

Sri lakshmi sahasram utsava stabakam

(stabakam 12)



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CONTENTS

Introductory Note to utsava stabakam	1
by Sri. V. Sadagopan	
Slokams and Commentaries	5
Slokam 1 to 10	7-19
Slokam 11 to 20	20-34
Slokam 21 to 30	35-47
Slokam 31 to 40	49-63
Slokam 41 to 50	65-79



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॥ श्रीः ॥

श्री पद्मावति समेत श्रीनिवास परब्रह्मणे नमः ॥

श्रीमते रामानुजाय नमः ॥

श्रीमते निगमान्त महादेशिकाय नमः ॥

श्री वेङ्कटाध्वरि स्वामिने नमः ॥

लक्ष्मीसहस्रम्

(श्रीवेङ्कटाध्वरिकृतम्)

lakshmi sahasram

उत्सवस्तबकः utsava stabakam

स्तबकः १२ stabakam 12



INTRODUCTION BY SRI. V. SADAGOPAN:

The twelfth stabakam focuses on the many utsavams for PirATTi at TiruccAnUr and Tirumala organized by Brahma, Rudra and the devAs. There are 50 Slokams in this stabakam.

The utsavams are of different durations. The VaishNava Agamams -pAncarAtram and VaikhAnasam- provide instructions on the methods of conductance of these daily, bimonthly (Paksha), monthly, annual utsavams. These utsavams are performed for the well being of the world and seeks PirATTi's anugraham for the same. From the fourth to the 22nd Slokam, various descriptions of the travel (yAtrai) to participate in the utsavam are provided.

The hurry of the eager bhaktAs not to miss even a moment of the utsavam is portrayed with humor by the Kavi and he names their efforts as yAtrotsavam.

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utsavam has been defined as the activity that generates joy (utsAham). It consists of two parts:

- preparing themselves and traveling to the site of the utsavam and
- enjoying the utsavam itself.

Sri VenkaTAdhvari gives the name of yAtrotsavam to describe the frenetic activities of the citizens and devAs not to miss even a small portion of the utsavam for PirATTi. He describes the obstacles that they overcome to reach the utsavam site on time. yAtrotsavam also refers to the yAtrA by MahA Lakshmi on Her rAJa vIdhis at Tirumalai and TiruccAnur. Veda dhvani follows Her as anuyAtrA.

In the 20th Slokam, Kavi points out that there was no difference between deva strIs and human strIs attending the utsavam from the aspect of both them enjoying the divya saundaryam of PirATTi with unblinking eyes. Deva strIs are known for eyes that do not blink. The humans have to blink their eyes ever so often to moisten their eyes. Kavi says that even the human strIs failed to blink their eyes because of their desire not to miss the bliss of taking in the divine beauty of PirATTi not even for the fraction of a second. Both deva loka strIs and manushya loka strIs did not show any difference in the matter of blinking their eyes, while enjoying the utsavam for PirATTi (naraloka vadhUjana: tridaSIgaNATna bibhidha).

There was no distinction among the PaNDitAs (experts) and pAmarAs (simple folks), when it came to enjoying the PirATTi's utsavams. The great experts in dance like RambhA, TilottamA offered devotional worship through their dances. The sages, who did not know much about the grammar of nATyam also joined and did their own version of dance (munijanA: apsarasAm gaNai: nija naATyam adarSayan). All those assembled at the utsava maNTapam sang about Your ananta kalyANa guNams as per their Sakti to destroy the sins caused by Kali Purushan. Brahma devan stood daily in front of You and recited the four VedAs with each one of His four faces, a feat that can not be imitated by anyone except Him (tava

mahotsaveshu, caturAnana: catasrbhi: abhinutim aharaha: tanute sma).

GaruDan, the Veda Purushan was participating in Your utsavam. His entire body is made up of different Veda Mantrams. He concluded that kaimkaryam to your servants is better than kaimkaryam to Yourself and used His wings known for the fragrance of sAma Vedam (ratantra sAmam) to provide fan service to Your bhAgavatAs and comforted them (he janani! bhavadutsave khagapati: nija pakshati vyajanata: janitai: Srutisaurabha Sobhanai: Sramaharai: gandhavahai: janatoshaNam Atanot). During the course of Your utsavam, every one performed kaimkaryams befitting their Sakti and bhakti through songs, dances and eulogies.

In the 32nd Slokam of this stabakam, kavi describes the immense assembly of bhaktAs (DevAs, asurAs, humans, GandharvAs, YakshAs, rAkshasAs et al) attending the utsavam of PirATTi and observes in this context that the dust arising from their collective movement hid/eclipsed the rays of the Sun (he rame! tava mahe dinakara-sura-dAnava-mAnava prabhrti pAdahati prabhavai: kshiti rajonicayai: sthakita Atapa:).

In the 35th Slokam, kavi describes the great sages like ParASara and VyAsa, when they attended the mahotsavam of PirATTi. Normally, they can comprehend and relate to Your Vaibhavam through their yoga samAdhi. During Your utsava times, they were not satisfied in experiencing You through their Yogic trance. They wanted to see You with their physical eyes and perform kaimkaryams for You and therefore abandoned their tapas and yogam to fulfill their wishes (amba! utsave tava sishe VishayA tapa: prajahu:).

The beautiful Tirumanjanam performed during the utsava kAlam by the devAs and sages to the accompaniment of the Veda mantrams are described in three Slokams (36 to 38). Kavi states that the Tirumanjanam for PirATTi cooled the whole world, since the world is Her SarIram. arcanai done with fragrant pushpams after Tirumanjanam and the beneficial impact of the pushpams that had the deha sambandham of PirATTi on the bees and the humans nearby is described next (Slokams 39 to 42).

The bhojyAsanam section of the ArAdhanam for PirATTi follows the arcanai. She is presented with a variety of delicious preparations (naivedyams) for Her enjoyment. The devAs and the human beings enjoyed the prasAdams in the tadiyArAdhanam that took place in the utsava halls (*sumadhuram tava nivedita Sesham utsava apavarake abhujyata*).

As the stabakam concludes, SrI VenkaTAdhvani Kavi states that the most merciful PirATTi blesses the participants in Her utsavam with various desired PurushArthams (eternal and auspicious) at the end of the utsavam and sends them back to their homes (*satI: aparipU: Sriya: paripUrayati*).

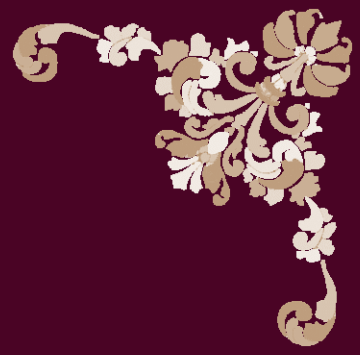
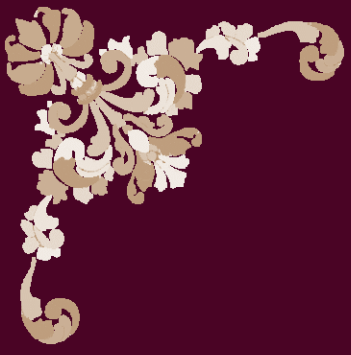
Sri MahA Laskhmi tAyAr tiruvaDigaLE SaraNam

dAsan,

Oppiliappan Koil VaradAchAri Sadagopan

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SLOKAMS AND COMMENTARIES





“asyeSAnA jAta: vishNu patnI”
Sri Padmavati tAyAr (Thanks:www.svdd.com)

SLOKAM 1

विख्यात विभवा स मां विष्णुपत्नि विलोकताम् ।

विपुलानुत्सवान् यस्या विरिञ्च्याद्या वितन्वते ॥

vikhyAta vibhavA sa mAm vishNupatni vilokatAm |

vipulAn utsavAn yasyA virincyAdyA vitanvate ||

MEANING:

Let the vishNu patni for whom Brahma, Rudra, Indra and other devatAs hold many festivals that bring happiness to people shower Her grace on me.

