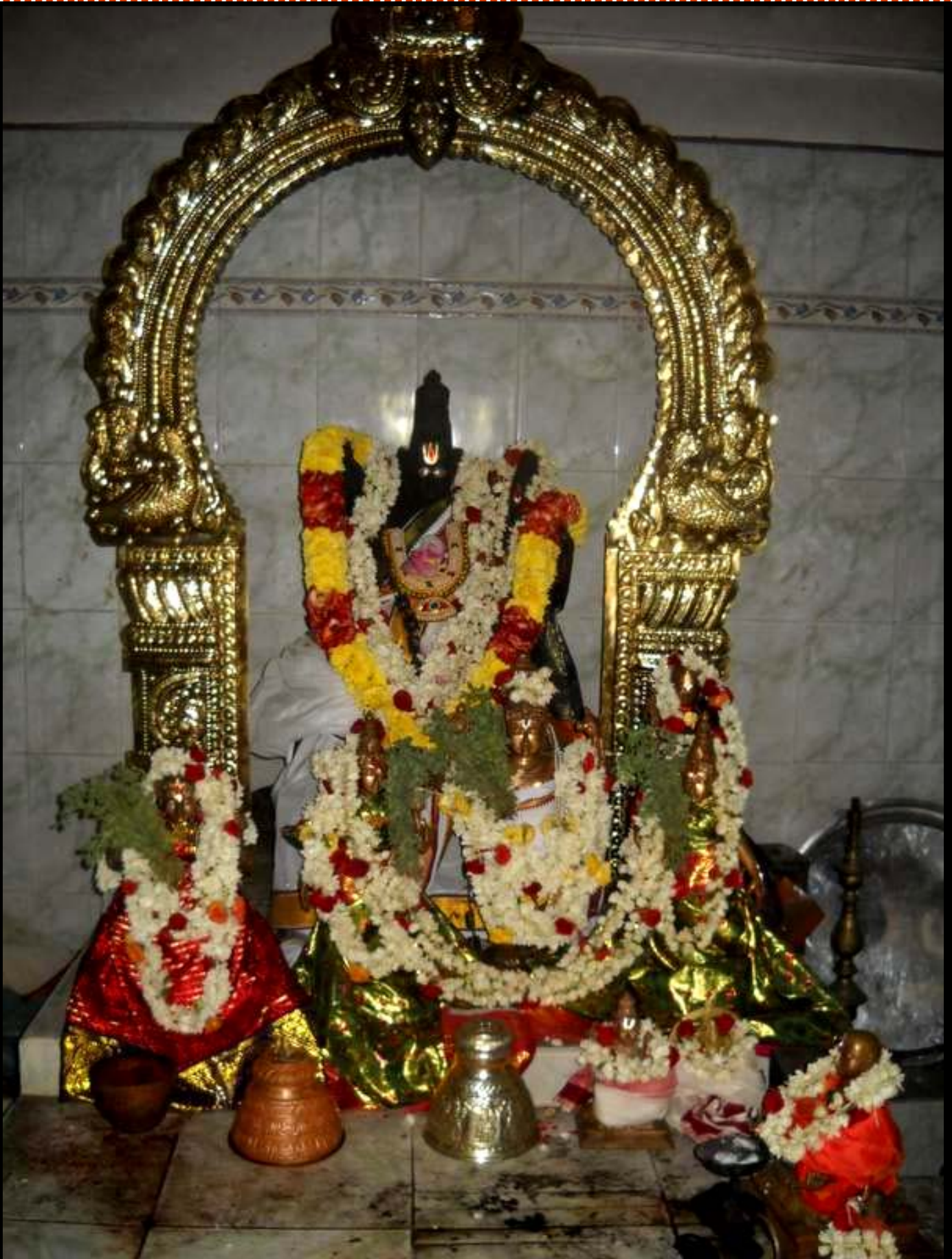
<http://groups.yahoo.com/group/arasanipalai/>

and

www.anudinam.org

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SrI LkshmiArayana perumAL MULavar and utsavar - arasaNipAlai

Thanks: <http://groups.yahoo.com/group/arasanipalai/>

॥ श्रीः ॥

श्री सेवा स्वामिनः अनुगृहीतेन

श्रीलक्ष्मीनारायणस्तोत्रम्

SrI lakshmi nArAyaNa stotram

(Composed by SrI sevA Swamy)



Introduction:

