

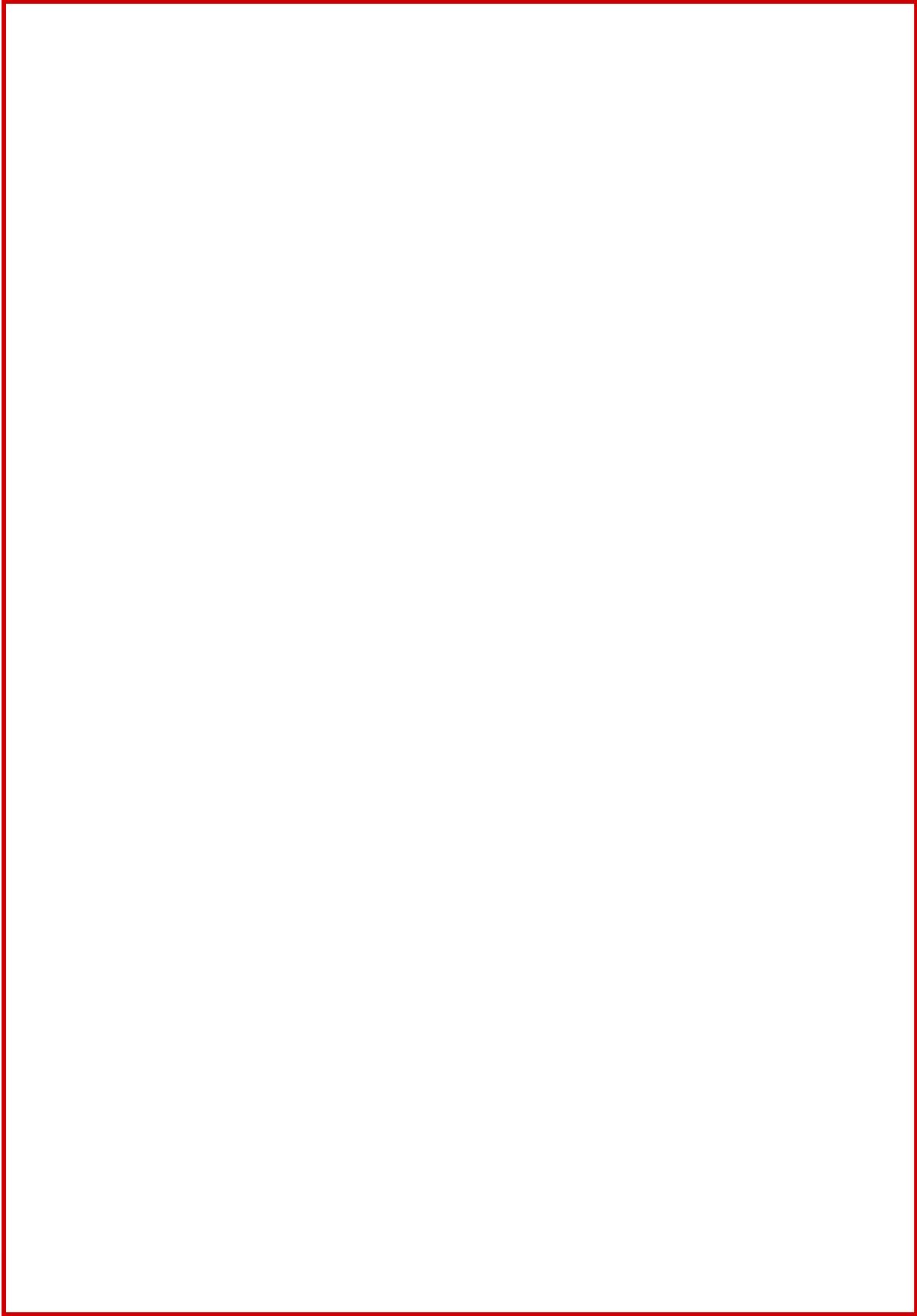
**BHUSTHUTHI
BY SWAMI DESIKAN**



**ANNOTATED COMMENTARY IN ENGLISH BY:
OPPILIAPPAN KOIL SRI VARADACHARI SATHAKOPAN**



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॥ श्रीः ॥

भूस्तुतिः

श्रीमते रामानुजाय नमः

श्रीमते निगमान्त महादेशिकाय नमः

Introduction:

Sri Bhumi Devi is the consort of Sri Oppiliappan in Thiruvinnagara Kshetram. I will focus here on some of the shlokas of Swami Desikan's Bhusthuthi, where he explained to us about Her special role in Sri VaishNava sampradhAyam. If Sri Sthuthi was an elaboration of Sri Sooktham, Bhusthuthi is an elaboration of the concepts covered by Bhusooktham.

In thirty three shlokas, Swami offers his homage to Sri Bhudevi, as the Dharma



“Sri Bhumi Devi with Lord Oppiliappan, Thiruvinnagara Kshetram”



Pathni of Yajna Varaha Murthy, who fought with the Asura known as HiranyAksha to bring back the stolen Bhumi Devi from under the ocean. Our Acharya points out here that she is easy to approach by Chetanas and she is the sustenance of the Chetanas. He states that Sriman Narayana is enriched by His association with Bhumi Devi. The seventh Shloka covers his thoughts on this aspect of Bhumi Devi. Through the latter half of this verse, he proclaims:

त्वत्सङ्गमात् भवति माधवि लब्धपोषः

शाखा शतैर् अधिगतो हरि चन्दनोऽसौ ॥ ७ ॥

**TVATH SANGAMAATH BHAVATHI MAADHAVI LABDHAPOSHA:
SAAKA SATAI: ATIGATHO HARICHANDANOSOU**

Here Swami Says that Sriman Narayana, who is like a Harichandana tree (a variety of Kalpaka Tree), gets His nourishment by His association with Sri Bhumi Devi and thereby becomes empowered to perform His duties as praised by the hundreds of branches of the Vedas. .



“The Lord gets His nourishment from Sri Bhumi Devi”



Swami Desikan's reverence for Bhumi Devi is revealed in the sixth shloka, where he recites her many names to provide an unambiguous description of her and dwells on her many glories as the dear wife of the Lord. His choice of words is Sarvam Sahaa, Avani, Viswambhara, Achalaa, Vipulaa, Vasumdharaa, Ananthaa, PruthvE et al. By the holy name of Sarvam Sahaa, he points out that she represents her infinite patience with us in putting up with our many trespasses. By the name Avani, She indicates Her functions in protecting the universe; by the name Achalaa, She represents Her steady resolve in helping the Prapannaas to receive the mercy of Her Lord; by the name Viswambharaa, She hints at Her duties of bearing the Universe; by the name Vipulaa, she points out to Her Immeasurable auspicious qualities; by the name Vasundharaa, She reveals Her enormous wealth.

To show the unique distinction of Bhuma Devi and Her special place in the affection of Sriman Narayana, Swami states that Bhagavan carries Sri Devi only in His chest, where as He carries Bhuma Devi on His thousand heads in His role as Adishesha:

**VISWAMBHAREH MADHURIPU: PRANAYAANURODHAATH
SESHAATMANAA TU BHAVATHEEM SIRASAA DHADAATHI**

In resonance with the first Rk of Bhusooktham, Swami Desikan states that she enriches and nourishes the Earth and makes it produce all riches including food and minerals. The First Rk of Bhusooktham is as follows:

**BHUMIR BHOOMNAA DHYAUURVARINAANTHARIKSHAM MAHITVAA
UPASTEH TEH DEVYADHITEH AGNIM ANNADHAM ANNAADHAYAAYAADATEH**

In this Taitiriya samhita mantram, the invocation in honor of Bhumi Devi is referred to. The meaning of this Mantram is as follows:

O Bhumi Devi! You are immeasurable in Your dimensions; it is not possible to assess your expanse. You shine forth in a manner that is respected by every one. Your qualities of compassion and forbearance elevate you to dizzying heights; You can not be divided into finite pieces by anyone. We offer the Agni that is capable of consuming the Havis for you in appreciation of our recognition of you producing the food that nourishes us.

Swami Desikan's twelfth shlokam of Bhusthuthi echoes the sentiments of the above Bhusooktha Mantram. It begins with the words:

BHUTHESHU YATH -----

Here, Swami says that those living beings, which are the object of the mercy of Bhumi Devi get nourished through Her blessings very well; he also says that among the five elements (Pruthvi, Water, Agni, Vayu and ether), only Pruthvi, the amsam of



Bhu Devi has the five qualities such as Taste, Fragrance, Shape, Touch and Sound. The rest of the four Pancha Bhoothams have one or two of the above attributes only. As a result, Bhoomi Devi is the embodiment of the mighty riches.