COMMENTS:

This Slokam reflects SrI ALavanthAr's catussloKI first Slokam 'brahmeSadi suravraja: sadayita: tvat dAsa dASI gaNa:' PirATTi, the Bhagavati has as Her servants those residing in the BrahmaloKam, KailAsam and svargam. They hold festivals in Her honor.

"utsUte harsha iti esha utsava: prakIrtita:" is the pramANam. The word utsavam therefore represents action that brings happiness to people.

The poet has used the name vishNu patni when referring to PirATTi here in order to bring to our attention the Sruti vAkyam 'asyeSAnA jAta: vishNu patnI'. EmperumAn rejoices when addressed as Sriya:pati and PirATTi is immensely gladdened by the address Vishnu patni as they are divya dampatis who enjoy mutual association eternally.



SLOKAM 2

विधिशिवप्रमुखा विबुधेश्वराः

विविधमच्युतपत्नि तवोत्सवम् ।

अकलयन् सकलस्य शरीरिणो

निरवधीरवधीरयितुं व्यधाः ॥

vidhiSivapramukhA vibudheSvarA:

vividham acyutapatni tava utsavam |

akalayan sakalasya SarIriNo

niravadhI: avadhIrayitum vyadhA: ||

MEANING:

acyuta patni! Brahma, Siva and others devAs celebrated many festivals in Your honor to remove the immense sufferings of all the living beings.

COMMENTS:

pAncarAtra Agamam says that many festivals such as nityotsavam, pakshotsavam, mAsotsavam, samvatsarotsavam etc., are celebrated for the well being of the land. It is the duty of the DevAs such as Brahma and Siva to perform actions that are beneficial for the living beings. Hence they hold many festivals in PirATTi's honor. The poet has aptly used the name acyuta patni in this Slokam. The name acyuta means one who does not abandon those who sought His rakshaNam. PirATTi who is acyuta patni is one who is SaraNagata Rakshaki is worshipped for the destruction of our samsAric sorrows.

SLOKAM 3

निरुपमं युवयोः शुभमुत्सवं

जननि लोकयितुं धृतकौतुकाः ।

उपगता किल काऽपि परा त्वरा

पुरवधूरवधूतगृहक्रियाः ॥

nirupamam yuvayo: Subham utsavam

janani lokayitum dhrtakautuka: |

upagata kila ka api para tvarA

puravadhU: avadhUta grha kriyA: ||

MEANING:

hE Janani! Mother of everyone! The daughters- in-law who were engaged in house work were excited to see the utsavam where You along with Your consort were present as it was a very auspicious sight that brought great benefits. They set aside their house duties and became interested in attending the utsavam.

COMMENTS:

The poet describes the utsavam of EmperumAn and PirATTi in the following nineteen Slokams. In this Slokam he says daughters- in-law engaged in housework were excited to see the utsavam of both PirATTi and EmperumAn. In all the utsavams, PirATTi is present along with EmperumAn as they are eternally associated with each other. Hence an utsavam for PirATTi is actually an utsavam for the divya dampati.



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Place where the people throng
Sri padmavati tAyAr temple rAjagopuram - tiruccAnUr



SLOKAM 4

जननि सत्वरचङ्क्रमसम्भ्रमे

चरणतः पतितौ मणिनूपुरौ ।

तव महोत्सव भूभजनोन्मिषत्-

कुतुकया तु कयाचिदनादृतौ ॥

janani satvaracankrama sambhrame

caraNata: patitau maNinUpurau |

tava mahotsava bhU bhajana unmishat

kutukayA tu kayAcit anAdrtau ||

MEANING:

Janani! One of the ladies rushed to the place where Your utsavam was taking place. In her hurry she ignored her gem-studded anklets that slipped away from her feet.

COMMENTS:

This Slokam shows how one should rush to see PirATTi's utsavam. The anklets represent external decorations that one adorns such as guNAs that one acquires during his life on earth. When one rushes to PirATTi's side these guNAs fall off from him. He devotes his complete attention now to PirATTi.



SLOKAM 5

तव महे गतिमान्द्यकृतौ कुचा-

विति रुषा चलिताशु रमेऽपरा ।

अनुगृहीततदञ्चलनिर्गळन्-

नवसरावसरात्ययभीरुका ॥

tava mahe gatimAndya krtau kucau

iti rushA calitA ASu rame aparA |

anugrhIta tadancala nirgaLan

navasarA avasarAtyaya bhIrukA ||

MEANING:

RamE! A lady was worried that she may be late for Your utsavam. She could not run fast as she had heavy breasts that slowed her down. Hence she became angry and ignored the new pearl necklace that had fallen off from the top of her breasts. She did not stop to pick that necklace for fear of being delayed in reaching the site of the utsavam.

COMMENTS:

Unlike the anklets in the previous Slokam the lady in this Slokam is slowed down by the inherent quality of her body. This represents the vAsanAs and guNAs that we are born with. One should ignore their pull and rush to PirATTi's side and enjoy Her company.

SLOKAM 6

श्रुतभवन्महवाद्यरवा जवात्

पथि रमे चलिताभरणस्वनैः ।

श्रुतरुतेऽन्तरितेऽस्मि सुवञ्चितेति

अपया परया हसिता वधूः ॥

Sruta bhavan mahavAdyaravA javAt

pathi rame calitA AbharaNa svanai: |

Srutarute antarite asmi suvancita iti

aparayA parayA hasitA vadhU: ||

MEANING:

RamE! When a lady was rushing to Your utsavam, the sound from her ornaments drowned the sound of the musical instruments played at the utsavam. She slowed down thinking that she was imagining the sound of the musical instruments. Another lady who was accompanying her ridiculed her for slowing down.

COMMENTS:

One can imagine that this Slokam represents a person who is interested in kaivalya anubhavam. He is misguided by avidyA that Atma sukham is the ultimate and that the bhagavat anubhavam is not that enticing. His decision is clouded by the Atma anubhavam similar to the noise from the lady's ornaments. Thus he slows down from seeking bhagavat anubhavam that is like the musical instruments played at the utsavam. He misconstrues that there is only Atma anubhavam and that bhagavat anubhavam is only an imagination. Good souls who are accompanying the seeker ridicule him for this misjudgment and make him go forward.



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Sri Padmavati tAyar in Unjal
(Thanks: www.svdd.com)



SLOKAM 7

महमहीभजनोत्कलिकाकृत-

द्रुतगतिः श्लथपुष्पसराऽपरा ।

कृतवतीव मुदा कुसुमाञ्जलिं

तव रमे वरमेखल मध्यमा ॥

mahamahI bhajana utkalikA kṛta

druta gati: Slatha pushpasarA aparA |

kṛtavatIva mudA kusumAnjalim

tava rame vara mekhala madhyamA ||

MEANING:

ramE! A lady who was wearing a beautiful waist ornament rushed to the place of the utsavam. The string of flowers that she had place on her hair fell on the way. This looked as if she could not wait to reach the utsavam to offer flowers to You but offered them on the way itself.

COMMENTS:

One can imagine that the poet is referring to a prapanna in this Slokam. Without waiting to reach Paramapadam the prapanna does Atma samarpaNam in this world itself that is enroute to Paramapadam similar to the lady who offers flowers to PirATTi even before she reaches the utsavam. Our Atma is not attached to the body but is associated with it like the flower that exists on the hair but is not a part of it.