We will visit the srotria village of ArasANipAlai, where SrI Lakshmi nArAyaNa perumAL blesses us with MahA Lakshmi seated on His left lap. ArasANipAlai is one of the 18 Vaidika agrahArams situated between the two rivers, PaalARu and SeyyAr. Dusi MaamaNDUr and Nallur are two of such agrahArams besides ArasANipAlai in this region. Many yajñams have been conducted at the Nallur and ArasANipAlai agrahArams by the descendants of KiDaambi AcchAn (PraNatArtiharar) who performed MaDappaLLi kaimkaryam for AcArya RaamAnuja (1017-1137 CE). He was one of the greatest AcAryAs with direct links to AcArya RaamAnuja. It is KiDaambi AcchAn, who travelled to SaaradA pITham (SarasvatI pITham) in Kashmir at the request of his AcAryan to present his AcAryan's commentary on Brahma sUtrams to SaaradA devi. The Goddess was so pleased with the great commentary (BhAshyam) of AcArya RaamAnuja that She named this BhAshyam as "SrI BhAshyam" to show how pleased She was with the authentic and scholarly commentary on Brahma sUtrams.

KiDaambi AcchAn's vamSam is linked to Atreya gotram; the AcAryan of Swamy Desikan (1268-1369 CE) is SrI AppuLLAr, who arose from that same KiDaambi AcchAn vamSam. After Swamy Desikan's time, SrI Atreya Kacchi KiDaambi ArasANipAlai VenkaTadhvari Kavi was born in ArasANipAlai (1590-1660 CE) and is the celebrated author of many poetic works (viz.), SrI Lakshmi sahasram (alamelumanga series at sadagopan.org), viSvadarSa campu, Raaghava YaadavIyam (42nd e-book in the Ahobilavalli series, <http://www.sadagopan.org>, et al).

SrI Atreya SrinivAsarAghavAchAr Swamy is a descendant of the ArasANipAlai VenkaTadhvari vamSam and was a great admirer of the SrI sUktis of Swamy Desikan. Because of his many kaimkaryams/sevAs to propagate Desika darSanam, Swamy was awarded the title of sevA Swamy, which he respected more than any other award. SrI sevA Swamy was a great upAsakar of SrI HayagrIvan. This vimSati on SrI Lakshmi nArAyaNa, the deity of ArasANipAlai is his tribute to the PerumAL from his village of birth. It is aDiyEn's bhAgyam to cover this vimSati in this e-book.

The descendants of ArasANipAlai vamSam have launched a noble effort to bring back the glories of this SrI agrahAram and have created a special web site (<http://groups.yahoo.com/group/arasanipalai/>) and hope to use this web site as focus to reach out to the ArasANipAlai vamSattAr

to reinforce the ongoing efforts. SrImat Srirangam ANDavan visited this village a few months back and performed MangaLASAsanam of SrI LakshInArAyaNa PerumAL and abhaya hasta SrI Lakshmi Narasimhan at the temple. Please enjoy the images from ArasANipAlai at the special website, join as members and help with the current efforts to remember the past glories of this great agrahAram.





Slokams and Comments





SrI LakshmiArAyaNa perumAl - arasaNipAlai

Thanks: <http://groups.yahoo.com/group/arasnipalai/>

श्रीलक्ष्मीनारायणस्तोत्रम्

SrI lakshminArAyaNa stotram



Slokam 1

सत्यव्रतक्षेत्रललामभूतो

बाहासरितीरविराजमानः ।

मखिप्रकृष्टोहरशाणिपालै

नारायणो यत्र विभाति लक्ष्म्या ॥

satyavratakshetra-lalAmabhUto

bAhAsarittIra virAjamAnaH|

makhiprkrshTohyaraSANipAlai

nArAyaNo yatra vibhAti lakshmyA ||

Meaning and Comments:

ArasANipAlai, a SrImat agrahAram is on the banks of SeyyARu and has gained fame from all the yAgams performed there by great srautis/ dIkshitas known for their Vedic scholarship. This srotriya agrahAram is like the distinguished AbharaNam for the satyavrata Kshetram (Hastigiri). At this agrahAram, SrI Lakshmi nArAyaNan blesses us with His auspicious sevai, where Maha Lakshmi is found seated on His left thigh.

Satyavrata Kshetram is the mey virata mAnmiya kshetram, where Lord VaradarAja presides over the divya deSam with SrI Perumdevi tAyAr. In this satyavrata Kshetram, whatever vratam, yAgayaj~nams are performed, they never fail to yield the phalans. At this kshetram, due to the anugraham of Lord VaradarAjan, all vratams undertaken in all the four yugams are fulfilled. Immediate and unfailing fruits are gained from the observance of any vratam at Tirukkacchi. Swamy Desikan blessed us with a Tamil SrI sUkti entitled "mey Virata mAnmiyam" (37th e-book in the Sundarasimham series, <http://www.sadagopan.org>). In this SrI sUkti, Swamy Desikan described Lord Varadan as the KaaLamEgham drenching us with the nectarine rain of compassion. Swamy Desikan salutes Lord VaradarAjan as "attigiri battar vinai tottaRa aRukkum aNi attigiri" vAsan.