In the twenty eighth shloka of this Sthuthi, Swami addresses her as Kshameh and goes on to describe her influence with Her Lord to help chetanas approach Him. Our Acharya says that she is like a ladder (Svarga apavarga SaraNi) for Svargam and Moksham. In yet another verse, Swami describes Her as the possessor of blemishless quality of Mercy (Anapaanukampaa). She prepares therefore the fearing Jivans to approach Her Lord. The chetanas are bent down by the fear that their enormous sins can not be expiated by any amount of Praayaschittam. They are scared to experience the fruits of their accumulated sins through prolonged residence in Narakam. While they are in the grip of such terror, they pray to You and You out of your infinite compassion take pity on them and use Your influence with Your Lord to get the boon of entering Srivaikuntam.



“Adi Varaha Mahishi (Kalahalli temple)”



Swami Desikan concludes the Bhusthuthi with a splendid word picture enshrined in the Dhyana shloka. Here, he describes her as the Adivaraha Mahishi seated on the immense tusk of her Lord (Bhuvaraha Murthy) arising out of the Pralaya waters:

पत्थुर दक्षिण पाणि पङ्कज पुटे विन्यस्त पादाम्भुजा
वामं पन्नग सार्वभौम सदृशं पर्यङ्कयन्ती भुजम् ।
पोत्र स्पर्श लसत् कपोल फलका फुल्लारविन्देक्षणा
सा मे पुष्यतु मङ्गलान्यनुदिनं सर्वाणि सर्वसहा ॥ ३२ ॥

PATHYUR DAKSHINA PAANI PANKAJA PUTEH VINYASTHA PAADHAAMBHUJAA
VAMAM PANNAGA SAARVABHOWMA SADHRUSAM PARYANKAYANTHEE BHUJAM
POTHTA SPARSA LASAT KAPOLA PALAKAA PULLAARAVINDHEKSHANAA
SAA MEH PUSHYATU MANGALAANY ANUDHINAM SARVAANI SARVAM SAHAA

The above verse is set in the majestic Sardhoola Vikrititham meter in contrast to almost all of the other shlokas of this Sthuthi, which are set in the lilting Vasantha Tilaka meter.

In the above Dhyana Shloka, Swami describes the beautiful vision of Bhumi Devi resting both of Her Lotus feet on the right palm of Sri Varaha Bhagavan and placing Her head on His Cheek, while being embraced by His left hand. Our Acharya says that the intimacy of her cheek touching the cheek of Her Lord made her experience the sensation of horripilation. Our Acharya prays that Sri Bhumi Devi in that state of auspiciousness (Romanjali) and the enjoyment of the proximity of Her Lord's presence (Saamepyam) to confer on us all blessings every day.

COMMENTARY ON THE INDIVIDUAL SHLOKAMS OF BHUSTHUTHI

श्रीमान् वेङ्कट नाथार्यः कवितार्किक केसरी ।

वेदान्ताचार्य वर्योमे सन्निधत्तां सदा हृदि ॥

shrImaan. h ve~NkaTa naathaaryaH kavitaarkika kesarI.
vedaantaachaarya varyo me sannidhattaam sadaa hR^idi.





SHLOKAM 1

सङ्कल्प कल्प लतिकाम् अवधीं क्षमायाः
स्वेच्छा वराह महिषीं सुलभानुकम्पाम्
विश्वस्य मातरम् अकिञ्चन कामधेनुम्
विश्वंभराम् अशरणः शरणं प्रपद्ये ॥ १ ॥

sa~Nkalpa kalpa latikaam. h avadhiiM xamaayaaH
svechchhaa varaaha mahiShiiM sulabhaanukampaam. h
vishvasya maataram. h aki~nchana kaamadhenum. h
vishvaMbharaam. h asharaNaH sharaNaM prapadye. . 1

Meaning:

AdiyEn without any support seeks the refuge of Bhumi Devi, who is the Mother of the universe and who incarnated as the dear consort of the Lord, who took the form of a divine boar (Varaham) out of His own will (Sankalpam). She is the boon granting treasure (Kaamdhenu) for those with out any spiritual capital (akinchana Kaamdhenu) and is the limit of forbearance (KashamayA avadhi). She grants the boons requested by us readily out of Her limitless Mercy and soulabhyam (sulabaanukampA). In this context of granting the desired boons, She is like the divine Kalpaka creeper (sankalpa kalpa lathika).

Comments:

Among the hierarchy of the wives of the Lord, BhUmi DEvi is second in order, next to MahA Lakshmi. BhagavAn incarnated as VarAhappirAn out of His own wish. In that avathAram, BhUmi DEvi became His divine consort. She is like a Kalpaka creeper in the matter of blessing Her devotees with the desired boons. She stands as the limit of compassion and forbearance in overlooking the transgressions of Her erring and unrepentant children. She grants the desired boons of Her adiyArs readily. She acts as the Mother of the Universe and considers the sentient as Her children. She is like the divine wish-granting KaamadhEnu in the matters of blessing the PrapannAs with their desired wishes (i.e.) Moksham. adiyEn without any other available means of support perform prapatthi to this most illustrious consort of Sri Aadhi VarAha BhagavAn.

The key words of this shlokam are: “aSaraNa: VisvambharAm SaraNam (aham)





“Bhumi Devi , the protectress of the Universe”

PrapathyE”. adiyEn is totally helpless. adiyEn has no clue about the means for my rescue from the samsAric afflictions. adiyEn seeks this Ocean of mercy, the limit of forbearance, the Mother of the Universe as my upAyam (means) for ujjeevanam (survival and upliftment from the terrors of this samsAram).





SHLOKAM 2

त्वम् व्याहृतिः प्रथमतः प्रणवः प्रियस्ते
संवेदयत्यखिल मन्त्र गणस्तमेव ।
इत्थंप्रतीत विभवाम् इतरेष्विदानीं
स्तोतुं यथावदवने क इवार्हति त्वाम् ॥ २ ॥

tvam. h vyaahR^itiH prathamataH praNavaH priyaste
saMvedayatyakhila mantra gaNastameva.
itthaM pratiita vibhavaam. h itareShvidaaniiM
stotuM yathaavadavane ka ivaarhati tvaam. h. . 2

Meaning:

Oh BhUmi PirAtti! The VyAhruthi in the front of Gaayathri Manthram defines You. The meaning of first letter of the VyAhruthi (BhU:) has You as its content and lakshaNam. The PraNavam before "BhU:" announces clearly Your dear Consort. All the Veda Manthrams instruct us about Your divine consort, Sriman NaarAyaNan. These Veda ManthrAs praise Him with the full awareness of Your unique vaibhavam. Thus, You have the glories of being eulogized by the eternal VedAs themselves. Who else has the fitness and qualifications to eulogize You, who is the object of Sthuthi by the VedAs in an appropriate manner? adiyEn of meager qualifications dare however to engage in attempts to eulogize You. .

The key words of this shlokam are: "ittham pratheetha vibhavAm ThvAm YathAvath sthOthum Ka: iva arhathy?". Swamy asks a rhetorical question and answers it himself. The question is: who indeed among us can venture to eulogize You of this much vaibhavam befittingly? The answer is a resounding one: No One can.





SHLOKAM 3

नित्यं हिताहित विपर्यय बद्ध भावे

त्वद्दीक्षणैक विनिवर्तय बहु व्यपाये ।

मुग्धाक्षरैरखिल धारिणि मोदमाना

मातः स्तनन्धय धियं मयि वर्तयेथाः ॥ ३ ॥

nityaM hitaahita viparyaya baddha bhaave

tvadviixaNaiKa vinivartaya bahu vyapaaye.

mugdhaaxarairakhila dhaariNi modamaanaa

maataH stanandhaya dhiyaM mayi vartayethaaH. 3

Meaning:

Oh Mother BhUmi PirAtti, who holds aloft all the things in this Universe (akhila dhAriNi Maatha:)! Always, adiyEn does not possess the discriminating intellect to identify the auspicious aspects of a doctrine from its inauspicious features (nithyam hitha-ahitha viparyaya bhaddha bhAva:). It is only Your sacred, saving glances, which can remove the sins arising from such ignorance that holds me back from sorting out what is hitham (beneficial and nourishing) and what is ahitham (injurious and destructive) to adiyEn (Thvath VeeekshaNa yEka vinivarthya Bahu vyapayE mayi). May Thou out of Your infinite compassion accept my uninformed prattle (mugdha aksharai: sahitham) about Your celebrated Vaibhavam (pratheetha Vaibhavam ThvAm) as that arising from an infant at the stage of breast feeding. You must accept adiyEn's incoherent prattlings as the Mother, who is delighted at her infant baby's incoherent utterances (Mayi mugdha aksharai: mOdhamAnA, sthanandhaya dhiyam iva vartha yETA:).