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Sri Srinivasa perumAL in nAcchiyAr tirukkOlam during brahmOtsavam - Mylapore
(Thanks: www.svdd.com)



SLOKAM 8

महजुषस्तव देवि सिषेविषा

दिशति मन्दगतेरपि सद्गतिम् ।

तदिह दिव्यगतिं वितरिष्यसि

त्वममले मम लेखदुरासदाम् ॥

mahajusha: tava devi sishevishA
diSati mandagate: api sadgatim |
tat iha divyagatim vitarishyasi
tvam amale mama lekha durAsadAm ||

MEANING:

Devi! amale! Old and young wish to experience Your utsavam. Their wish gives them the strength to go quickly to You. You grant them the moksham (divya gatim vitarishyasi) that is hard to get even by DevAs (mama deva durAsadAm) who are devoid of bad qualities such as pride and vanity.

COMMENTS:

The poet says that in their wish to reach PirATTi, young and old people go by 'sat gati'. The word "sat gati", which means fast pace, also means auspicious or the right path. When they do so PirATTi grants them 'divya gati' which is arcirAdi mArgam. DevAs are under the influence of their karmAs; they do enjoy their puNya karmAs during their svarga vAsam. While enjoying these nonlasting pleasures, they fail to observe SaraNagati vratam for gaining the parama purushArtham of moksham. They do not seek the sacred feet of PirATTi for moksha phalan and therefore do not get to go through arcirAdi mArgam that is available to PirATTi's devotees.

SLOKAM 9

अभिचकाङ्क्ष मनःप्रभवं जवं

चरणयोरपि काचन सादरा ।

कलयितुं भवतीं कलशाम्बुधेः

दुहितरं हितरम्यमहोत्सवाम् ॥

abhicakAnksha mana: prabhavam javam

caraNayo: api kAcana sAdarA |

kalayitum bhavatIm kalaSAmbudhe:

duhitaram hita ramya mahotsavAm ||

MEANING:

A lady wished to participate in the beautiful and beneficial utsavam that glorifies You. She wished her legs to have the same speed as her mind so that she could reach You quickly.

COMMENTS:

The term 'kalayitum bhavatIm kalaSAmbudhe:' can be split in such a way it means that the lady wished to worship both PirATTi and PerumAL in the utsavam. The key words in this Slokam are: "mana: prabhavam javam caraNayorapi abhicakAnksha".



SLOKAM 10

जननि तामरसोदरसोदर-

श्रियमवेक्ष्य सविस्मयमुत्सवे ।

न तत्पुर्नरदैवतयोषितः

शुभवतीं भवतीं शौरिणा ॥

janani tAmarasa udara sodara-

Sriyam avekshya savismayam utsave |

na tatpuru: nara daivata yoshita:

SubhavatIm bhavatIm SauriNA ||

MEANING:

Janani! One who has the pink hue that is seen in the inside of the lotus! Celestial maidens and ladies of this world are never satiated with experiencing the utsavam that glorifies You and Your consort.

COMMENTS:

PirATTi resides on the lotus. The Vedas say that PirATTi is **padmestithAm** and **padmavarNA**m to indicate that She has the hue of the lotus flower. This Slokam shows the Paratvam of PirATTi and tells us that both the nitya vibhUti and leela vibhUti adore Her.



SLOKAM 11

प्रियतमार्पितयावकपादया

तव महोत्सव भूर्न यया स्त्रिया ।

द्रुतमगामि पदोर्न परं धृतः

कुपितयाऽपि तयारुणिमा दृशोः ॥

priyatamArpita yAvaka pAdaya

tava mahotsava bhU: na yayA striyA |

drutam agAmi pado: na param dhrta:

kupitayA api tayA aruNimA drSo: ||

MEANING:

RamE! A lady who wished to attend Your utsavam was hindered by the wetness of the red paint her husband had applied on her feet as decoration. She was so angry that it was not only her feet but also her eyes displayed the red colour.

COMMENTS:

A bhaktA cannot tolerate any hindrance that prevents him/her from reaching PirATTi. Here a lady is said to display this emotion. Ladies are usually particular about their adornment. The lady mentioned in this Slokam was so interested in seeing the utsavam that she considered even decorating herself was an act of hindrance.

SLOKAM 12

अभिवृषाचलमापततां द्रुतं

तव रमे परमोत्सवलिप्सया ।

अजनि नो पथिभिः समयात्ययो

दिविषदां विषदान्तरितैरपि ॥

abhivrshAcalam ApatatAm drutam

tava rame paramotsava lipsayA |

ajani na pathibhi: samayAtyaya:

divishadAm vishada antaritairapi ||

MEANING:

RamE! DevAs who were rushing from their abode in sky to VrshAcalam to witness Your fabulous utsavam were not hindered by the clouds that stood in their way. They were not delayed in reaching the site of Your utsavam.

COMMENTS:

This Slokam seems to have been composed for the Vaksha-sthala Lakshmi as it says that the devAs were trying to get to VrshAcalam. It could also represent the utsavam of PadmAvati tAyar as Her temple is in the foothills of the TiruvEnkaDam hills. The word 'vishadAm' means both clouds and snake. This Slokam can also be interpreted as Adishesha did not hinder the devAs who were descending on the TiruvEnkaDam hills to take part in PirATTi's utsavam. The positioning of the word "divishadhAm (devAs)" in front of the word "vishada" (snake or cloud) shows the skill of the poet in word play.



Vakshasthala lakshmi
(Thanks:www.tirumalaphotos.com)



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tiruccAnUr temple lit with lamps during utsavam (Thanks: Sri B Senthilkumar)



SLOKAM 13

प्रसृमरागरुधूपपरम्परा-

सुरभिताः शुभदीपशतादृताः ।

त्रियुगपत्नि तवोत्सवभूमयः

सुरचयं रचयन्ति सविस्मयम् ॥

prasrmarA agarudhUpa paramparA-

surabhitA: SubhadIpaSatA drtA: |

triyugapatni tava utsava bhUmaya:

suracayam racayanti savismayam ||

MEANING:

hE triyuga patni! Consort of nArAyaNa! The places where Your utsavam is held are surrounded by fragrant smell from incense sticks and powders. The utsavam places that are lit up by countless lamps impress even DevAs who have descended from the beautiful Indralokam.

COMMENTS:

During daily worship we offer the divya dampatis shoDasopacArams during Their tiruvArAdhanams. In this Slokam, the poet says that two of the sixteen upacArams (dhUpam and dIpam) were offered to PirATTi during the utsavam and the DevAs were enjoying the sight. The key words of this Slokam are: "tava utsava-bhUmaya: suracayam savismayam racayanti" (The sanctity of the place, where Your utsavam is held makes even the assembly of devAs incredulous).



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Sri Padmavati tAyAr in kalpakavrksha vAhanam
kArtikai brahmOtsavam in tiruccAnUr (Thanks:www.tirumalaphotos.com)

SLOKAM 14

तव महप्रतिनन्दनकम्पितैः

सुरतरोः शिखरैः स्वयमीरिताः ।

जननि वेङ्कटशैलमभूषयन्

सुमनसो मनसो हरणक्षमाः ॥

tava maha prartinandana kampitai:

surataro: Sikharai: svayam IritA: |

janani venkTaSailam abhUshayan

sumanasa: manasa: haraNa kshamA: ||

MEANING:

Janani! The TiruvEnkaDam hill is decorated by ParijAtA trees that enjoyed Your utsavam and they shook their heads and shed the flowers on You in a mood of joyous approbation.