SrI sevA Swamy describes ArasANipAlai as the "lalAmam" or the shining ornament on the forehead of satyavrata kshetram. This SrIgrAmam of ArasANipAlai is recognized as the tilakam

as it were of Kaanci. bAhA sarit is the river SeyyARu that flows near by. Other villages like Injimedu, ThayyAr, and MukkUr are close by. Many great bhAgavatAs have lived at ArasANipAlai and enhanced its reputation as makhi bhUmi or the celebrated yaj~na bhUmi (makhi prakrshTa ArasANipAlai). Here SrIman nArAyaNan with MahA Lakshmi blesses us with Their radiant sevai (nArAyaNo yatra vibhAti lakshmyA). Bhagavan is saluted as "bAhA sarit-tIra VirAjamAnan".

The readers are referred to the 44th e-book on SrI Lakshmi nArAyaNa hrdayam in the Ahobilavalli e-book series for celebrating SrI Lakshmi nArAyaNa tattvam at: <http://www.sadagopan.org>. This SrI sUkti has been translated by ArasANipAlai Gopala Desikan Swamy from its original Sanskrit version. This SrI sUkti is a must to read to understand the glories of SrI Lakshmi nArAyaNa para brahman.

SrI Lakshmi nArAyaNan is Veda mUrti and He is worshipped through yAgams and yaj~nams prescribed by the Karma KaaNDa bhAgam of Vedams. Please refer to the following two e-books on VedopAsana and Veda Vaibhavam: e-book # SH 107 and e-book # SH056 in SrIthayagrIvan series at www.sadagopan.org. (Veda Vaibhavam vol 1 by NaavalpAkkam (Yaj~nam) SrI KaNNan Swamy. Volumes 2 and 3 in the series will be released in the future.)

Sloka 2

आत्रेयगोत्रांबुधिपूर्णचन्द्रैः

आचारशीलैरभितो वरिष्ठैः ।

आशास्यमानः परभक्तियुक्तैः

नारायणो भाति सहैव लक्ष्म्या ॥

Atreya gotrAmbudhi pUrNacandraiH

AcAraSIlaIrabhito varishThaiH |

ASAsyamAnaH parabhakti-yuktaiH

nArAyaNo bhAti sahaiva lakshmyA ||

Meaning:

SrI Lakshmi nArAyaNan resides in the SrI grAmam of ArasANipAlai eulogized by the MahAns (varishThA-s) with immense Parabhakti for You and they are like the Full Moon rising out of the milky ocean of Atreya gotram (Atreya gotrAmbudhi pUrNa candrAiH). They are great guNaSAIIs known for their AcAram and anushThAnams.

varishThaH means the best among all and the most distinguished ones for their Parabhakti and Vedic scholarship as AcArya PurushAs. AcAram and anushThAnam are the two wings of these

great AcAryAs. Oh Lakshmi nArAyaNa! You shine resplendent with the mangalASAsanams of such great devotees hailing from your agrahAram.

Sloka 3

श्रीवैष्णवाग्रेसरमाननीयाः

आचार्यवर्या जगति प्रसिद्धाः ।

सत्संप्रदायावनबद्धदीक्षाः

त्वया प्रदत्ता जगतां विभान्ति ॥

SrIvaishNavAgresara mAnanIyAH

AcAryavaryA jagati prasiddhAH |

satsampradAya avana baddha dIkshAH

tvayA pradattA jagatAm vibhAnti ||

Meaning:

The great AcAryAs (AcAryavaryA-s) linked to the SrI agrahAram of ArasANipAlai are highly revered (mAnanIyAH) by the foremost among the SrI vaishNavAs of the world (SrIvaishNavAgresara mAnanIyAH). They are sworn to defend our sat-sampradAyam (satsampradAya avana baddha dIkshAH) that starts with You. Starting from KiDaambi AcchAn, they have an unbroken string of great AcAryAs. They have been blessed (given) to this world for its well being by You (tvayA jagatAm pradattAH)!

