

Chatushloki- Post 4

Srimathe Raamaanujaaya Namaha

Sri Rangapriya Divya Paadhukaabhyaam Namaha

Sri Lakshmi Hayagreeva Sthothrams

<https://www.youtube.com/watch?v=wTsal7WnkOw>



Sri Yamunachaarya, one of the leading Srivaishnavite scholars, composed Chatushloki. We relished the first two verses of Chatushloki in the previous post. Let us enjoy the remaining verses in this final post.

Here is the third verse:

IShat tvat karuNA nirikShaNa sudhA sandhukShaNAAt rakShyatE

naShTam prAk tadalAbhata: tribhuvanam samprati anantOdayam |

shrEyO na hyaravindalOchana mana: kAntA prasAdAdrutE

samsruti akShara vaiShNavAdhvasu nruNAM sambhAvyatE karhichit ||

Thaayaar asks Yaamunaachaarya “what are you going to gain by praising me? After all what can I give you? Do you have any idea about my potential?”

Yaamunaachaarya responds “Oh Goddess Lakshmi who is the darling consort of Aravindhalochana (lotus eyed Sriman Naaraayana), Thribhuvanam (three worlds) were

lying dormant. Everything in the universe was in sookshma sthithi (subtle form). It is only because of your kataaksham (grace), cosmic evolution occurred and we began to see sthoola sthithi (gross mortal form).

People are blessed with worldly pleasures, aishwaryam (wealth), kaivalyam (self-realization) and moksham (salvation) only because of your grace and kindness. Your glances are like cool nectar. Without your kataaksham, all these things could never have happened.”

Thiruvaimozhi 4.10.1 paasuram speaks about creation:

**onRum dhEvum ulagum uyirum maRRum yAdhum illA
anRu nAnmugan thannodu dhEvar ulagOdu uyir padaiththAn**

The meaning of this paasuram is when everything was in subdued form, Sriman Naaraayana created Nanmugan Brahma who further created other entities.

Naaraayana Upanishad says Naaraayanaath Brahmo Jaayathe...which means Naarayana created Brahma.

Sriman Naarayana created and manifested himself in every being. He is constantly guided by Maha Lakshmi in all his actions. All this creation happened only after Maha Lakshmi looked at Perumal for a fraction of a second. Sruthis, Sthuthis, Puraanams and Ithihaasaas say that Maha Lakshmi's glances of approval is a prelude to Sriman Naaraayana's actions.

Swami Desikar says Thaayaar exaggerates our little good deeds and influences Perumal to bless us generously. When Perumal is Anugrahonmukhan (in the mood to bless) Thaayaar grows his desire to bless the Prapannaas (those who have surrendered to the divine couple) even more. On the other hand, when Perumal is displeased with our misconduct, Thaayaar distracts him and sways his thought process to forgive us.

Thaayaar can even grant us moksham. She is both Upaayam (means) and Upeyam (goal). Let us understand this attribute in the fourth sthothram.

shAntAnantha mahAvibhUti paramam yat brahma rUpam harE:

mURtam brahma tatO-pi tatpriyataram rUpam yadatyadbhutam |

yAnyanyAni yathAsukham viharatO rUpANi sarvANi tAni

Ahu: svairAnurUpaUpa vibhavai: gADhOpagUDhAni tE ||

Maha Lakshmi says “People seek Perumal as their goal. So, how can I be Upeyam (goal)?

Yaamunaachaarya responds “Hari is one who is free from six defects (hunger, thirst, desire, oldage, sorrow and death). He is Anantha (limitless). He is Ubhaya Vibhuthi Nathan (Supreme Lord of Leela Vibhuthi – material world and Nithya Vibhuthi – Sri

Vaikunta). He has Divya Athma Swaroopam. He manifests himself inside and outside of everything and everyone. Oh! Maha Lakshmi you are along with him in this Divya Athma Swaroopam. You enchant him, share all his infinite auspicious attributes and take part in creation, protection and dissolution. You even incarnate with a matching mangala roopam (auspicious form) during all his divine avathaarams. “

Maha Lakshmi is Nithya Anapaayini (constantly present with Him). She is with Him at all times and all places. Perumal has Divya Mangala Vighram which is resplendent with beauty. Maha Lakshmi shares his beauty and charm. Sri Sooktham describes Sri Devi as Hiranya Varnaam Harinim (golden hued form).

Maha Lakshmi harmoniously appears along with Sriman Naaraayana in all His forms: Para (Vaikunta), Vyuha (Ksheerabdhi or milky ocean), Vibhava (different incarnations like Rama, Krishna) Archa (icon form in temples) and Antharyaami (inside us).

Only Lakshmi and Naaraayana have the ability to save Jeevathmas from bondage of karma and grant moksham. This is the reason we perform sharanagathi (surrender) to the divine couple. Swami Ramanujar has expressed the concept of sharanagathi to the divya dampathis very touchingly in Sharanaagathi Gadhyam.

Chathushloki closes with a verse from Prapanna Paarijaatham written by Nadaadhur Ammal.

AkAra thraya sampannAm aravindha nivAsinIm |

aSEsha jagadhISithrIm vandhE varadha vallabhAm ||

Swami Nadaadhur Ammaal salutes Sri Ranga Nayaki who houses Akara Thraya; three attributes which include Upaayathvam (means), Upeyathvam (goal) and Purushaakaaram (mediatrix). He offers his prostrations to Thiruchaanur Padmaavathi who is Aravandha nivaasinim (one who resides on lotus) for interceding with Perumal to forgive the erring Jeevathmas and finally offers vandhanams to Varadha Vallabha (divine consort of Lord Varadha) for granting us wealth, self- realization and salvation.

The relationship between Sri Devi and Sriman Naaraayana is central to the concept of Srivaishnavism. This concept is discussed by many Acharyas like Swami Yaamunaachaarya in Chatushloki; Swami Raamanujar in Gadhya Thrayams; Swami Koorathlwan in Shri Sthavam; Swami Nadadhur Ammal in Prapanna Paarijaatham; Swami Parashara Bhattar in Guna Rathna Kosha; Swami Desikar in Shri, Bhu and Godha Sthuthis; Swami Venkatadhri in Lakshmi Sahasram and Swami Parashara Muni in Vishnu Puranam.

To summarize Chatushloki, the first sthothram expounds the greatness of Lakshmi as the endearing consort of Lord Naaraayana; the second sthothram glorifies her role as mediatrix; the third sthothram speaks about her power to bless us with purusharthams of aiswaryam, kailvalyam and moksham as well as her role in cosmic creation and

finally the fourth sthothram shows how Maha Lakshmi is inseparable from Sriman Naaraayana and is both Upaayam and Upeyam.

In conclusion, let us offer our obeisance to Swami Yaamunaachaarya for celebrating the glories of Maha Lakshmi and revealing the immense blessings we derive when we place our mind and heart at the lotus feet of Sri Devi and Sriman Naaraayana.

Namo Namu Yaamunaaya Yaamunaaya Namu Namaha

Seeking blessings

Hema Srinath

References:

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