Oh Mother BhUmi, who bears the burden of carrying the entire Universe and its beings! adiyen is totally ignorant about what is auspicious for me and what is injurious to me. adiyEn does not have the analytic faculty to tell them apart. Driven by this deficiency, adiyEn has always ended up considering what is auspicious as amangaLam and vice versa. As a result, adiyEn has ended up accumulating huge bundles of sins (akruthya karaNa kaaraNa janitha paapa raasis). Those bundles of sins can only be destroyed by Your benevolent glances. In this state of mine, I am unable to organize my thoughts to come up with a coherent and meaningful praise





about Your matchless Vaibhavams. As a direct result of this incapability, adiyEn's speech is incomprehensible like that of a helpless infant at the stage of being nourished with its mother's milk. Although the mother can not clearly understand the noises that the infant makes, she is mighty pleased to hear the sounds emanating from the toothless mouth of her infant trying hard to communicate. She enjoys the Mazhalai soRkaL (Yaazhinithu Kuzhal inithu yenpAr, makkaL mazhalai soll aRiyAthAr). In a similar manner, Oh Mother BhUmi PirAtti, You should derive pleasure from my incoherent utterances and accept them as emanating from Your dear and well meaning child (Mama mugdha aksharai: mOdhamAnA sthanandhaya dhiyam varthayETA:)!

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“sarva athiSAyinam Anantha Sayasya Pumsa”





SHLOKAM 4

सङ्कल्प किंकर चराचर चक्रवाळं
सर्वाति शायिनम् अनन्त शयस्य पुम्सः ।
भूमानम् आत्म विभवैः पुनरुक्तयन्ती
वाचाम् अभूमिर् अपिभूमिर् असि त्वमेका ॥ ४ ॥

sa~Nkalpa kiMkara charaachara chakravaalaM
sarvaati shaayinaM ananta shayasya puMsaH.
bhuumaanam. h aatma vibhavaiH punaruktayantii
vaachaam. h abhuumir. h api bhuumir. h asi tvamekaa. 4

Meaning:

Oh BhUmi PirAtti! Your dear consort, the Supreme Being, rests on His loftied bed of AdhisEshan (sarva athiSAyinam Anantha Sayasya Pumsa:). There is no limit to His glories and fame (BhUmA in the ChAdhOgya Upanishadhic sense). The sentient (Jangamam) and the non-moving, insentients (sthAvaram) stay fully under His control and will (sankalpa kinkara chara achara chakravALam). There is no glory that is superior to His glories (Pumsa: aathma vaibhavam). When His superior vaibhavam joins with Your limitless glories, both of Your vaibhavams get mutually enhanced and reinforced. Because of this multiplication of Your glories from this union, it becomes even more difficult to succeed in praising You adequately. You become unapproachable through words and yet You shine as Bhaktha sulabhA (easily accessible to Your devotees).

The world's sentient and insentient objects (CharAchara chakravALam) are under the control of BhagavAn's sankalpam (sankalpa kinkara bhAvam). Oh BhUmi Devi! Your vaibhavam, when it becomes united with Your Divine consort's limitless glories ends up multiplying them many fold (Pumsa: bhUmAnam aathma vibhavai: punarukthayanthee). Thus You become matchless (yEkA Thvam) in exercising this power. You thus become an object that is not approachable by the words of praise (vaachAm abhUmi) and yet You are the most easy to approach by those, who seek Your protection (BhUmi asi).





SHLOKAM 5

वेधस्तृणावधि विहार परिच्छदम् ते
विश्वं चराचरतया व्यतिभिद्य मानम् ।
अम्ब त्वदाश्रित तया परिपोषयन्ती
विश्वंभरस्य दयिताऽसि तदेक नामा ॥ ५ ॥

vedhastR^iNaavadhi vihaara parichchhadam. te
vishvaM charaacharatayaa vyatibhidya maanam. h.
amba tvadaashrita tayaa paripoShayantii
vishvaMbharasya dayitaa. asi tadeka naamaa. 5

This shlokam focuses on the sound nourishment (PariphOshaNam) provided by BhUmi Devi to the world consisting of the sentient and the insentients (charAcharam).

Meaning:

Oh Mother! The world is divided into two classes: Charam (Moving) and acharam (Stationary). You perform Your duties making use of objects of Your universe as play tools ranging from the mighty Brahma to the miniscule blade of grass. Since the universe and its beings are dependent on You, You protect them very well. Since You bear the burden of the universe (Viswam) like Your Lord (Viswambharan), You are saluted as Viswambhari. You have so many matches in the roopam, dayA and soundharyam with Your Lord; hence, Your Lord has great affection for You.

This world is classifiable into two kinds: Jangamam and SthAvaram (charAcharatayA VyathibhidhyamAnam). These sentient and insentient objects are play things for You (tE charAcharam vihAra parichchhadham). The whole world of moving and nonmoving entities depends very much on You (VEDha: thruNa avadhi viswam Thvath aaSrithaa). You protect all of these dependent objects of this world very well (Thvath AaSrithatayA Thvam paripOshayanthi). Your Lord is saluted as Viswambharan, since He carries this universe. You carry the same name (Viswambhari) and have same duties, when it comes to protecting this universe; hence You are very dear to Him as His consort (Viswambharasya tadhEka naama dayithA asi).





SHLOKAM 6

सर्वं सहेत्यवनिरित्य चलेति मातः
विश्वंभरेति विपुलेति वसुन्धरेति ।
अन्यानि चान्य विमुखान्यभिधान वृत्या
नामान्यमूनि कथयन्ति तवानु भावम् ॥ ६ ॥

sarvaM sahetyaniritya chaleti maataH

vishvaMbhareti vipuleti vasundhareti.

anyaani chaanya vimukhaanya bhidhaana vR^ityaa

naamaanyamuuni kathayanti tavaanu bhaavam. h. . 6

The many beautiful naamAs of BhUmi DEvi based on Her auspicious attributes are covered in this shlokam. The key words in this shlokam are: "Tava amUni NaamAni abhidhAna vrutthyA Tava anubhAvam kaTayanthy".

Meaning:

Oh Mother! You are saluted with the names of Sarvam sahA (One who overlooks and forgives all the trespasses of the erring Jeevans), Avani (Protectoress of the universe),



"Tava amUni NaamAni abhidhAna vrutthyA Tava anubhAvam kaTayanthy"





AchalA (Resolute in Your sankalpam to protect the Universe and its beings),
VisvambharA (bearing the Universe and its beings), VipulA (immeasurable),
VasundharA (One with limitless wealth). There are also many other nAmAs (anyAni)
for You such as AanandhA (One who is blissful), Dharidhree, Maadhavi and PruTvee.
All these nAmAs do not belong to any one else and they directly elaborate on Your
vaibhavam alone (amUni nAmAni anya vimukAni abhidhAna vrutthyA Tava
anubhAvam kaTayanthy).

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“He is an Ocean and You are Shores – A rare Thirupathi picture”





SHLOKAM 7

तापान् क्षिपन् प्रसविता सुमनो गणानां
प्रच्छाय शीतल तलः प्रदिशन् फलानि ।
त्वत्सङ्गमात् भवति माधवि लब्धपोषः
शाखा शतरैः अधिगतो हरि चन्दनोऽसौ ॥ ७ ॥

taapaan. h xipan. h prasavitaasumanogaNaanaaM
prachchhaaya shiitala talaH pradishan. h phalaani.
tvatsa~Ngamaat. h bhavati maadhavi labdhapoShaH
shaakhaa shatair. h adhigato hari chandano. asau. . 7

This shlokam instructs us that BhagavAn is enriched by His association with BhUmi DEvi.

Meaning:

Oh BhUmi PirAtti (Maadhavee)! In this world, a good tree keeps people comfortable, when they seek its shade during the heat of summer (TaapAn Kshipathy); it showers a rain of fragrant flowers (sumana: gaNANAm prasavithA); it cools off things adjacent to it through the extension of its merciful shade (pracchayA SeethaLa tala:); it yields nourishing and tasty fruits (PhalAni pradhisan) and is constituted by hundreds of branches (SaakhA sathai: adhigatha:). This good tree is really Your Lord who removes SamsAric tApam of those, who seek His protection; He creates the assemblies of DevAs (Sumana gaNAM prasavithA); through His shade of DayA, He removes the bheethi of samsAram (pracchayA SeethaLa dala:); He blesses His devotees with the desired fruits (PhalAni pradhisan) and He is eulogized by the hundreds of branches of the VedAs (sAkhA sathai: adhigatha:). Your Lord is indeed the Harichandana tree with all of the above attributes. When You of limitless auspicious attributes unite with this tree as a creeper does, it expands the glories of that tree and makes Him enriched (asou Harichandana: Thvath sangamAth labdha pOsha: bhavathy).





SHLOKAM 8

स्मेरेण वर्धित रसस्य मुखेन्दुना ते
निस्पन्दतां विजहतो निजया प्रकृत्या ।
विश्रान्ति भूमिरसि तत्त्व तरङ्ग पङ्केः
वेलेव विष्णु जलधेः अपृथग्भवन्ती ॥ ८ ॥

smereNa vardhita rasasya mukhendunaa te
nispandataaM vijahato nijayaa prakR^ityaa.
vishraanti bhuumirasi tatva tara~Nga pa~NkteH
veleva viShNu jaladheH apR^ithagbhavantii 8

This shlokam reveals that BhUmi Devi becomes the ultimate boundary for all Tatthvams. The key words in this shlokam are: "VishNu JaladhE: Thvam vEIA iva apruTak bhavanthee; Tatthva taranga paknkthE: viSrAnthy BhUmi: asi ".