Sloka 4

भाग्यं जगत्यामुपवर्णनीयं

त्वदीयसेवाफलमामनन्ति ।

अस्तोकदिव्याध्वरवेदिभोग्ये

जानेऽग्रहारे तव भाग्यमेतत् ॥

bhAgyam jagatyAm upavarNanIyam

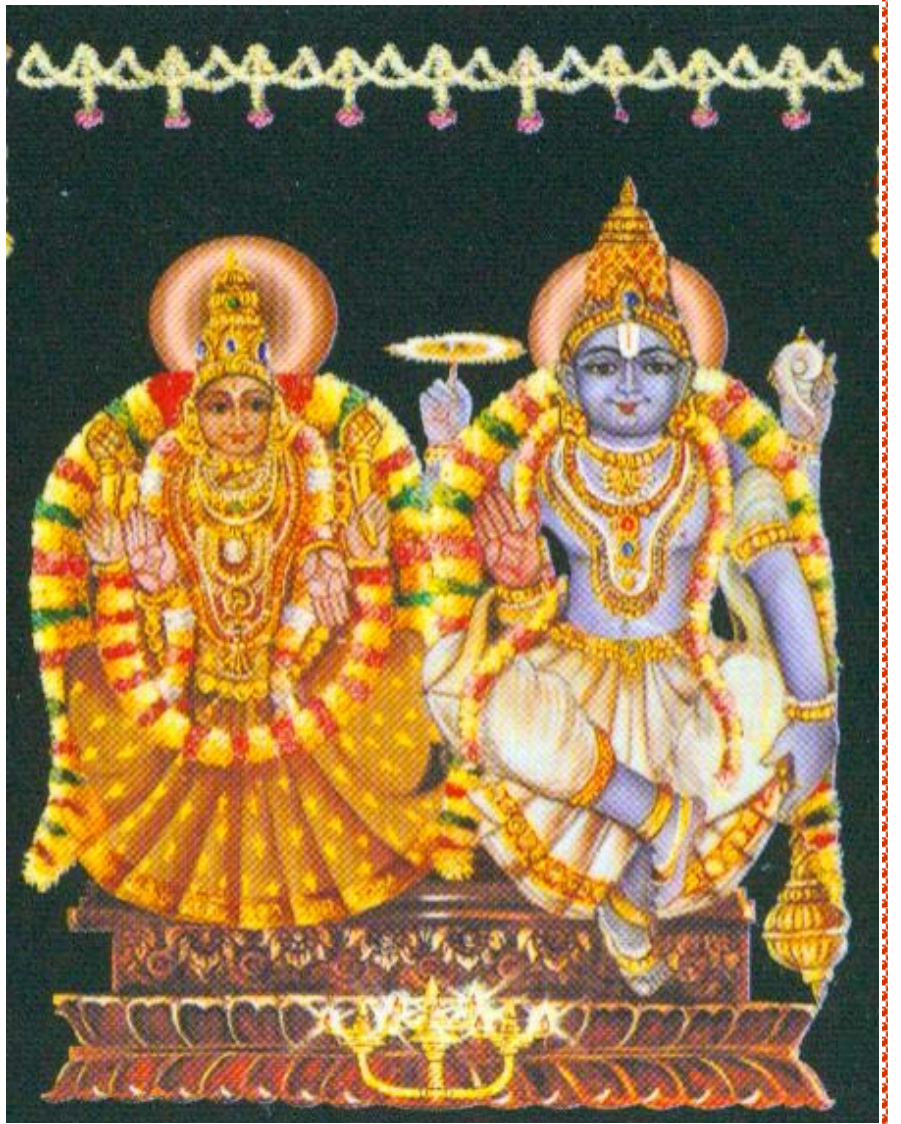
tvadIya sevAphalam Amananti |

astokadivyAdhvaravedibhogye

jAnegrahAre tava bhAgyam etat ||

Meaning:

The worldly opinion is that one gains viSesha bhAgyams by worshipping EmperumAn. This is true. Oh Lakshmi nArAyaNa of ArasANipAlai! aDiyEn thinks that there are unique advantages to You in terms of the conferral of boons, who come to worship You. Your kshetram is extraordinary since there is no place on earth, where so many yaj~nams have taken place. No other EmperumAn, be it divya deSam or abhimAna sthalam, has this unique distinction. sevArthIs at ArasANipAlai gain special sevA phalan from their worship of You because of the specialty of Your sacred sthalam. The yaj~na sambandham is very much behind such unique sevA phalans.



Slokam 5

इष्टार्थसिद्धयै भवतोपदिष्टं

इष्ट्यादिकं भूरि कृतं हि यत्र ।

यज्ञो हि नारायणनामरूपः

त्वमत्र भासीति विभावये त्वाम् ॥

ishTArthasiddhyai bhavatopadishTam

ishTyAdikam bhUri krtam hi yatra |

yaj~no hi nArAyaNa nAmarUpaH

tvamatra bhAsIti vibhAvaye tvAm ||

Meaning:

Oh Lakshmi nArAyaNA! You have instructed the people that they should perform different yAgams and yaj~nams to gain the phalans of interest to them. VaidikAs have performed many

SrI Lakshmi nArAyaNa!

