

## Chatushloki- Post 3

Srimathe Raamaanujaaya Namaha

Sri Rangapriya Divya Paadhukaabhyaam Namaha

Sri Lakshmi Narasimha Karaavalamba Sthothram

<https://youtu.be/1xSUzdDZ8Po>



Swami Yaamunaachaarya composed Chatushloki, comprising four powerful verses, based on the four chapters of Brahma Suthram, to proclaim that Maha Lakshmi shares all traits of Lord Naaraayana.

In this post, we will enjoy the first two verses.

Here is the first verse:

**kAntastE puruShOthama: phaNipati: shayyA--sanam vAhanam**

**vEdAtmA vihagEshvarO yavanika mAyA jaganmOhini |**

**brahmEshAdi suravraja: sadayita: tvaddAsadAslgaNa:**

**shrlrityEva cha nAma tE bhagavati brUma: katham tvAm vayam ||**

Alavandhaar describes the greatness of Thaayaar in the following manner:

“Your kantha (endearing Lord) is Purushothama himself! You are called Bhagavathi. You have all the kalyaana gunaas (auspicious qualities) like Gnaana (omniscience), Bala(strength), Aishwarya(sovereignty), Virya (vigor), Shakthi(power) and Tejas (splendor) just like Bhagavan. You are made for each other. Phanipathi (Adi Sesha) is your seat and bed as well. Vedhaathma Vihageshvara (Garuda) is your vehicle as well. You are Jagan Mohini because you make Maya to hide one’s athma swaroopam (nature of soul) and bind them to their karma vaasanaas (kaarmic desires). Brahma, Eesha and their spouses are your daaseeganaha (servants). They are at your feet ready to serve you at your beck and call. Everything is under the rulership of both of you (Eka Seshithvam). How can we even comprehend the meaning of the word Sri? “

The first shloka says Maha Lakshmi’s darling lord (kaanthasthe) is Purushothama!

Who is Purushothama? We can understand the profound meaning of the word Pusushothama from what Krishna says in Bhagavad Geetha Chapter 15 Verse 18

**Yasmaat ksharam ateetoham aksharaadaapi choottamaha |  
atosmi loke vede cha prathitaha purushottamaha || 18 ||**

There are two kinds of purushaas: Ksharam and Aksharam.

Ksharam – They are Baddha Jeevaathmaas (bound by karma)

Aksharam – They include Mukthaathmaas (jeevathmaas who have attained salvation) and Nithyasooris (eternal like Garuda, AdiSesha)

Lord Naaraayana is above and beyond Ksharam and Aksharam.

He is above Aksharaath (prakruthi) as well. Vedas mention That Lord Naaraayana is prathithaha (well known) as Purushothama (foremost person.)

Maha Lakshmi is the endearing consort of such Purushothama!

Yaamunaacharya remarks in the first shloka that the very word Shri is divine. We can get some idea about the esoteric word Shri from Swami Desikar.

Swami Desikar elaborates and gives 6 meanings for the word Shri.

1. Shriyathe: Sought by all for refuge
2. Shrayathe: Grants refuge to all who seek her
3. Shrunothi: Listens to our pleas
4. Shraavayathi: Conveys our appeals to Naaraayana
5. Shrunaathi: Removes obstacles and destroys sins
6. Shreenaathi: Grants wealth including everlasting wealth of moksham

Let us relish the conversation between Maha Lakshmi and Alavandhaar in the second verse.

**yasyAstE mahimAnam Atmana iva tvadvallabhO-pi prabhu:**

**nAlam mAtum iyattayA niravadhim nityAnukUlam svata: |**

**tAm tvAm dAsa iti prapanna iti cha stOShyAmi aham nirbhaya:**

**IOkaikEshvari IOkanAthadayitE dAntE dayAm tE vidan ||**

Alavandhaar: How do I eulogize your mahima (glories)?

Lakshmi: Why do you have to praise? There is no need at all. My Lord Naaraayana praises me all the time. Moreover, you say that you are unable to comprehend me. It becomes apacharam (blunder) if you don't praise properly. So, it is better if you keep quiet.

Alavandhaar: Lord Naryana does not know his own glories because his attributes are immeasurable! So how can he talk about you? You are Lokeshwari (Empress of the Universe)

Lakshmi: I am the mother for everyone. What is so special about you? Why should you in particular praise me?

Alavandhaar: I am a prapannan (one who has surrendered to the divine couple). It is my intrinsic nature to praise you because of my daasathvam and seshathvam.

Lakshmi: If you don't applaud me properly, Brahma, Rudra and others may get angry and curse you. Are you not afraid of their maledictions?

Alavandhaar: I am not afraid (nirbhayaha). You are kalpaka creeper for Kaarunyam (mercy). You are an epitome of compassion. I have absolutely no reason to be alarmed.

In Yuddha kaandam of Raamaayana, there is a beautiful verse that depicts Seetha's kaarunyam (merciful nature).

**pApAnAM vA shubhAnAM vA vadhArhANAM plava~Ngama  
kAryaM kARuNyamAryeNa na kashchinnAparAdhyati**

Hanumaan went to meet Seetha to tell that the battle was over and Raama had killed Raavana. He was infuriated when he looked at the Raakshasis (demonesses) surrounding Seetha who had tortured her for almost a year. So, he sought her permission to kill them. Then Seetha said "who has not erred in this world? I forgive them. "

In Rahasya Rathnavali, Swami Desikan says

**sarvasvAminiyAy sarveSvaranukku SeshabhUtaiyAy sahadharma- cAriNiyAna  
peria pirAttiyAr ith thalaiyil vAtsalya atiSayaththAlum aththalaiyil vAllabhya  
atiSayaththAlum purushAkAramAik koNdu ijjeevarkaLukku thanjamAkiRan.**

This means Goddess Maha Lakshmi implores to forgive the constantly erring Jeevathmas because of her vaathsalyam (affection) for us. She has vaallabhayam (able to command her Lord) as well because she is sahadharma charini and sesha bhoothai to Perumal.

Thus, Alavandhaar enunciates how Maha Lakshmi serves her role as a mediatrix. He says that he approaches her without trepidation because of her purushaakaara qualities. Thaayaar has a natural disposition to forgive her children at all times. She perpetually pleads her Lord to forgive us. This is why she becomes sharanyan (one who bestows protection) for us.

To be continued...

Alavandhaar thiruvadigale sharanam

Seeking blessings

Hema Srinath