Meaning:

Oh BhUmi PirAtti! It is but natural for the ocean to rise up, when it sees the Full Moon and yet the ocean will not travel beyond its shores. The waves will be travelling in relentless manner. Similarly, Your Lord shows the behavior patterns of the Moon. For instance, when He sees Your smiling full Moon like face, the ocean of Mercy rises in Him (smErENa tE Mukha indhunA vardhitha rasa:). As a result, He does not sit still but keeps on performing acts that are beneficial to His adiyArs. For Him the Ocean, You stay inseparably as the shores of that Ocean (Thvam vEIA iva apruTak bhavanthee). Since You are inseparable from Him (apruTak) and hence He will not do anything against Your will. Like the assembly of waves (Taranga Pankthi:) travel a long distance and break on the boundary of the shore, all the tatthvams end with You and therefore You serve as their limit (end point). For instance, among the hierarchy of Tatthvams like MahAn, ahankAram et al, PruTvee is the last Tatthvam. All the Tatthvams are the body for Your Lord and they do not ever get separated from Him. In this context, Yourself as the last Tatthvam stay with Him always without experiencing any separation.





SHLOKAM 9

स्वाभाविके वसुति श्रुतिभिर् विभाव्ये
पत्युर् महिम्नि भवतीं प्रतिपन्न वासाम् ।
शङ्के विमान वहन प्रतिमा समानाः
स्तम्बेरम प्रभृतयोऽपि वहन्ति सत्वाः ॥ ९ ॥

svaabhaavike vasumati shrutibhir. h vibhaavye
patyur. h mahimni bhavatiim pratipanna vaasaam. h.
sha~Nke vimaana vahana pratimaa samaanaaH
stamberama prabhR^itayo. api vahanti satvaaH. . 9

This shlokam celebrates BhUmi DEvi being unsupported by any other force or power just like Her Lord, who bears everything with "svEna mahimnA". They bear every thing and nothing bears (supports) them.

Meaning:

Oh Vasumathy! You reside inside the glories of Your Lord, which are understood only by the VedAs. They are the ones, who can atleast speak a little about His glories. This Vaibhavam is a natural to Him. You share in this natural vaibhavam of Your Lord. As He does not have any AadhAram (support form external entities), You display the same features since You share His traits here. Of You with such attributes, people say that you are supported by the eight elephants at the eight directions. How could this be true? Your vaibhavam is inconceivable. How can the eight elephants provide support for You? This situation is similar to some saying that the statues (PrathimA:) in the Gopuram support the Gopuram instead of the other way round, which is the reality. It is You therefore, who is supporting the eight dhig gajams (the eight elephants positioned in the eight directions). Such is Your vaibhavam linked to Your Lord.



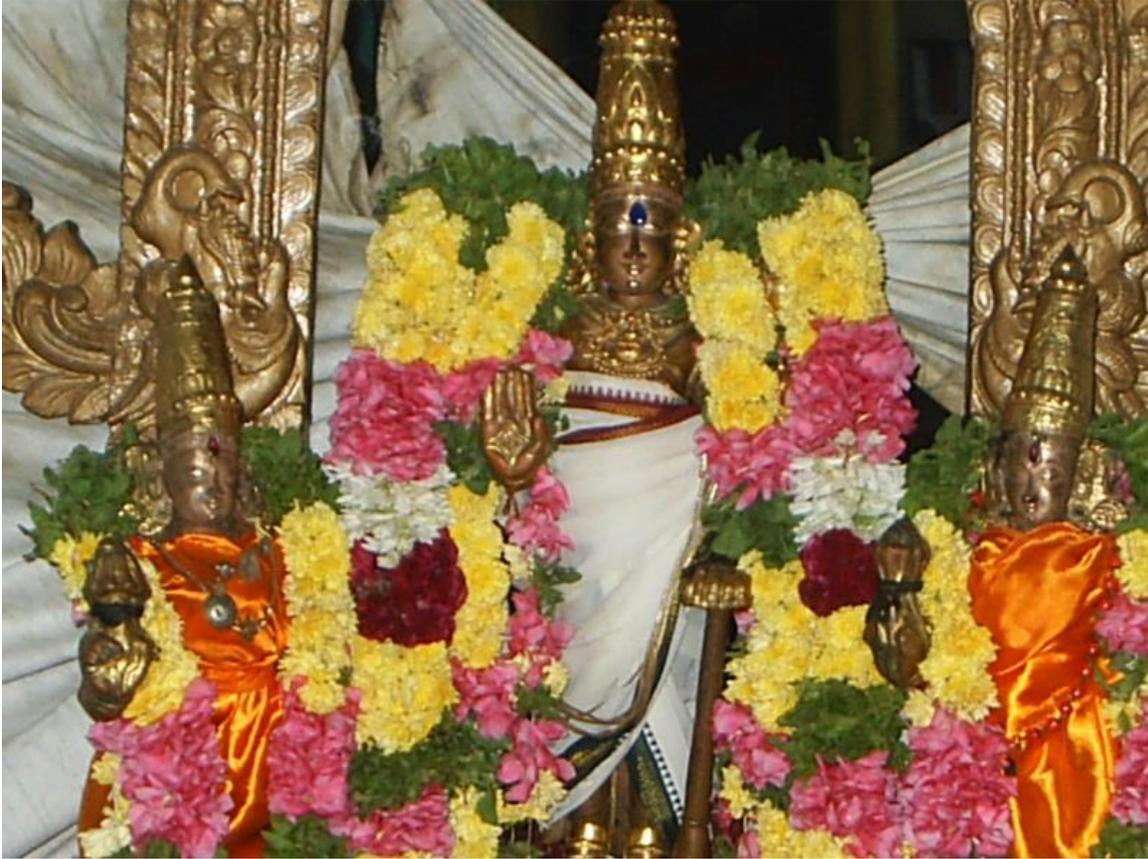


SHLOKAM 10

संभावयन् मधुरिपुः प्रणयानुरोधात्
वक्षः स्थलेन वरुणालय राज कन्याम् ।
विश्वंभरे बहुमुख प्रतिपन्न भोगः
शेषात्मना तु भवतीं शिरसा दधाति ॥ १० ॥

saMbhaavayan. h madhuripuH praNayaanurodhaat. h
vaxaH sthalena varuNaalaya raaja kanyaam. h.
vishvaMbhare bahumukha pratipanna bhogaH
sheShaatmanaa tu bhavatiiM shirasaa dadhaati. . 10

This shlokam records the special love that the Lord has for BhUmi Devi.



“Sri Ashtabhuyakaram with Sridevi and Bhudevi”





Meaning:

Oh BhUmi PirAtti! Your Lord has special affection for Your Sapathni, Maha Lakshmi. Therefore, He has a place for Her on His broad chest as a mark of that special Vaathsalyam. Yet, Your Lord has a higher level of affection for You. He has derived many sukhams as a result of that enhanced affection for You. He even becomes Your Daasan. He wants to demonstrate that extra level of affection. For this purpose, Your Lord takes the form of the thousand hooded Aadhi Seshan and holds You on His head. (SaasthrAs state that Adhi Seshan carries Bhumi on His head).

There are two Devis for the Lord known as His Ubhaya NaacchimAr. One is the daughter of the Samudhra Raajan (VaruNa Aalaya Raaja Kanyaa); the other is BhUmi PirAtti (Viswambhari). Out of the outflow of His affection (PraNaya anurOdhAth) for Sri Devi, Lord houses Her on His chest (VakshasthalE SambhAvayan). In Your case however, Lord, who has realized so many bhOgams from You takes on the form of the thousand headed Aadhi Seshan and carries You on His head (Madhu Ripu: Bahumukha prathipanna bhOga: sEsha AathmanA Bhavatheem SirasA thu dhadhAthi). One wife, He has on His chest and the other, He has a place on His head.