(Thanks: www.Stephen-knapp.com)

yaj~nams here at your agrahAram following that upadeSam of Yours. Yaj~nam is the embodiment of NaarAyaNan (yaj~no hi nArAyaNa nAma rUpa). Therefore, aDiyEn considers that You are resplendent here with the name of LakshmiInArAyaNan. The VishNu sahasra nAmams relating to yaj~na praise the Lord's role as yaj~napati and yaj~na bhuk (the enjoyer of the havis offered in the yaj~nam). He is the yaj~na guhyan or the secret of the sacrifice. Though the Lord does not need anything, He accepts all the offerings made in the yaj~nam and enjoys them. He feels satisfied and also satisfies those who perform the yaj~nams. This secret is understood only by the wise. This is the secret of the yaj~nam.

Slokam 6

आत्रेयगोत्रैकजनिप्रकृष्टः

द्विजा द्विजत्वं प्रतिपद्यमानाः ।

भूयस्तरां विष्णुपदे चरन्तः

विभान्ति तुष्टस्त्वमिहासि भूत्यै ॥

Atreya gotraika janiprkrshTAH
dviJA dvijatvam pratipadyamAnAH |
bhUyastarAm vishNupade carantaH
vibhAnti tushTastvamihAsi bhUtyai ||

Meaning:

At ArasANipAlai agrahAram, there were many Atreya gotra vamSattArs (Atreya gotraika janiprkrshTAH), who led illustrious lives as AcAryAs and Vedic scholars. They were truly divjAs (antaNars). dviJA has two meanings: (1) Twice Born and (2) Birds.

As birds, they flew away from Your kshetram, their place of birth and settled down at other VishNu kshetrams like PerumAL Koil (Vishnu KaancI), Melkote, TirumalA and SrIrangam. The sky (AKASam) is called VishNu Padam. In the sky, only birds roam (vishNu pade carantaH). They all settled at different VishNu kshetrams and distinguished themselves at these places. Oh Lakshmi nArAyaNa! You alone live here now at ArasANipAlai with joy as the enjoyer of Your ekAntam (ihavtam tushTaH bhUtai vibhAnti asi).

Slokam 7

नारायण त्वं रमया समेतः

प्राचीं दिशं वीक्ष्य मुहुः प्रसन्नः ।

कुतो न जाने परमं रहस्यं

यूपोज्वलं स्तम्भमवेक्षसे किम् ॥

nArAyaNa tvam ramayA sametaH

prAcIm diSam vIkshya muhuH prasannaH |

kuto na jAne paramam rahasyam

yUpojvalam stambhamavekshase kim! ||



Meaning:

Oh nArAyaNa! At ArasANipAlai, You are looking joyously at the eastern direction with Your devi (nArAyaNa tvam ramayA sametaH prAcIm diSam vIkshya muhuH prasannaH). aDiyEn wondered why You are intently looking at the east and are feeling joyous. aDiyEn recognized that there is a parama rahasyam behind Your act. You are looking at the yUpastambham in the east, which is standing in tact over the four hundred and fifty (450) years in spite of all the changes that have taken place in the agrahAram during this long period of time. From Your perspective, it is a jaya stambham that is standing erect.

SrI LakshmiArAyaNa perumAL - ArasANipAlai

Thanks:nallurtemple.org

Slokam 8

यज्ञस्य साक्षी स्थिर एव लोके

यज्ञस्थली चापि विभाति सुस्था ।

ततोऽभिजातावसतोऽग्रहारः

विश्वप्रसिद्धोऽप्यधुना त्वयैव ॥

yaj~nasya sAkshI sthira eva loke

yaj~nasthalI cApi vibhAti susthA |

tataH abhijAtAvasataH agrahAraH

viSvapasiddho api adhuna tvayaiva ||

Meaning:

Oh Lakshmi nArAyaNa! You are the witness (sAkshI) for all these yaj~nams that took place here at ArasANipAlai in Your role as sarva sAkshi (Universal witness). You, the yaj~na sAkshi are firmly established here at this yaj~na sthalam (yaj~nasya sAkshI, yaj~nasthalI susthA sthiram vibhAti). The site of yAgam and the yUpa stambham are in tact. It is because of these facts realized through Your anugraham alone that the agrahAram of ArasANipAlai stays famous in the world even today (viSva prasiddho adhuna api tvayaiva vibhAti).