COMMENTS:

The poet says that not only the cetAnAs but also the acetanam, the ParijAtA tree, was enjoying PirATTi's utsavam.





tAyAr's beauty is matchless
(Thanks:www.tirumalaphotos.com)

SLOKAM 15

शुभतराभरणाभरणात्मना

रुचितरङ्गपिशङ्गित सद्मना ।

जननि सार्थयसे मरुतां महो-

त्सवपुषा वपुषाऽनिमिषा दृशः ॥

Subhatara AbharNa AbharNa AtmanA

ruci taranga piSangita sadmanA |

janani sArthayase marutAm maho-

tsavapushA vapushA animishA drSa: ||

MEANING:

Janani! Your form beautifies the ornaments that try to beautify You. The effulgence emanating from You make the site of the utsavam acquire a golden hue. Your form makes the DevAs' capacity to see something unblinkingly worthwhile.

COMMENTS:

Swami Desikan in his VaradarAja PancASat, Slokam 48 that starts as 'turaga vihagarAja' says that the procession or Veedhi uLA of Varadan is so beautiful that he wishes for many more eyes and those eyes should be freed from blinking lest they miss seeing the Lord's beautiful form even for a moment. In this Slokam the poet says that the DevAs are fortunate to have eyes that need not blink. This capacity is worthwhile for the devAs only because they are able to witness PirATTi's utsavam without interruption.

SLOKAM 16

मधुजिता सममुत्सवमण्टपे

स्थितवतीं भवतीमवलोकितुम् ।

अभिरुचिः पुनरात्तकुतूहलैः

निजगृहे जगृहे न वधूजनैः ॥

madhujitA samam utsavamaNTape

sthitavatIm bhavatIm avalokitum |

abhiruchi: puna: Atta kutUhalai:

nijagrhe jagrhe na vadhUjanai: ||

MEANING:

SrI Devi! Newly married couples wish to enjoy the sight of You along with Your consort in the utsava maNTapam. They are not interested in staying inside their houses enjoying conjugal bliss.

COMMENTS:

Newly married couples usually wish to spend time with their spouses in their own homes. Here they are seen wishing to spend their time with the Divine couple instead of staying with their spouses in their residences.

Instead of using addresses such as **abhdi kanye** or **rame** the poet has used the **nAmam**, **SrI** in this Slokam. The various expanded forms of **SrI** such as **Srayate**, **SrIyateE**, **SruNAti**, **SrAvayati** etc bring to our mind the **purushAKArAm** that **PirATTi** performs on our behalf and that it turns tells us of Her eternal

association with EmperumAn. The primary wish of a newly married couple will be a long married life with their spouses. Hence the sight of PirATTi being present as a divya dampati will be heartwarming to them.



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tAyAr is eternally associated with EmperumAn
Sri Srinivasa perumAl - tirumala



SLOKAM 17

अधिमहोत्सवमर्णवकन्यके

परमभक्तिजुषां प्रणतिस्तव ।

तनुधनुर्लतया सुदृशां गुरु-

स्तनतया नतया सुकराऽभवत् ॥

adhimahotsavam arNavakanyake

paramabhakti jushAm praNati: tava |

tanudhanu: latayA sudrSAm guru-

stanatayA natayA sukarA abhavat ||

MEANING:

arNavakanyake! Daughter of the Milky Ocean! For some of the women who wished to worship You during the utsavam even though their bodies were slender like a bow, their heavy breasts made them naturally bent in front of You.



SLOKAM 18

भजनहर्षज नाट्यजवोच्चलन्-

मुकुटलोलमरुत्सरिदुत्थितैः ।

जलकणैर्भवदुत्सवमेदिनीः

शशिशिराः शिशिराः कुरुते रमे ॥

bhajana harshaja nATya java uccalat

mukuTa lola marutsarit utthitai: |

jalakaNai: bhavat utsavamedinI:

SaSiSirA: SiSirA: kurute rame ||

MEANING:

RamE! Siva who wears the moon on His hair was ecstatic when He participated in Your utsavam that He was dancing with joy. This made the deva GangA on his hair spill its waters in all directions that wetted the roads where the utsavam was being held.

COMMENTS:

This Slokam is an example of the poet's imagination. It is traditional to clean the roads with water where PirATTi's procession is expected and decorate them with rangoli designs. In this Slokam the poet says that Siva who was overjoyed witnessing PirATTi's utsavam was dancing so vigorously that the GangA water spilled from his head and cleaned the roads. This holiest of the holy rivers, wishes to participate in PirATTi's utsavam also and perform a kaimkaryam by washing the roads for the arrival of PirATTi who is 'mangaLAnAm mangaLam'.



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tAyAr tirumanjanam - tiruchanUr
(Thanks:www.tirumalaphotos.com)



SLOKAM 19

त्रिणयनेन विनम्रशिरः क्षरत्-

त्रिदशसिन्धुमहोर्मिभिरुत्सवे ।

किमपि पाद्यमदायि पदाब्जयोः

नतवता तव तामरसालये ॥

triNayanena vinamra Sira: ksharat

tridaSasindhu mahormibhi: utsave |

kimapi pAdyam adAyi padAbjayo:

natavatA tava tAmarasAlaye ||

MEANING:

tamarasAlayE! Resident of Lotus flower! Siva who danced with joy witnessing Your utsavam bowed his head at Your lotus feet and offered the auspicious waters of GangA and washed Your feet. pAdya samarpaNam with GangA waters is referred to here.

COMMENTS:

From this Slokam, one realizes that mere j~nAnam is not sufficient for moksham. Even the great j~nAna Yogi Siva vouches for this by expressing his bhakti towards PirATTi by bowing at Her lotus feet and expressing his dAsyam to Her.



SLOKAM 20

तव महे मिलितात् त्रिदशीगणात्

न बिभिदे नरलोक वधूजनः ।

त्वदवलोकनविस्मयतो यतो

जननि मे न निमेषमवाप सः ॥

tava mahe militAt tridaSIgaNAt

na bibhide naraloka vadhUjana: |

tvat avalokana vismayata: yata:

janani me na nimesham avApa sa: ||

MEANING:

Janani! The ladies who worshipped You at the utsavam became like the celestial maidens. They forgot to blink their eyes and hence resembled the celestial maidens who naturally do not blink.

COMMENTS:

When one is in the presence of PirATTi one forgets whether he/she is a human being or a devA. He/She derives infinite Anandam witnessing PirATTi's glory. Here the poet says that the ladies turned into celestial maidens, as they also did not blink their eyes.



SLOKAM 21

प्रणयिना सममुत्सवमण्टपे

स्थितवतीं भवतीं प्रणिनंसवः ।

हरिगिरिं हरिपत्नि समाश्रिताः

त्रिदिविनो दिवि नोपययुः स्पृहाम् ॥

praNayinA samam utsava maNTape

sthitavatIm bhavatIm praNinamsava: |

harigirim haripatni samASrita:

tridivina: divi nopayayu: sprhAm ||

MEANING:

Hari Patni! The DevAs who reached the SimhAdri hills for the utsavam wished only to worship You along with Your consort. They lost their interest in their abode, svargam.

COMMENTS:

This Slokam is like TonDaraDippoDi AzhvArs' pAsuram passage 'iccuvai tavira yAn pOi indira lokam ALum accuvai perinum vENDEn' where he does not wish to experience the joy of Indira lokam, svargam, leaving Srirangam where he can enjoy the sweetness of SrI RanganAthan. The devAs no longer desired their abode and instead wished to stay at the utsavam location where PerumAL and tAyAr were gracing them.