“The Lord with ubhaya naachchimaars – Singapore Srinivasa perumal koil”





SHLOKAM 11

क्रीडा वराह दयिते कृतिनः क्षितीन्द्राः
संक्रन्दनस् तदितरेऽपि दिशामधीशाः ।
आमोदयन्ति भुवनानि अलिक आश्रितानाम्
अम्ब त्वदङ्घ्रि रजसांपरिणाम भेदैः ॥ ११ ॥

kriiDaa varaaha dayite kR^itinaH xitiindraaH
sa~Nkrandanas. h taditare. api dishaamadhiishaaH.
aamodayanti bhuvanaani alika aashritaanaam. h
amba tvada~Nghri rajasaaM pariNaama bhedaiH. . 11

This shlokam describes the soubhAgyams attained by the DevAs from BhUmi Devi's anugraham. The key words in this shlokam are: "Kruthina: Thvath aLika aaSrithAnAm Thvath angri rajasAm pariNAMA bhEdhai: bhuvanAni AamOdhayanthi". Kruthina: refers to a class of people efficient in the execution of their assigned duties like the Kings of the Earth (Kshithi IndhrA:), Indhran, the king



"Prutvee becomes prosperous because of you"





of DevAs (sankrandhana:) and the Lords of the Directions (DisAm adheeSA:). These Kruthina: prostrate before the sacred feet of BhU Devi and have the dust particles transferred onto their foreheads. Those dust particles bless the Kruthina: and transform them to be the fortunate adhikAris that they turn out to be.

Meaning:

Oh Mother! Your Lord performed many wonderous acts, while taking the gigantic form of a VarAham. You were with Him during this time and were the object of His affection. There are many kings who rule their kingdoms efficiently. The kings of directions like IndhrA and others perform their duties and gladden the hearts of the people of the world. One wonders about the reasons for the efficiency /soubhAgyams of the kings and the dEvAs. It becomes clear that these fortunate ones had prostrated before You with their foreheads touching Your sacred feet. During that time, the dust particles from Your sacred feet got stuck to their foreheads. Those dust particles transformed into the powerful insignia of their offices and stayed with them. All these fortunate ones flourish from the power of the dust particles from Your (Bhumi Devi's) sacred feet.



“Bhu devi with Her Lord on Sesha Vahanam”





SHLOKAM 12

भूतेषु यत् त्वदभिमान विशेष पात्रं
पोषं तदेव भजतीति विभावयन्तः ।
भूतं प्रभूतगुण पञ्चकम् आद्यमेव
प्रायो निदर्शनतया प्रतिपादयन्ति ॥ १२ ॥

bhuuteShu yat. h tvadabhimaana visheSha paatraM

poShaM tadeva bhajatiiti vibhaavayantaH.

bhuutaM prabhuutaguNa pa~nchakam. h aadyameva

praayo nidarshanatayaa pratipaadayanti. . 12

This shlokam instructs us that the BhUmi (PruTvee) becomes prosperous because of BhUmi PirAtti.

Meaning:

Oh BhUmi Devi! The sages have revealed that that any chEtanam or achEtanam that received Your anugraham is blessed with special Iswaryam, Vaibhavam and MangaLams. They have explained that among the Pancha BhUthams (Earth, Water, Agni, Vaayu and AakAsam), Earth (BhUmi) has the first place. Among the five bhUthams, only Earth has the five guNams: Form, Taste, Fragrance, tactile feature and sound (Roopa, Rasa, sparsa, Gandham and dhvani). The other four among the Pancha BhUthams have at best one or two of the above five guNams. One can ask how come PruTvee(Bhumi) alone has these unique, all round distinctions. The answer is that PruTvee, the amsam of Yours has received Your special anugraham and got blessed this way. Learned people have used this example to illustrate that greatness arises for those, who have been blessed with Your anugraham.

Oh BhUmi Devi! Those who have been the object of Your special grace (bhUthEshu Yath Thvath abhimAna pAthram), those alone realize great strength and fame (Tath yEva pOsham bhajathi). People who advocate this view cite the Vaibhavam that Pruthvee has among the Pancha bhUthams as a leader by possessing all the five guNams compared to others, which have at best one or two guNams (PrabhUtha guNa panchakam aadhyam yEthath bhUtham).





SHLOKAM 13

कान्तस्तवैष करुणा जलधिः प्रजानाम्
आज्ञातिलङ्घन वशादुपजात रोषः ।
अहाय विश्व जननि क्षमया भवत्या
सर्वावगाहन सहाम् उपयात्य वस्थाम् ॥ १३ ॥

kaantastavaiSha karuNaa jaladhiH prajaanaam. h
aaj~naatila~Nghana vashaadupajaata roShaH.
ahnaaya vishva janani xamayaa bhavatyaa
sarvaavagaahana sahaam. h upayaatya vasthaam. h. 13

The thirteenth shlokam focuses on a very important Tattvam: Bhumi DEvi enabling even the mighty sinners to approach Her Lord through Her intercession. The key words of this shlokam are: "UpajAtha rOsha: Tava Kaantha: KshamayA bhavathyA sarva avagAha sahaAm avasthAm ahnAya upayAthi"

Meaning:

Oh Mother of the Universe (Viswa Janani)! Your husband is an ocean of Mercy (Tava: Kaantha: yEsha: KaruNA Jaladhi:). In spite of that, He gets angry at the chEtanams, who repeatedly trasgress the commands laid out by Him in His SaasthrAs (PrajAnAm Aaj~nA athilanghana vasAth upajAtha rOsha:). You are standing next to Him as the embodiment of forbearance (Kshama). He looks at You and transforms His mood from that of punishing the sinners to forgiving them. As a result, He reaches immediately the state of easy approachability even by the sinners thanks to Your influence (KshamayA BhavathyA Tava Kaantha: Sarva avagAhana sahaAm avasthAm ahnAya upayAthi). His anger is quenched and He reaches a state of Soulabhyam, which encourages the sinners to approach Him with courage and confidence. The transformation in Him is immediate and is a direct result of You (BhUmi DEvi) standing in front of Him to banish His anger at the sinners.





SHLOKAM 14

आश्वासनाय जगतां पुरुषे परस्मिन्
आपन्न रक्षण दशाम् अभिनेतु कामे ।
अन्तर्हिततर गुणादबला स्वभावात्
औदन्वते पयसि मज्जनम् अभ्यनैषीः ॥ १४ ॥

aashvaasanaaya jagataaM puruShe parasmin. h
aapanna raxaNa dashaam. h abhinetu kaame.
antarhitetara guNaadabalaa svabhaavaat. h
audanvate payasi majjanam. h abhyanaiShiiH. . 14

This shlokam is a gem of a shlokam, where Swamy Desikan speculates as to why BhUmi DEvi let Herself be abducted by the asuran HiraNyAkshan and taken to his world below the Ocean. Swamy Desikan describes the anyOnya bhAvam of the



“Sri Ahoila Matam Varahar”





dhivya dampathis and the avathAra rahasyams. Swamy Desikan suggests that the Lord of the Universe wished to enact a drama to remind the janthus about His vow to come to the rescue of His aasrithALs, when they were experiencing any danger; BhUmi Devi "conspired" with Him by taking a stand appropriate to Her Lord's sankalpam. Actually, the drama between VarAha PerumAn and BhUmi Devi was to bless the world with the Laghu UpAyam of VarAha Charama shlokam for the benefit of humanity.

Meaning:

Oh BhUmi PirAtti! Once upon a time, There was an asuran, who took elaborate efforts to lift You on His head to hide You under the waters in His kingdom in PaathALam (neither world). You let that happen although You have the power to protect Yourself without the help of Your Lord. You have ParipoorNa sakthi to destroy that offending asuran. Yet, You acted as though You were powerless and that You were in danger. What could be the reason for Your decision? It is because Your dear consort had some ulterior motive (i-e) , to remind the people of the world about an important Tatthvam to which He is wedded: His rushing to the rescue of His dear ones, when they experienced any danger and for them to be free of fear about His rakshakathvam. He came up with a ruse to remind His aasrithALs about this central doctrine. He enacted in a drama for the the world. He reacted to the scene of His devi being in danger and vowed that that he will take the VarAha roopam to plunge under the waters to rescue Her. Oh BhUmi DEvi! You knew of Your Lord's scheme. Accordingly, You shrunk Your considerable powers of Jn~Anam and Sakthi (prowess) and acted like a helpless lady, who could not defend Herself. You acted as though You were abducted by the asuran in your "helpless state". Your Lord followed suit and acted as a rescuer of His "helpless Devi", plunged into the ocean, destroyed the asuran and "rescued"His dear consort. The adiyArs of the Lord in the world were reassured that the Lord will come to their rescue, when they would experience any distress. The adiyArs are comforted and the Lord goes through all these steps to assure His adiyArs and to comfort them (JagathAm AasvAsanAya).





SHLOKAM 15

पूर्व वराह वपुषा पुरुषोत्तमेन
प्रीतेन भोगि सदने समुदीक्षितायाः ।
पादाहताः प्रळय वारिधयस्तवासन्
उद्वाह मङ्गळ विधेर उचिता मृदङ्गाः ॥ १५ ॥

puurvaM varaaha vapuShaa puruShottamena
priitena bhogi sadane samudiixitaayaaH.
paadaahataaH pralaya vaaridhayastavaasan. h
udvaaha ma~Ngala vidher. h uchitaa mR^ida~NgaaH. . 15

This shlokam describes the happiness of the Lord finding BhUmi Devi in the nether world and His rescue of Her. Swamy Desikan compares the occasion to VivAha MangaLa uthsavam.