'sarva sAkshil' - SrI Lakshmi nArAyaNa perumAL - arasANipAlai

Thanks: <http://groups.yahoo.com/group/arasanipalai/>

Sloka 9

काञ्च्युत्तराचोत्तमतां प्रणीता

यज्ञैर्हि सज्जैः किल यायजूकैः ।

अत्र्यन्ववायान्वयविद्वग्रथैः

सुस्वध्वरैरध्वरवेदिदीपैः

kAncyuttarAcottamatAm praNIItA

yaj~nairhi sajjaiH kila yAyajUkaiH |

atryanvavAyAnvayavidvagrathaiH

susvadhvaraiH adhvaravedi dIpraiH ||

Meaning:

Kaancipuram is in the northern direction from ArasANipAlai SrI grAmam. At KaancI Lord VaradarAjan shines at the Hayamedha (aSvamedha) agni kuNTham. The migration of the atri gotra yaj~nikAs (yAyajUkaiH) and prapannAs from ArasANipAlai to KaancI and their performance of many yaj~nams at KaancI has made KaancI enhance its superiority and become the noblest of the noble (uttamatAm) among the divya deSams.

Sloka 10

श्रीवादिहंसांबुदसूरिवर्य

वंशावतंसैः किल विप्रवर्यैः ।

श्री श्रीनिवासाध्वरिभिः प्रतिष्ठां

प्राप्तोऽग्रहारोद्धरशाणिपालै ॥

SrIvAdihamsAmbuda sUrivarya

vamsAvatamsaiH kila vipravaryaiH |

SrI SrInivAsAdhvaribhiH pratishThAm

prAptaH agrahArohyaraSANipAlai ||

Meaning:

Oh Sri Lakshmi nArAyaNa! Is it not so that the ArasANipAlai agrahAram that You preside over was established/consecrated by the Vaidika SreshTar, SrI SrInivAsAdhri MahA Desikan, a descendant of the most celebrated SrImat AppuLLAr known also as SrI VaadihamsAmbuvAhar,

the maternal uncle of Swamy VedAnta Desikan?

Sloka 11

प्रतिष्ठितस्त्वं निजभूमि नित्यं

प्रतिष्ठितस्त्वं परमाग्रहारे ।

पुनः प्रतिष्ठा भवतः प्रशस्या

चिराय नारायण सन्निधत्स्व ॥

pratishThitastvam nijabhUmni nityam

pratishThitaH tvam paramAgrahAre |

punaH pratishThA bhavataH praSasyA

cirAya nArAyaNa sannidhatsva ||

Meaning:

Oh Lakshmi nArAyaNa! Thou art rooted in Your true glory. You have the consecrated residence at this noble agrahAram. Your pratishThA here is one of the purest. May Thou make Your presence to bless us all for a very long time!

Sloka 12

यमप्पयं प्राह्वयतिस्म हृष्टो

वरप्रदो वारणशैलमूर्ध्नि ।

देवाधिराजोऽप्पयदीक्षितोऽसौ

कूटस्थ एवाभवदत्रिगोत्रे ॥

yamappayam prAhvayatisma hrshTo

varaprado vAraNaSailamUrdhni |

devAdhirAjah appaya dIkshitosau

kUTastha evAbhavat atrigotre ||

Meaning:

At Kaanci, the boon granting Lord (Varadan) is present on top of Hasti Giri. He is the Lord of all the celestials (devAtirAjan). Sri VaradarAjan was very pleased with the grand yaj~nams performed at His kshetram by Sri SrInivAsAdhvari dIkshitar and addressed the dIkshitar as

"appaya". That SrI SrInivAsAdhvani is the kUTasthar (mUla Purushar) for all descendants of atri
vamSam. Lord VaradarAjan addressed Sri SrInivAsAdhvani as appayya just as He addressed SrI
NaDAUr ammAn with great affection as "ammAL".

Sloka 13

कल्याणकुल्या कमनीययूपः

कार्श्यं कुतः प्राप न वेद्मि तत्त्वम् ।

क्षमस्व सर्वानपराधवर्गान्

ऋद्धयै समीक्षस्व सुधाकटाक्षात् ॥

kalyANakulyA kamanIyayUpaH

kArSyam kutaH prApa na vedmi tattvam |

kshamasva sarvAnaparAdhavargAn

rddhyai samIkshasva sudhAKaTAKshAt ||

Meaning:

KalyANakulyA is a small stream (rivulet) at ArasANipAlai and there is a beautiful remnants of a
yUpa stambham linked to the great yAgams performed there by Veda vitpanAr-s. The rivulet is
dry these days and the yUpa stambham is also damaged. We do not know why they are both
affected this way. It must be our sins that must have led to this situation. Oh Lord! Please
forgive our sins and through Your compassionate nectarine glances look at us and restore the
agrahAram to its ancient glory blessed with all kinds of aiSvaryams!