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Sri padmavati tAyAr in Her Golden chariot - tiruccAnUr
(Thanks: www.hinduonline.com)



SLOKAM 22

अधिमहं भवतीं कमले स्तुवन्

अभिमुखः स्तिमितेक्षणमग्रतः ।

अपि सुरेष्वसुरेषु नरेषु वा

शिरसि को रसिको न दधेऽञ्जलिम् ॥

adhimaham bhavatIm kamale stuvan

abhimukha: stimitekshaNam agrata: |

api sureshu asureshu nareshu vA

Sirasi ka: rasika: na dadhe anjalim ||

MEANING:

KamalE! At the utsavam, DevAs, human beings and asurAs stand together with unblinking eyes and hands folded in supplication over their heads with great awe. Who would not do so?

COMMENTS:

The devAs, asurAs and human beings differ in their levels of the triguNAs sattva, rajas and tamas. In the presence of PirATTi, everyone has predominantly sattva guNam and hence they all stand together as a uniform group and show their respects to Her.



SLOKAM 23

अधिमहोत्सवमप्सरसां गणैः

सह रमे परभक्तिजुषस्त्वयि ।

पुळकिनः कळगद्गदगीतयो

मुनिजना निजनाट्यमदर्शयन् ॥

adhimahotsavam apsarasAm gaNai:

saha rame parabhaktijusha: tvayi |

puLakina: kaLa gadgada gata gItaya:

munijanA nija nATyam adarSayan ||

MEANING:

RamE! At Your utsavam rshis who have infinite devotion towards You, dance along with the accomplished celestial maidens (apsarAs like RambhA and tilottamA) even if they cannot sing and dance pleasantly.

COMMENTS:

Rshis and Munis are known for their austerity. They engage in j~nAna yogam, yAgam and yaj~nam. However when they are experiencing PirATTi's utsavam they forget their positions and with horripilation due to their intense devotion for Her, they sing and dance along with the celestial maidens. They do not care whether they can sing and dance well or not. They only want to display their ecstasy.

Parabhakti is when one realizes the greatness of PirATTi and develops intense devotion towards Her.

SLOKAM 24

उपगतोत्सवदिव्यगृहाङ्गणः

कमलवासिनि संयमिनां गणः ।

निगमसौरभशोभनया स्तुतिं

स हि गिराऽहिगिरावकरोत् तव ॥

upagata: utsava divyagrha angaNa:

kamalavAsini samyaminAm gaNa: |

nigama saurabha SobhanayA stutim

sa hi girA ahigirau akarot tava ||

MEANING:

KamalavAsini! The rshis mentioned in the previous Slokam reached the central hall of Your utsavam and sang Your praise with words that were perfumed by chanting of the fragrant VedAs.

COMMENTS:

When we are praising Sriya:pati we should do so with our mind (manas), words (vAk) and body (kAyam). SrI ANDAL in her TiruppAvai pAsuram passage 'tUmalar tUvitozhutu, vAyinAl pADi manattinAl sindikka' tells us that we worship the Lord with vAk, manas and body. From this Slokam we understand that the rshis having adulated PirATTi with their kAyam are now engaged in singing Her praise thus using their vAk (samyaminAm gaNa: nigama saurabha SobhanayA girA tava stutim akarot).



tirupati jeeyar in tAyAr's ratham procession
(Thanks: Sri B Senthilkumar)



tAyAr in flower bedecked chariot - tiruccAnUr (Thanks: Sri B Senthilkumar)

SLOKAM 25

मधुविरोधिपुरन्धि महोत्सवे

शुभगुणग्रथिता किल मालिका ।

स्तवमयी स्तवकैस्तव कैर्गिरां

न कलिता कलिताडन काङ्क्षिभिः ॥

madhuvirodhipurandhri mahotsave

SubhaguNa grathitA kila mAlikA |

stavamayI stabakai: tava kai: girAm

na kalitA kalitADana kAnkshibhi: ||

MEANING:

madhuvirodhi purandhri! Consort of the Lord, who destroyed the asuran with the name of Madhu! Who has not sung Your praise with words that are like a garland of flowers strung together by the thread of Your auspicious qualities to get rid of the ill effects of Kali yugam?

COMMENTS:

Swami Desikan suggests in his upakAra sangraham that one should worship Madhavan to get relief from 'kali's kOIAhalam'. Sri VenkaTAdhvari kavi reflects the same idea when he says that one should worship PirATTi to escape from the ill effects of kali yugam.



SLOKAM 26

तव महे स्तवकोटिचिकीर्षया

दृगधिका रसनाश्चकमे रमे ।

रचयितुं स्तवमेकरसज्ञया

कृशतमं शतमन्युरितत्रपः ॥

tava mahe stavakoTi cikIrshayA

drgadhika rasanAScakame rame |

racayitum stavam eka rasaj~nayA

krSatamam Satamanyu: itatrapa: ||

MEANING:

RamE! When Indra saw Brahma sing Your glory, he became shy and wanted to praise You also. He who had thousand eyes wished for thousand tongues to sing Your greatness.

COMMENTS:

Swami Desikan in his pAduka sahasram says that he can attempt to sing the praise of EmperumAn's maNipAdukai unless the water of all the oceans is used as ink, and AdiSesha with his thousand tongues tells it. One is also reminded of SrI ParAsara BhaTTar's wish for thousand tongues to sing the praise of EmperumAn. He says that even after getting them he will be only able to say that he cannot sing EmperumAn's praise sufficiently. One needs thousand tongues to say that he cannot praise PirATTi enough.

SLOKAM 27

तव हरेर्दयिते दृढभक्तिः

चतसृभिः श्रुतिभिश्चतुराननः ।

अभिनुतिं तनुते स्म महोत्सवेषु

अहरहर्हरह्यभिनन्दिताम् ॥

tava harerdayite drDhabhaktita:

catasrbhi: Srutibhi: caturAnana: |

abhinutim tanute sma mahotsavehu

aharaha: harahari abhinanditAm ||

MEANING:

harerdayite! The consort of Hari! During Your utsavam, the four-faced Brahma stood in front of You, the object of praise by VishNu and Siva, and with a lot of devotion, he sings Your glory everyday with Veda mantrams. Unlike Siva and VishNu, who can sing your praise with only one face, the four headed BramA is able to sing about Your vaibahvam with mantrams from the four VedAs arising out of each of his four faces. One face recited Rg rks; another rendered sAma gAnam; yet another recited Yajur Veda Mantrams and the fourth face was responsible for reciting atharva veda mantrams. This was a matchless feat.

COMMENTS:

PirATTi is the essence of drAviDa vedam and catur Vedam. Brahma has four faces and each of them could sing Her praise from one Vedam. This Slokam says that even vishNu was singing PirATTi's praise thereby displaying His love for Her.



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tAyAr in garuDa vAhanam - tiruccAnUr
(thanks:www.tirumalaphotos.com)



SLOKAM 28

जननि गन्धवहैर्भवदुत्सवे

खगपतिः श्रुतिसौरभशोभनैः ।

श्रमहरैर्जनितैर्निजपक्षति-

व्यजनतो जनतोषणमातनोत् ॥

janani gandhavaha: bhavat utsave

khagapati: Sruti saurabha Sobhanai: |

Sramaharai: janitai: nijapakshati

vyajanata: janatoshaNam Atanot ||

MEANING:

Janani! In Your utsavam GaruDa created the breeze with his wings that is fragrant with VedAs and that can bring happiness to people.

COMMENTS:

GaruDa is said to be VedAtmA. His entire body represents different parts of the VedAs. Hence flapping of his wings means chanting the VedAs. Thus the air currents that the wings generate are doused with VedAs. The breeze brings comfort to the people and the chanting of the VedAs gladdens their heart. Swami Desikan in his GaruDa daNDakam talks about the wind and the sound that is generated by GaruDa's wings during his flight. He says that the wind it generated stirred up great oceans and reached up to the netherworld. Such powerful wings decided to blow pleasant breeze on PirATTi who is SukumAri and on Her devotees.