Meaning:

Oh BhUmi PirAtti! At one time, You were submerged under the ocean in the Naaga IOkam due to the aggressiveness of an asuran by the name of HiraNyAkshan. Your Lord took on the roopam of a gigantic wild Boar to rescue You from there. When He saw You in the Naaga IOkam, His joy was immense. Rescuing You and reuniting with You was like a festival of marriage (VivAha MahOthsavam) for Him. It is customary to have the sounding of MangaLa Vaadhyams like drums (MatthaLams) during the occasion of VivAham. During the upward travel from inside the ocean, Your Lord kicked the surrounding waters with His mighty feet. That produced a terrific sound (ghetti mELam), which served the purpose of having the MangaLa Vaadhyam. The seas seemed to play the Mrudhanga Vaadhyam for the occasion of Your reunion with Your Lord. It has been pointed out that the word “udhvAham” chosen by Swamy Desikan in this shlokam stands for both VivAham and Uplift.





SHLOKAM 16

व्योमाति लङ्घिनि विभोः प्रलयाम्बुराशौ
वेशन्त लेश इव मातुम् अशक्य मूर्तेः ।
सद्यः समुद्र वसने सरसैर् अकार्षीः
आनन्द सागरं अपारं अपाङ्ग पातैः ॥ १६ ॥

vyomaati la~Nghini vibhoH pralayaamburaashau
veshanta lesa iva maatum. h ashakya muurteH.
sadyaH samudra vasane sarasair. h akaarShiiH
aananda saagaraM apaaraM apaa~Nga paataiH. . 16

This shlokam describes the bliss that VarAha BhagavAn experienced, when His Devi's glances fell on Him at the Naaga IOkam. Her glances were filled with indescribable love for Him. VarAha BhagavAn felt that He was immersed in an immense Ocean of bliss that was much bigger than the little ocean in which He stepped in to rescue His dear Devi.

Meaning:

Oh BhUmi Devi having the oceans as Your mantle! Your Lord entered into the mighty waters of PraLayam, which touched the sky with a gigantic form that made those immense waters look like a little pond. The waters of the deluge flowed past the sky itself (VyOma adhilanghini PraLaya ambhurAsi). That water compared to the gigantic form of the VarAha Moorthy was like a little pond. Some describe the depth of the ocean as being equivalent to the puddle formed by the hoof of a calf, when compared to the immense size of the Lord. Varaaha BhagavAn's form grew and grew and touched the Sky. Before that all pervading form of the VarAha Moorthy, the ocean was like a tiny collection of water in the back yard. The waters were not enough for His gigantic form to immerse in. He saw You and lifted You up, embraced You and placed You on His tusk to bring You back to His supreme abode. You cast Your glances on Him with great affection and admiration. His Joy swelled up and flowed like an ocean of bliss. It appeared as though BhUmi Devi helped to create this ocean of bliss for Him to immerse in at a time when there was not enough water in the PraLaya waters.





SHLOKAM 17

दम्ष्ट्रा विदारित महासुर शोणिताङ्कैः
अङ्गैः प्रियस्तव दधे परिरम्भ लीलाम् ।
साते पयोधि जल केळि समुत्थितायाः
सैरन्ध्रिकेव विदधे नवम् अङ्गरागम् ॥ १७ ॥

damShTraa vidaarita mahaasura shoNita~NkaiH
a~NgaiH prayastava dadhe parirambha liilaam. h.
saa te payodhi jala keli samutthitaayaaH
sairandhrikeva vidadhe navam. h a~Ngaraagam. h. 17

This shlokam describes the sweet occasion when the Joyous VarAha PerumAn embraces His Devi after "rescuing" Her from PaathALam. Lord's embrace and the effects there off are covered in this shlokam. . .

Meaning:

Oh BhUmi PirAtti! The Lord dear to You tracked down HiraNyAkshan to PaathALam, where he had taken You (BhUmi Devi). Your Lord found the asuran and tore him apart with His canine teeth, rose up thereafter through the ocean and



“Saranatha perumal with Saranayaki, Sri, bhU & neelA naachchimAr”





rescued You. During that ascent through the sea, both You and Your Lord were engaged in Jala KreeDai. The fragrant pastes on Your ThirumEni were affected by those sports in the water and got dissolved. Your Lord embraced You then tightly. The wounds arising from His earlier fight with HiraNyAkshana opened up again and spilled blood. That blood stained Your body during the Lord's embrace. Your alankArams were spoiled from the earlier Jala KreeDai. The decoration of Your body now with the blood stains from the body of Your Lord suggested that a servant girl named the AalingaNam (the embrace of the Lord) had redecorated Your body with a new alankAram.



“SrimushNam perumal with Sri and bhU devimAr”





SHLOKAM 18

अन्योन्य संवलन जृम्भित तूर्य घोषैः
संवर्त सिन्धु सलिलैर् विहिताभिषेका ।
एकात पत्रयसि विश्वमिदं गुणैः स्वैः
अध्यास्य भर्तुर् अधिकोन्नतम् अंस पीठम् ॥ १८ ॥

anyonya saMvalana jR^imbhita tuurya ghoShaiH.

saMvarta sindhu salilair. h vihitaabhiShekaa.

ekaata patrayasi vishvamidaM guNaiH svaiH

adhyaasya bhartur. h adhikonnatam. h aMsa piiTham. h. . 18

This shlokam covers the scene, where VarAhappirAn lifts His PirAtti and places Her on the throne of His powerful shoulder. This occasion reminds Swamy Desikan of a coronation scene where BhUmi PirAtti enjoys Thirumanjanam from the PraLayam waters and thereafter is placed on the throne of the shoulders by Her Lord.

Meaning:

Oh BhUmi PirAtti! During the coronation of a powerful king, it is customary to play different MangaLa Vaadhyams, place him on the royal throne and bathe him in the waters of the ocean. After that PattAbhishEkam, the King observes Raaja dharmam, gladdens the heart of his subjects and rules his kingdom under a single white umbrella.

Oh BhUmi Devi! You are yEka chakravarthini (undisputed Empress) for this whole world. During Your coronation, the ocean and the waves served as the MangaLa Vaadhyams. The entire body of the deluge water became the sacred water for Your Thirumanjanam. The tall shoulder of Your Lord served as the royal throne for You. Your auspicious attributes became Your dutiful counsellors. You ruled over the Universe with their help and gladdened the heart of Your devotees, while You stayed under the shade of the single white umbrella befitting your status as the undisputed Empress of the world.





SHLOKAM 19

भर्तुस्तमाल रुचिरे भुज मध्य भागे
पर्याय मौक्तिकवती पृषतैः पयोधेः ।
तापानुबन्ध शमनी जगतां त्रयाणां
तारापथे स्फुरसि तारकिता निशेव ॥ १९ ॥

bhartustamaala ruchire bhuja madhya bhaage
paryaaya mauktikavatii pR^iShataiH payodheH.
taapaanubandha shamanii jagataaM trayaaNaam
taaraapathe sphurasi taarakitaa nisheva. . 19

This shlokam describes the scene, where the Lord embraces BhUmi DEvi with His shoulders.

Meaning:

Oh BhUmi Devi! You destroy the sorrows of people in all the three worlds. When one visualizes the white drops of sea water sticking to Your ThirumEni, one is reminded of the white pearls being enmeshed on to Your limbs. Your hue is blue. Your Lord's body hue is that of a greenish blue. You are seated on His chest. Your dark hue with the glistening drops of sea water makes it look like a dark night sky illumined with sprinkling white stars.

BhU DEvi is saluted here with the tender naamam: "ThrayANAm JagathAm taapaanubandha Samanee". She is sitting on the region between the two shoulders (Chest region) and the breaking waves on that sea shore leave behind little water drops on Her limbs. Those water drops glisten against the dark color of Hers and Her Lord's limbs. Swamy Desikan is reminded of the scene of a dark night filled with twinkling white stars, when he enjoys the sight of the water drops on BhUmi PirAtti's limbs.





SHLOKAM 20

आसक्त वासव शरासन पल्लवैस्त्वां
संवृद्धये शुभ तटिद्गुण जाल रम्यैः ।
देवेश दिव्य महिषीं धृत सिन्धु तोयैः
जीमूत रत्न कलशैर् अभिषिञ्चति द्यौः ॥ २० ॥

aasakta vaasava sharaasana pallavaistvaaM
saMvR^iddhaye shubha taTidguNa jaala ramyaiH.
devesha divya mahiShiiM dhR^ita sindhu toyaiH
jiiimuuta ratna kalashair. h abhiShi~nchati dyauH. . 20

This shlokam enjoys the divine coronation for BhUmi Devi as the Empress of all the worlds (Sarva LokEswari). The key words are: “DevEsa dhivya mahisheem ThvAm abhishinjathi”. Who does this abhishEkam? The aakAsam does this Thirumanjanam for the Divine consort of the Lord.