Sloka 14

कल्याणकुल्यामृतवाहिनी स्तात्

यूपः समुच्छ्रायमुपैतु भूयः ।

त्वदीयधामोज्वलतामुपेयात्

आराधनं ते नवतां प्रदद्यात् ॥

kalyANakulyAmrtavAhinI stAt

yUpaH samucchrAyamupaitu bhUyaH |

tvadIyadhAmojvalatAm upeyAt

ArAdhanam te navatAm pradadyAt ||

Meaning:

Oh Lord! Our prayers are for the flow of water in the KalyANakulyA! May the yUpa stambham grow tall with Your anugraham! May Your Temple gain new lustre! May Your ArAdhanam stand out with newness!



SrI Nrsimhar sannidhi - arasANipAlai temple
Thanks: <http://groups.yahoo.com/group/arasnipalai/>

Slokam 15

काञ्चीघटांब्वित्यभिधानभाजः

श्रीवेङ्कटाचार्यमुखाः कवीन्द्राः ।

यत्सन्निधानात् अतुलां प्रतिष्ठां

संप्राप्य नारायण संविभासि ॥

kAncIghaTAmbvityabhidhAnabhAjaH

SrIvenkaTAcAryamukhAH kavIndrAH |

Yat sannidhAnAt atulAm pratishThAm

samprApya nArAyaNa samvibhAsi ||

Meaning:

The great poets addressed as Kacchi ghaTambu (KiTAmbi) have been celebrated in this world. The gem of a poet (Kavi vidvanmaNi) like SrI VenkaTAdhvari MahA Desikan were born in Your agrahAram here at ArasANipAlai. Your glories in blessing us with such great poets and AcAryans are matchless. It is indeed through such glorious acts that You stand established at this agrahAram with such kIrti!

Slokam 16

दभ्रेतरे धामनि वर्धमानो

दभ्रं परं धाम समाश्रितोऽसि ।

अदभ्रदृष्ट्या स्वयमेधमानः

भद्राणि नारायण संविधेयाः ॥

dabhretare dhAmani vardhamAno

dabhram param dhAma samASritosi |

adabhra drshTyA svayamedhamAnaH

bhadraNi nArAyaNa samvidheyAH ||

Meaning:

Oh Lord! You shine with effulgence at the grandest of places such as SrI VaikuNTham; yet, You have elected to reside at a small agrahAram as Your abode. In spite of this, it is our prayer that You with Your all pervasive kaTAKsham will grow further and further in Your glories and bless us

with all kinds of MangaLams.

SlokaM 17

विधिप्रणीते सुभगेऽश्वमेधे

समुद्भवन् श्यामलहव्यवाहः ।

अस्तोकभोग्याध्वरहव्यभोक्ता

नयत्यहो तान् स्वपुरं स्म देवः ॥

vidhipraNIte subhage aSvamedhe
samudbhavan SyAmalahavyavAhaH |
astoka bhogyAdhvara-havya bhoktA
nayati aho tAn svapuram sma devaH ||

Meaning:

Lord VaradarAjan arose from the agni KuNTham of the yaj~nam performed by Brahma devan as Neelamegha SyAmaLan. He enjoyed so very much the delicious havis offered at the many yAgams at ArasaNipAlai by the local residents that He invited them all to His divya deSam to perform yAgams there for Him.

SlokaM 18

कलिः प्रदुष्टः कवयोऽपि नष्टाः

कल्याणकुल्याप्यमृतेन हीना ।

जाताश्च दूरे सुखजीविकायै

परन्तु नारायण सुस्थिरोऽसि ॥

kaliH pradushTaH kavayopi nashTAH
kalyANakulyApyamrtena hInA |
jAtASca dUre sukhajIvikAyai
parantu nArAyaNa susthirosi ||

Meaning:

KalyANakulyA has dried up. The MahAns of this agrahAram have moved on to different places for pursuing a comfortable life (Sukha jIvanam). The age of Kali is a cruel age. The poets from here

have vanished. Oh Lord! It is our bhAgyam that You are staying here permanently.