SLOKAM 29

तनुभृतां तव देवि महोत्सवे

नटनगाननतिस्तवनादयः ।

परमभक्तिभरादिह नाभवन्

श्रमकरा मकरालयकन्यके ॥

tanubhrtAm tava devi mahotsave

naTana gAna nati stavanAdaya: |

paramabhakti bharAt iha nAbhavan

SramakarA makarAlayakanyake ||

MEANING:

Devi! makarAlayakanyake! Daughter of the Ocean! The devotees were not tired after all the singing, dancing and praising You (tanubhrtAm naTana-gAna-nati-stavanAdaya: paramabhakti bharAt SramakarA: nAbhavan).

COMMENTS:

A kaimkaryam performed for PirATTi is pleasurable for both PirATTi and the performer. Hence one never feels tired when he sings and dances in front of Her while adulating Her. One experiences infinite bliss of Paramapadam on earth itself.



SLOKAM 30

पदयुगं तव भक्तिभरादहं-

प्रथमिकामुपगम्य सुरस्त्रिया ।

हरिपुरन्धि महेशङ्गजितस्फुरत्

कनकया न कया परिचर्यते ॥

padayugam tava bhaktibharAt aham

prathamikAm upagamy surastriyA |

haripurandhri mahe anga jita sphurat

kanakayA na kayA paricaryate ||

MEANING:

Hari purandhri! Which celestial maiden who is well decorated with beautiful golden ornaments and who has a lot of devotion for You would miss worshipping Your lotus feet? They show their devotion for You by competing with each other to be in Your presence.

COMMENTS:

Swami Desikan in his pAduka sahasram PrabhAva paddhadi, Slokam 38 tells us that all the DevAs were pushing each other trying to get to the front so that they can adorn the pAdukai on their heads. SrIvaikuNTha senApati Vishvaksenar controlled the crowd with a stick in his hand. In this Slokam the poet describes a similar scene where all the celestial maidens are vying with each other for PirATTi's attention.



She will burn away all our sins - tAyAr in pallAkku—tiruccAnUr (Thanks: Sri B Senthilkumar)

SLOKAM 31

दिनकरं तमसामिव राजयः

कमलवासिनि कल्मषपङ्कयः

अपि विलोकयितुं प्रभवन्ति ते

जनमहो न महोत्सवदर्शिनम् ॥

dinakaram tamasAmiva rAjaya:

kamalavAsini kalmashapanktaya:

api vilokayitum prabhavanti te

janamaho na mahotsava darSinam ||

MEANING:

KamalvAsini! The assemblage of sins will become unfit to even see a person who witnesses Your utsavam just like the darkness that never sees the sunlight.

COMMENTS:

Sri ANDAL tells us through Her tiruppAvai that when one goes near EmperumAn his sins will be destroyed as if burnt by fire (tIyiniL tUsAkum). Here the poet says that when one experiences PirATTi's utsavam, his sins will be removed just as the darkness that is dispelled by sunlight. The greatest heat source is the Sun. We all know that without the sun the world will not exist. PirATTi's devotees will have their sins burnt by this supreme fire.



SLOKAM 32

तव महे सुरदानवमानव-

प्रभृतिपादहतिप्रभवै रमे ।

क्षितिरजोनिचयैः स्थगितातपो

दिनकरो न करोति जनव्यथाम् ॥

tava mahe sura dAnava mAnava

prabhrti pAdahati prabhavai rame |

kshiti rajonicayai: sthagita Atapa:

dinakara: na karoti janavyathAm ||

MEANING:

RamE! The dust that arose when the DevAs, asurAs and humans gathered at the site of Your utsavam was so heavy that it covered the sun's rays and thus reduced its heating effects on the people.

COMMENTS:

This Slokam conveys to us that there was a huge gathering at PirATTi's utsavam. The dust that arose was so much that it covered even the sun's rays from torturing the people. The pAda dUli or pAda reNu of bhAgavatAs is said to be more auspicious than then even the Sriya:pati's. Through the statement that the pAda dUli was able to relieve the misery of the people the poet implies that PirATTi's devotees or bhAgavatAs can themselves provide relief to people from their miseries. They derive this quality from PirATTi.

SLOKAM 33

अथ तवास्यविधोरवलोकनात्

सुरकराम्बुरुहाणि महोत्सवे ।

मुकुळितान्युडुपङ्क्तिपरिस्फुरन्-

नवरदे वरदे कमलालये ॥

atha tava Asyavidho: avalokanAt

surakara amburuhANi mahotsave |

mukuLitAni uDupankti parisphuran

navarade varade kamalAlaye ||

MEANING:

KamalAlayE! One who has teeth that sparkle like the stars, One grants all wishes! When the DevAs saw Your beautiful and pleasant moonlike face, the lotuses that are their palms closed completely.

COMMENTS:

The poet in a previous stabakam equated the palms of DevAs to lotus buds. Here the poet says that the DevAs automatically and naturally closed their palms in salutation (anjali mudrA) when they saw PirATTi's exquisite face.





tAyAr in hanumanta vAhanam during brahmotsavam - tiruccAnUr
(Thanks:www.tirumalaphotos.com)

SLOKAM 34

मुकुळितं नियमेन कराम्बुजैः

मुदितमक्षिचकोरकुलैः सताम् ।

तव महेऽम्ब हरौ नयनीभवत्

रविविधौ विविधौजसि भात्यपि ॥

mukuLitam niyamena karAmbujai:

muditam akshi cakorakulai: satAm |

tava mahe amba harau nayanI bhavat

ravividhau vividhaujasi bhAtyapi ||

MEANING:

amba! Even though the sun and moon that are the eyes of EmperumAn were shining bright in Your utsavam, the lotus-like palms of good souls were always closed and the cakravAhA birds were always happy.

COMMENTS:

As in the previous Slokam, the poet has equated the palms of DevAs to lotuses. EmperumAn has the sun and the moon as His two eyes (candra sUryau ca netre). The lotus blossoms when the sun is present and closes when the moon comes out. Here both the sun and the moon are shining together. Hence the lotus should be alternately closing and opening or should be half open. The poet expresses his surprise the lotuses that are palms of the people are eternally closed as they are showing their respects for PirATTi at all times. The cakravAhA birds are happy when they receive the moon's rays. In this situation the cakravAhA birds should

be alternately happy and sad. Instead they are eternally happy as they are participating in the utsavam and enjoying the sight of PirATTi and EmperumAn blessing them together.

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SLOKAM 35

तव सिसेविषया विषयान्तर-

त्यजननिश्चलचेतस उत्सवे ।

प्रजहुरम्ब तपोऽपि पराशर-

प्रभृतयो भृतयोगकलाः स्वयम् ॥

tava sisevishayA vishayAantara

tyajana niScala cetasa utsave |

prajahu: amba tapa: api parASara

prabhrtaya: bhrtayogakalA: svayam ||

MEANING:

amba! Yogis such as ParASara who with unwavering minds perform Yoga for their personal benefit gave up their efforts at the time of Your utsavam to serve You.

COMMENTS:

ParASara and other rshis actively engage in yoga mArgam to realize Sriya:pati. When PirATTi has Her utsavam, they stop their yogic practices for their personal benefit and wish to serve Her as they are well aware that performing kaimkaryam to PirATTi is the supreme yoga that will lead them to their goal quickly. A prapanna who prays for moksham is actually praying for kaimkarya prApti to Sriya:pati.