Meaning:

The worldly custom during the royal coronation for a queen is to bathe Her in consecrated waters from the vessels adorned with gems, white threads and decorated with leaves of Mango saplings. The waters from sacred rivers and the ocean are stored in these vessels. The waters in these kumbhams are consecrated with Veda manthrams and are poured over the head of the queen. After undergoing abhishEkam in this manner, the queen thrives and prospers in her royal duties.

In the case of BhUmi PirAtti, there was a grand abhishEkam and coronation ceremony on the sea side. In this coronation, the sky serves as the lady in attendance, who helps assembling the waters for the coronation. The dark clouds are the vessels of coronation fitted with the blue gems. The rainbows in the sky are like the Mango leaves. The flashing lightnings are the white threads wound around the body of the kalasams. The attendant girl (aakAsam) places the rain bows of Mango leaves in the pot of the clouds and ties it with the white threads of lightning and collects the water from the ocean for the abhishEkam for BhUmi Devi's coronation. As a result of this sacred ceremony on a cosmic scale, the earth becomes fertile and abundant crops are realized.





SHLOKAM 21

आविमदैरमर दन्तिभिर् उह्यमानां
रत्नाकरेण रुचिरां रशना गुणेन ।
मातस्त्रिलोक जननीं वन मालिनीं त्वां
माया वराह महिषीम् अवयन्ति सन्तः ॥ २१ ॥

aavirmadairamara dantibhir.h uhyamaanaaM
ratnaakareNa ruchiraaM rashanaa guNena.
maatastriloka jananiiM vana maaliniM tvaaM
maayaa varaaha mahiShiim.h avayanti santaH.. 21

This shloka refers to the recognition and the celebration by the noble ones that BhUmi Devi is the Patta Mahishi (Empress) of the Lord. The Key words of this shloka are: “ThrilOka Jananeem ThvAm Maayaa VarAha Mahisheem santha: avayanthi”. Our Lord is MaayA VarAhan, One who incarnated as Jn~AnappirAn out of His own volition. Our Mother, BhUmi Devi Joined Him as His dhivya Mahishi during that avathAram. The ones with discriminating intellect (santha:) understood clearly about BhUmi Devi's status as the Empress of MaayA VarAhan. “Santha:” is an important word in Sri Desika Sri Sookthis. For instance, Sri RanganAtha Paadhuka Sahasram begins and ends with the word “Santha:”. This noble word refers to AchAryAs and those Saadhus, who follow Sri BhAshyakAra SiddhAntham. They are not bound by the karmAs (Karma BhaddharkaL allar). They have won over the ills of SamsAram and are victorious (JayaseelarkaL). They are akarma vasyAL, who reach Sri Vaikuntam at the end of their dEha Yaathrai and have clear Sva-SvaroopA Jn~Anam. Swamy Desikan points out such noble ones (SanthAs) understand the true status of BhUmi DEvi as the reigning Empress of Her Lord's SaamrAjjyam and soubhAgyams.

Meaning:

Oh BhUmi PirAtti! You stay as the Mother for all the beings of the three worlds. This earth is of Your form, where the PuNyams and Paapams are experienced and as a result is recognized as the kaaraNam (causative factor) for the existence of the three worlds. The learned ones understand that You are the Empress of VarAha PerumAn, who incarnated out of His own free will. You have all the glories befitting that exalted





position as the divine consort of the Lord of the Universe. An Empress typically sits on the royal elephant. She will wear diamond enmeshed waist belt. She will wear beautiful and fragrant flower garlands on Her body.

The Earth, which is of Your form is borne by the eight elephants guarding the directions; The Earth having Your form is surrounded by the ocean as a waist belt with all gems inside it. You as the Empress of the Lord is wearing the Vana Maalai. In the form of the Earth, You are adorned with many vanams (forests and groves). Thus, BhUmi Devi, You have all the attributes befitting that of an Empress of Lord VarAha Moorthy.

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“Sri Malayappan with Sri & Bhu Devi naachchimaar”





SHLOKAM 22

निष्कण्टक प्रशम योग निषेवणीयां
छाया विशेष परिभूत समस्त तापाम्।
स्वर्गापवर्ग सरणिं भवतीमुशन्ति
स्वच्छन्द सूकर वधूम् अवधूत पङ्काम् ॥ २२ ॥

niShkaNTaka prashama yoga niShevaNiiyaaM
chhaayaa visheSha paribhuuta samasta taapaam.h.
svargaapavarga saraNiM bhavatiimushanti
svachchhanda suukara vadhuum.h avadhUta pa~Nkaam.h.. 22



“Thanjai maamaNikkoil Perumal with Sridevi and Bhudevi”



This shloka refers to BhUmi DEvi being the pathway to the enjoyment of bhOgams in this and the other world. Swamy Desikan salutes BhUmi DEvi once again as the bride of the Lord, who incarnated out of His own will (Svacchandha sookara vadhU). The key words in this shloka are: “Bhavatheem svarga apavarga saraNeem uSanthy” (The santhAs consider you as the ladder for both svargam and Moksham (Sri Vaikuntam)).

Meaning:

Oh BhUmi PirAtti! The learned ones recognize You as the ladder to both svargam and Sri Vaikuntam, the Supreme abode of Your dear husband, who incarnated as VarAhappirAn out of His own will. Any path to a destination should be free of obstructions such as mud, thorns etc. The path that You represent is totally blemishless and pure (avadhUtha pankAm). This path of Yourself is capable of destroying all samsAric taapams (paribhUtha samastha tApAm). It is adorned by comforting shade for the traveler (ChAyaa VisEsham). It is attained by the santha:, who have Yogic discipline and control over their senses (nishkaNDa prasama yOga nishEvaNeeAm). It (Your Tatthvam) is a noble path; it is an auspicious path to travel to reach svargam or Sri Vaikuntam.



SHLOKAM 23

गण्डोज्ज्वलां गहन कुन्तळ दर्शनीयां
शैलस्तनीं तरळ निर्झर लम्ब हाराम् ।
श्यामां स्वतस्त्रियुग सूकर गेहिनि त्वं
व्यक्तिम् समुद्र वसनां उभयीं बिभर्षि ॥ २३ ॥

gaNDojvalaaM gahana kuntala darshaniiyaaM
shailastaniiM tarala nirjhara lamba haaraam.h.
shyaamaaM svatastriyuga suukara gehini tvam
vyaktiM samudra vasanaaM ubhayiiM bibharShi.. 23



“Thirutthankaal emperuman with Sridevi and Bhudevi”





In this shloka, Swamy Desikan uses double meanings for many words to salute the two forms of BhUmi Devi: the One form is that of a beautiful woman as the Empress of the Lord and the other form is that of achEtanam as the Earth with its mountains, forests and rivers. Both forms have shared attributes.

Meaning:

Oh BhUmi Devi, the consort of VarAha BhagavAn with the six guNams befitting the name of BhagavAn (Jn~Anam, Sakthi, Balam, Iswaryam, Veeryam and Tejas)! You exist in two forms, which have a lot in common. One form is that of Jangamam (Moving one) with the nAmam of BhUmi Devi. The other is of the form of sthAvaram (immobile one) with the nAmam of Earth surrounded by the oceans. In the form of the woman, You have beautiful cheeks (KapOlams). You have lofty breasts like mountains. Beautiful pearl necklace adorns your chest. You have a youthful form with blue hue. You adorn a silk vasthram with beautiful jarikai borders. In Your other form as the Earth, You have many hills and mountains. You have dense forests resembling Your dark blue tresses. It has beautiful, clear mountain streams with the luster of pearls. It has a blue hue, when seen from above. The blue oceans surround it. Oh Mother, You have thus the two celebrated forms.





SHLOKAM 24

निः संशयैः निगम सीमनि विष्णु पत्नि
प्रख्यापितं भृगु मुखैर् मुनिभिः प्रतीतैः ।
पश्यन्त्यनन्य परधी रस संस्तुतेन
सन्तः समाधि नयनेन तवानु भावम् ॥ २४ ॥

niH saMshayaiH nigama siimani viShNu patni
prakhyaapitaM bhR^igu mukhair.h munibhiH pratiitaiH.
pashyant.h yananya paradhii rasa saMstutena
santaH samaadhi nayanena tavaanu bhaavam.h.. 24

This shlokam describes how BhUmi Devi becomes the target of the meditation by Yogis. The key words here are: "Santha:Tava anubhAvam samAdhi nayanEna pasyanthy" (The blemishless ones visualize You with the power of meditation).



“Thuppul perumal with Sridevi and Bhudevi”



Meaning:

Oh VishNu Pathnee ! The learned ones (Yogis) are free from doubts about Your glories as celebrated in the Upanishads. Simple people can not comprehend Your Vaibhavam. Sages like Bhrgu have studied in depth the various VedAntha sections and have extolled Your auspicious attributes so that the world can understand. These Yogis experience You and Your glories through their inner eye.