Slokam 19

पूतोऽग्रहारे मखजालकृत्या

पूता स्थली सत्पदरेणुपूर्णा ।

पूता वयं ग्रामसुनामधृत्या

वसेम नारायण ते कटाक्षैः ॥

pUtograhAre makhajAlakrtyA

pUtA sthalI satpadareNupUrNA |

pUtA vayam grAma sunAmadhrtYA

vasema nArAyaNa te kaTAKshaiH ||



The sacred swAti homam - arasAnipAlai temple

Thanks: <http://groups.yahoo.com/group/arasanipalai/>

Meaning:

This is a sacred agrahAram. The reason for its sanctity is linked to the many sacred yAgams that took place here. The dust from the holy feet of many MahAns is also associated with ArasANipAlai agrahAram. We also add ArasANipAlai to our names and feel sacred. May we thrive and prosper with Your divya kaTAKshams falling on us!

Slokam 20

श्रीसूक्तहोमेन कृतेन भक्त्या

ग्रामस्समृद्धिं सकलामुपैतु ।

देवस्समाराधनसंप्रहृष्टः

अभीष्टदायी सततं विभातु ॥

SrIsUkta homena krtena bhaktyA

grAmaH samrddhim sakalAm upaitu |

devaH samArAdhana samprahrshTaH

abhIshTadAyI satatam vibhAtu ||

Meaning:

After many years, We are performing SrI sUkta homam with bhakti here. May the sacred agrahAram of ArasANipAlai prosper with all kinds of aiSvaryams! Oh Lord! May Thou be pleased with the tiruvArAdhanams performed by us and fulfill the desires of all of us!

Slokam 21

अत्र्यन्ववाये जनिमेत्य सेवा

रतेन मावसरघूत्तमेन ।

भक्त्या कृतं स्तोत्रमिदं पठन्तः

लक्ष्मीकटाक्षेण विभान्तु लोके ॥

atryanvavAye janimetya sevA

ratena mAvasaraghUttamena |

bhaktyA krtam stotramidam paThantaH

lakshmi kaTAKsheNa vibhAntu loke ||

Meaning:

May all those who recite this stotram on Lord Sri Lakshmi nArAyaNan of the ArasANipAlai agrahAram composed by atri gotra sambhavan, SrInivAsarAghavan, who spends his time in performing kaimkaryams to BhagavAn, His BhAgavatAs and AcAryans, gain Lakshmi KaTAKsham and prosper!



SrI Narasimhar and SrI MahAlakshmi tAyAr at arasANipAlai

Thanks: <http://groups.yahoo.com/group/arasanipalai/>

MangaLa Slokam

लक्ष्मी नारायणं देवं मन्दिरं नूतन निर्मितम् ।

रक्षितां यागशालां च दृष्ट्वा तुष्टिं भजेमहि ॥

lakshmi nArAyaNam devam mandiram nutana nirmitam |

rakshitAm yAgasAlAm ca drshTvA tushTim bhajemahi ||

Meaning:

May we all be joyous over the darSana saubhAgyam of Lord Lakshmi nArAyaNan, the newly renovated temple for Him at ArasANipAlai and the yAgasAlai created there!

Subhamastu! MangaLAni santu!

dAsan,

Oppiliappan Koil VaradAchAri Sadagopan

Transliteration scheme for ITRANS notations used in this e-book

Vowels

अ	आ	इ	ई	उ	ऊ	ऋ	ॠ	ऌ	ॡ
a	A	i	I	u	U	r*	R	lr	lR
ए	ऐ	ओ	औ						
e	ai	o	au						

अं anusvaram - 'm' (like मां , त्वं etc)

अः visargam -'H'

Note: * as in rshi (ऋषि)

Consonants

Gutturals	क	ख	ग	घ	ङ
	ka	kha	ga	gha	~Na
Palatals	च	छ	ज	झ	ञ
	ca	cha	ja	jha	~na
Cerebrals	ट	ठ	ड	ढ	ण
	T	Tha	Da	Dha	Na
Dentals	त	थ	द	ध	न
	ta	tha	da	dha	na
Labials	प	फ	ब	भ	म
	pa	pha	ba	bha	ma
Semi vowels	य	र	ल	व	
	ya	ra	la	va	
Sibilants	श	ष	स		
	Sa	sha	sa		

(S soft palatal sibilant pronounced between 'sa' as in सूर्य sUrya and 'sha (ष)' - eg., शान्ति SAnti)

Aspirate

ह ha

ळ La This one is in modern Sanskrit only. In many Slokams etc, this is ल la only

In addition to the above --- ज्ञ j~na क्ष ksha

For ka vargam, ca vargam etc - Translit: ka, kA, ki, kI, ku, kU, ke, kai, ko, kau etc.

कृ kr (eg. krshNa) वृ vr (eg. vrksham) and so on; दृ or दृ dr as in drshTi (not drushTi)