Sri Padmavati tAyAr - tiruccAnUr
(Thanks:www.tirumalaphotos.com)

SLOKAM 36

सुमनसो मुनयश्च तवोत्सवे

त्रिदिवधेनुपयोरसधारया ।

विरचयन्त्यभिषेकविधान मृक्-

चयजुषां यजुषां प्रकरै रमे ॥

sumanasa: munaya: ca tava utsave

tridivadhenu payorasadhAraya |

viracayanti abhisheka vidhAnam

rkayajushAm yajushAm prakarai rame ||

MEANING:

RamE! In Your utsavam, Indra and other devAs along with rshis such as vyAsa and ParASara are collecting the copious milk flowing from KAmadhenu and storing that in the vessels for use in Your divine bath to the accompaniment of appropriate Yajur Veda mantras.

COMMENTS:

PirATTi who emerged from tirupArkkaDal is bathed with divine milk from KAmadhenu that is made more auspicious by chanting appropriate Veda mantras.



SLOKAM 37

विधिशिवादिसुरेषु तवोत्सवे

विरचयत्स्वभिषेचनमिन्दिरे ।

मनुशतं मुनिमाणवकाः स्फुट-

ध्वनि जगुर्निजगुर्वभिचोदिताः ॥

vidhiSivAdi sureshu tava utsave

viracayatsu abhishecanam indire |

manuSatam munimANavakA: sphuTa-

dhvani jagu: nijaguru abhicoditA: ||

MEANING:

IndirE! While Your divine bath was being performed by rshis, BrahmA, Siva and other devAs, the disciples of the great rshis chanted many mantrams in loud voices.

(**Note:** Beautiful video of tiruccAnUr SrI Alamelumanga tAyAr tirumanjanam at :

http://www.youtube.com/watch?v=-m-eMsJZHbs&feature=PlayList&p=619CA8C22E87D6C5&playnext_from=PL&playnext=1&index=7)



SLOKAM 38

तव महेष्वभिषेकविधौ कृते

जगदशेषमगादपतापताम् ।

तदिदमद्भुतमम्ब फलिस्थलात्

फलगतिलर्गति स्म परत्र यत् ॥

tava maheshu abhishekavidhau krte

jagat aSesham agAt apatApatAm |

tat idam adbhutam amba phalisthalAt

phalagati: lagati sma paratra yat ||

MEANING:

amba! While You bathed in milk during Your utsavam all the living beings felt cool. It is surprising that while the cause is seen in one place, the effect is felt in another place.

COMMENTS:

PirATTi is bathed in many auspicious things to confer mangalaM to all the living beings. This Slokam describes the mangala snAnam of PirATTi. Even though the poet says it is a surprise that all the living beings felt cool when PirATTi was bathed in milk it is really not a surprise as all living beings are Her sarIram and She is the Atma for all.





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Mangala snAnam - tiruccAnUr (Thanks:www.tirumalaphotos.com)



SLOKAM 39

अथ तवोत्सवधाम्नि बुधाः सुधा-

करसहोदरि सादरमार्चयन् ।

सुरभिळैः भवतीं श्रुतषट् पदा-

रवकुलैर्वकुलैरपि चम्पकैः ॥

atha tava utsavadhAmni budhA: sudhA-

karasahodari sAdaram Arcayan |

surabhiLai: bhavatIm SrutashaT padA-

ravakulai: vakulai: api campakai: ||

MEANING:

sudhAkara sahodari! Sister of the moon! At Your utsava maNTapam, devAs worshiped You with fragrant flowers such as campaka and mahizham that have bees swarming over them attracted by their fragrance.

COMMENTS:

After the mangala snAnam the next step in Aradhanam is arcanai. The devAs are performing PirATTi's ArAdhanam according to the prescribed order laid down by the AgmAmams.





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AcAryAs are always paying obeisance to Her
Sri Padmavati tAyAr - tiruccAnUr (Thanks:Sri V Ramaswamy)



SLOKAM 40

मधुलिहां भवदङ्घ्रिसमर्पित-

प्रसववासवतां कमले तदा ।

सुरकिरीटगताज्जगृहे भिदा

रवलवैर्बलवैरिशिलाकुलात् ॥

madhulihAm bhavadanghri samarpita

prasava vAsavatAm kamalea tadA |

surakiriITa gatAt jagrhe bhidA

ravalavai: balavairiSilA kulAt ||

MEANING:

KamalE! The people realized the presence of the bees that swarm around the flowers only by their buzzing noise as they looked very similar to the dark blue stones that decorated the crowns of the DevAs.

COMMENTS:

Sitting steadily on the flowers the bees collected honey from the flowers offered to PirATTi. It was only their buzzing noise that differentiated them from the dark blue stones on the crowns of the devAs who bowed with their bent heads in salutation in front of PirATTi.

It is customary to equate the bees to AcaryAs and their buzzing to the AcaryA's SrI sUktis. One can interpret this Slokam to mean that the AcaryAs are present permanently at PirATTi's lotus feet.



tAyAr in Unjal sevai - tiruccAnUr (Thanks :Sri B Senthilkumar)

SLOKAM 41

सुमनसो भवदङ्घ्रिजुषां रमे

सुमनसामनुषङ्गत उत्सवे ।

तव पदान्तिकभाजमपूजयन्

सुमलिनामलिनामपि मण्डलीम् ॥

sumanasa: bhavadanghri jushAm rame

sumanasAm anushangata utsave |

tava padAntikabhAjam apUjayan

sumalinAm alinAm api maNDalIm ||

MEANING:

RamE! The flowers the DevAs offered at Your feet seemed like they were being offered to the swarm of bees at Your feet.

COMMENTS:

This Slokam actually means that the flowers offered at PirATTi's feet fell over the bees present there. By rearranging the words we can also interpret this Slokam to mean that those who were not originally noble souls turned into PirATTi's devotees and thus became fit to be worshiped by DevAs and others. Even when one is not good at the beginning, the becomes a noble soul fit for adulation through his association with PirATTi.

This Slokam follows the thought in the previous Slokam that the DevAs are worshipping AcaryAs primarily as they are the ones who show us the way to PirATTi with their SrI sUktis just like the bees pointing us to fragrant flowers by hovering and buzzing around them.



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tAyAr elevates Her devotees - chinna sesha vAhanam - tiruccAnUr
(Thanks:www.tirumalaphotos.com)



SLOKAM 42

स्वशिरसा दधतः कुसुमं मुदा

सुमहिता इति नाद्भुतमुत्सवे ।

चरणयोः सुरपङ्क्तिभिरर्चितं

तव नरा वनराशितनूभवे ॥

svaSirasA dadhata: kusumam mudA

sumahitA iti na adbhutam utsave |

caraNayo: sura panktibhi: arcitam

tava narA vanarASitanUbhave ||

MEANING:

VanarASitanUbhave! Daughter of the Ocean! It is not surprising that those who adorned the flowers the DevAs offered You on their head at the utsavam became fit for worship by others in this world.

COMMENTS:

PirATTi raises us from a lowly status to one where we become an object for worship ourselves.



SLOKAM 43

पनसचूतफलादिभिरुज्ज्वलं

सरससूपमपूपशतावृतम् ।

अथ निवेदनमम्ब सुरैः क्षरद्-

घृतवरं तव रम्यमकल्प्यत ॥

panasacUtaphalAdibhi: ujjvalam

sarasa sUpam apUpaSatAvrtam |

atha nivedanam amba surai: ksharad-

ghrtavaram tava ramyam akalpyata ||

MEANING:

amba! The DevAs offered sweet fruits such as mangoes, jack fruit and bananas, food items such vegetables, dhal, and special items such as vadA and other eatables that dripping with clarified butter (ghee) to You following the arcanai.

COMMENTS:

During bhagavat ArAdhanam, six types of Asanams are offered to the Lord. They are mantrAsanam- washing EmperumAn's feet and hands, snAnAsanam - bathing him and dressing him, alankArAsanam- decorating him with flowers, garlands, sandal paste, dhUpam, dIpam and jewellery, bhojyAsanam- offering food items and punar mantrAsanam- washing his hands and feet once again and concluding the ArAdhanam with paryankAsanam offering him a place to retire after the ArAdhanam. In the previous Slokams, the DevAs offered snAnAsanam for PirATTi by bathing Her in milk, alankArAsanam by decorating Her with fragrant flowers and in this Slokam they are offering the bhojyAsanam that includes fruits and naivedyam.

SLOKAM 44

जननि शेषतया भृशमुत्सुकैः

तव निवेदितशेषमभुज्यत ।

सुमधुरं सुमनोभिरथोत्सवा-

पवरके वरकेतनभूषिते ॥

janani SeshatayA bhrSam utsukai:

tava nivedita Sesham abhujyata |

sumadhuram sumanobhi: atha utsava

apavarake varaketana bhUshite ||

MEANING:

Janani! Following the food offering in the big utsavam hall, the DevAs who are naturally Your servants consumed the food that was left over as Your prasAdam.

COMMENTS:

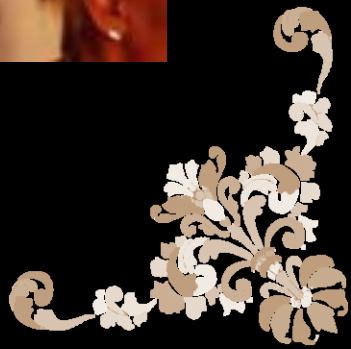
Following the order when the flowers were offered to PirATTi the DevAs, Her devotees, sought and obtained the flowers that were Her prasAdam. Here the DevAs obtained the food prasAdam that were exceptionally sweet- **sumadhuram**- as they were PirATTi's prasAdam.

It is said that a true SrIvaishNava will not consume any food that was not offered to the Lord. According to this Slokam, the DevAs are following that tradition.



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tAyAr in aSwa vAhanam - tiruccAnUr
(Thanks: Sri B Senthilkumar)



SLOKAM 45

अथ सुधान्यभवं जनमोदनं

जननि मानसरञ्जनमोदनम् ।

भवदवेक्षणसंस्कृतमत्ति यो

रसनया स न याचति तां सुधाम् ॥

atha sudhAnyabhavam janamodanam

janani mAnasaranjanamodanam |

bhavadavekshaNa samskrutam attiya:

rasanayA sa na yAcati tAm sudhAm ||

MEANING:

Janani! Anyone who consumes Your food prasadam that is equivalent to the life preserving nectar, with sweet smell and that became auspicious due to Your glance will not beg for the amrtam that is food for the DevAs.

COMMENTS:

'annAdyam purata: nyastam cakshushA grhyate mayA' - According to this statement EmperumAn says that He consumes the essence of the food placed in front of Him by glancing at them. This is true for PirATTi also.



SLOKAM 46

अधिभवद्भवनाग्रवितर्दिकं

जननि जाग्रत एव जयादयः ।

अगणयन्नमरानपि तावके

घनमहे न महेन्द्रपुरःसरान् ॥

adhibhavadbhavanAgra vitardikam

janani jAgrata eva jayAdaya: |

agaNayan na amarAnapi tAvake

ghanamahe na mahendrapura:sarAn ||

MEANING:

Janani! The crowd that attended Your utsavam was so huge that even the temple guards Jaya and Vijaya who stood at the temple gates could not identify Indra and other DevAs who participated in it.



SLOKAM 47

जनविमर्दशमोद्यतनिर्दयोद्-

भटचमूपतिवेत्रहतिस्पृशाम् ।

प्रहृतिरस्ति मदम्ब महे तव

अर्चनकृतां न कृतान्तकृतान्ततः ॥

jana vimarda Sama udyata nirdaya

udbhaTa camUpati vetra hatisprSAm |

prahrti: asti madamba mahe tava

arcanakrtAm na krtAntakrtA antata: ||

MEANING:

hE madamba! My Mother, Your servant! The crowd of Your devotees that was controlled by Vishvaksenar, who strictly maintains law and order by tapping them with his stick mercilessly. Those who had been chastised by Vishvaksenar will not face any punishment from Yama at the time of their death.

COMMENTS:

Those who participated in PirATTi's utsavam will be granted moksham and will not have to face Yama at their deathbed. This idea is conveyed through this Slokam that says those who received punishment from Vishvaksena for breaking the law and order at the gathering will not be punished by Yama.





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tAyAr grants paramapada prApti - pedda sesha vAhanam - tiruccAnUr
(Thanks:www.tirumalaphotos.com)



SLOKAM 48

तव महोत्सववैभवदर्शिनां

तनुभृतां विविधैः स्तवनादिभिः ।

प्रमुदिता भवति कमले सतिः

अपरिपूः परिपूरयति श्रियः ॥

tava mahotsava vaibhava darSinAm

tanubhrtAm vividhai: stavanAdibhi: |

pramuditA bhavati kamale sati:

aparipU: paripUrayati Sriya: ||

MEANING:

KamalE! You grant imperishable and infinite riches to the people who participated in Your utsavam and sang Your praise and offered their services to You.

COMMENTS:

PirATTi considers small services we perform to be great and grants us all the riches that includes Paramapada prApti also.





O Daughter of nectar! - tAyAr in kalpavrksha vahanam - tiruccAnUr (Thanks:www.tirumalaphotos.com)

SLOKAM 49

जननि तस्य जनस्य वृथा सुधा-

सहभवे विदधे विधिरीक्षणे ।

य इह नानुभवेदलसस्तव

उत्सवरसं वरसंमदकारणम् ॥

janani tasya janasya vrthA sudhA-

sahabhave vidadhe vidhi: IkshaNe |

ya: iha nAnubhavet alasa: tava

utsavarasam vara sammada kArANam ||

MEANING:

Janani! sudhAsahabhave! The sibling of nectar! When one does not witness Your utsavam that can grant bliss in this world and the next, the eyes that Brahma gave him are considered to be useless.

COMMENTS:

Ilango aDigaI wrote the lines 'kariyavanai kANata kaN enna kaNNE, nArAyaNA eNNA nAvenna nAvE' which means the reason for having eyes is to feast the beautiful form of the dark hued TirumAl, the reason for having tongue is to say his name nArAyaNA. The poet reflects such a feeling by saying that Brahma will be considered to have created a useless appendage if the person does not use his eyes to witness PirATTi's utsavam.

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Sri Padmavati tAyAr (Thanks:Sri B Senthilkumar)

SLOKAM 50

भवदीयोत्सवविभवं फणिपतिवाचस्पतिप्रभृतिवर्ण्यम् ।

कथमल्पधियः कवयः कथयन्तु क्षीरधेः कन्ये ॥

bhavadIya utsavavibhavam phaNipati vAcaspati prabhrti varNyam |

katham alpadhiya: kavaya: kathayantu kshIradhe: kanye ||

MEANING:

kshIradhe: kanye (Daughter of the Milky Ocean) ! How can ignorant poets describe Your superb utsavam that is fit to be praised only by great authors such as AdiSesha and Brhaspati.

COMMENTS:

After elaborately describing PirATTi's utsavam the poet feels it is still insufficiently explained. He says only AdiSeshA who has thousand tongues, Brhaspati who is the atidevatA for vAk and other DevAs such as Rudra who is Omniscient can attempt to describe the beautiful and auspicious utsavam and that ignorant poets such as himself should not even attempt to do so. This shows the humility of the great poet SrI VenkaTAdhvari Kavi.

॥ इति श्रीलक्ष्मीसहस्रे उत्सवस्तबकः ॥

|| iti SrI lakshmi sahasre utsava stabaka: ||