The Noble ones (Santha:) are free from doubts about the true meaning of VedAntha (nigama seemani nissamsaya:). These are sages like Bhrgu, who broadcast their understanding of the glories of BhUmi DEvi's auspicious attributes to the world (Pratheethai: Bhrgu mukhai: munibhi: prakhyApitham Tava anubhAvam). These Bhrgu and other sages are well known for their devotion and Tapas (Pratheethai: Munibhi:). These Yogis and MunivarAs have discerning intellects, which are not distracted by anything else (ananyapara dheerasa:). They have refined eye of Yogam (samskruthEna samAdhi nayanEna) and use it to see/experience (pasyanthy) Your roopam and Vaibhavam.



SHLOKAM 25

संचोदिता करुणया चतुरः पुमर्थान्
व्यातन्वती विविध मन्त्र गणोपगीता ।
संचिन्त्यसे वसुमति स्थिर भक्ति बन्धैः
अन्तर् बहिश्च बहुधा प्रणिधान दक्षैः ॥ २५ ॥

saMchoditaa karuNayaa chaturaH pumarthaan.h

vyaatanvatii vividha mantra gaNopagiitaa.

saMchintyase vasumati sthira bhakti bandhaiH

antar.h bahishcha bahudhaa praNidhaana daxaiH.. 25

This shloka describes how BhUmi PirAtti is held under the influence of the unalloyed devotion of Her BhakthAs. The key words of this shloka are: “PraNidhAna dakshai: sTira bhakthi Bandhai: antha: Bahisccha Bahudha sanchinthyasE”. PraNidhAna daksham refers to the well developed skills of yEkAgra samAdhi (undisturbed, single minded dhyAnam). That dhyAnam is unshakable, firm (sTiram). It is bound by the ropes of Bhakthi (Bhakthi Bandhai: Bhaddham). These sages meditate on You both inside and outside (with inner eye and with sthUla chakshus).

Meaning:

Oh Bhumi PirAtti ! Your daya-filled heart propels you to grant any one of the chaturvidha PurushArTams (Dharma-ArTa -Kaama-Moksham) that Your BhakthAs desire. You reward them amply with all these goals of life. Veda Manthrams eulogize You for such anugrahams (BhU Sooktham). A fortunate few have disciplined their minds to have steady bhakthi (achanchala bhakthi) for You. These lucky ones do not just stop with experiencing You with their inner eyes. They expand their joyous anubhavam of You through worshipping Your ArchA form at the consecrated temples and through various Kaimkaryams to You there.





SHLOKAM 26

क्रीडा गृहीत कमलादि विशेष चिह्नां
विश्राणिताभय वरां वसुधे सभूतिम् ।
दौर्गत्य दुर्विष विनाश सुधा नदीं त्वां
संचिन्तयन् हि लभते धनदाधिकारान् ॥ २६ ॥

kriiDaa gR^ihiita kamalaadi visheSha chihnaaM
vishraaNitaabhaya varaaM vasudhe sabhuutim.h
daurgatya durviSha vinaasha sudhaa nadiiM tvaaM
saMchintayan.h hi labhate dhanadaadhikaaraan.h.. 26

This shlokam deals with BhUmi DEvi granting the immense wealth of KubhEran (Dhanaaha adhikAram) to Her devotees to banish their (material) poverty .

Meaning:

Oh VasudhE! You are holding in your hand sportingly special objects like lotus, NeelOthpalam et al (KreDA gruheetha KamalAdhi visEsha chihnAm). Through Your



“VanamAmalai emperuman with naachchimaar”





other hand, you display the gesture of abhayam (viSrANitha abhaya karam). You are the nectar that destroys the fierce poison of material poverty (Dhurvisha vinAsa SudhA Nadheem ThvAm). The one who meditates on You as such a nectar chasing one's poverty (SudhA nadheem ThvAm sanchinthayan ThVAm) is blessed with wealth that is comparable to that of the god of wealth, KubhEran (Dhanadha adhikAram labathE).





SHLOKAM 27

उद्वेल कल्मष परम्परिताद् अमर्षात्
उत्तं सितेन हरिमञ्जलिना अप्यधृष्यम् ।
आकस्मिकोऽयमधिगम्ययति प्रजानाम्
अम्ब त्वदीय करुणा परिणाम एव ॥ २७ ॥

udvela kalmaSha paramparitaad.h amarShaata.h
uttaM sitena harima~njalinaa apyadhR^iShyam.h.
aakasmiko.ayamadhigamyayati prajaanaam.h
amba tvadiiya karuNaa pariNaama eva.. 27

This shlokam describes how BhUmi DEvi helps the sinners to approach Her Lord through the exercise of Her KaruNa guNam.

Meaning:

Oh Mother! There are no limits to the sins accumulated by the chEtanams. Your Lord's anger grows at the sight of these persistent sinners (udhvEla kalmasha



“Amruthur Bhudevi with perumal and Sridevi”





paramparithAth amarsha:). The sinners are terror stricken and hesitate to approach the Lord. SaasthrAs state that the Lord's anger is diminished if the chEtanam holds his hands in anjali mudhrA over their heads. The huge bundle of sins accumulated by the chEtanams prevents them from completing that anjali mudhrA. The sinners retreat from the proximity of the Lord. If these sinners have even an iota of poorva janma sukruatham, it draws out the compassion of BhUmi DEvi and lets Her take the initiative of interceding with Her Lord on behalf of the sinners and to seek His forgiveness. Our Lord's anger is now removed. At that time, the chEtanam is able to come near the Lord and offer their anjalis and seek the aparAdha KshAmaNams. This is all made possible by the ripened state of compassion of BhUmi PirAtti, which facilitates the approach of chEtanams (Thvadheeya KaruNA pariNAma: yEva prajAnAm adhigamyathi) in front of the Lord. The magnitude of the sins of the chEtanam weighs against the diminution of the anger of the Lord even after seeing the anjali Bhaddha hastham (utthamsithEna anjalinA api adhrushyam Hari:). BhUmi PirAtti's rich anumampA (Compassion) for Her erring children make Her plead with Her Lord for His pardon of the sins of the chEtanams.





SHLOKAM 28

प्रत्येकम् अब्द नियुतैर् अपि दुर्व्यपोहात्
प्राप्ते विपाक समये जनितानुतापात् ।
नित्यापराध निवहाच्चकितस्य जन्तोः
गन्तुं मुकुन्द चरणौ शरणम् क्षमे त्वम् ॥ २८ ॥

pratyekam.h abda niyutair.h api durvyapoha.h
praapte vipaaka samaye janitaanutaapa.h.
nityaaparaadha nivahaachchakitasya jantoH
gantum mukunda charaNau sharaNam.h xame tvam.h.. 28

This shlokam continues with the description of BhUmi PirAtti becoming the upAyam (means) for Moksham for the Jeevan that is afraid about the consequences of its accumulated heaps of Sins. The dumbfounded jeevan is frightened by the ever increasing sins that it accumulates and seeks BhUmi Piratti as the means to quench the Lord's anger and She out of Her intrinsic guNam of dayA pleads for pardon with Her Lord (chakithasya janthO: Mukundha charaNou ganthum Thvam SaraNam asi).

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“Sathyagalam perumal with ubhaya naachchimaar”





Meaning:

Oh BhUmi PirAtti! Even when the Jeevan performs prAyascchittham for each of the Paapams that he has committed, it will take hundreds of thousands of years to be freed of those sins. Such is the mountain of Paapams that the jeevan accumulates every living moment. When these sins ripen and begin to yield their fruits, the jeevan screams with pain about the prospect of experiencing the punishment of the Lord. During this stage of trauma of the jeevan, Oh BhUmi Devi, You take pity on the suffering jeevan and plead with Your Lord to forgive the sins committed and to accept the Jeevan's SaraNAgathy. Out of the affection Your Lord has for You, He agrees and gives Sathgathi to the Jeevan.



SHLOKAM 29

त्राणाभिसन्धि सुभगेऽपि सदा मुकुन्दे
संसार तन्त्र वहनेन विलम्बमाने ।
रक्षा विधौ तनुभृताम् अनघानुकम्पा
मातः स्वयं वितनुषे महतीम् अपेक्षाम् ॥ २९ ॥

traaNaabhisandhi subhage.api sadaa mukunde
saMsaara tantra vahanena vilambamaane.
raxaa vidhau tanubhR^itaam.h anaghaanukampaa
maataH svayaM vitanuShe mahatiimapexaam.h.. 29



“Aththigiri arulaala perumal with naachchimaar”



This shloka also focuses on the sankalpam of BhUmi Devi to come to the rescue of the erring and frightened Jeevan. She is known for Her matchless compassion (anaga anukampA). For the embodied ones (chEtanam= tanu bhruthAm), Bhumi PirAtti makes a big sankalpam by Herself to protect this erring group of Jeevans (Tanu bhruthAm rakshA vidhou mahatheem apEkshAm Svayam vithanushE).

Meaning:

Oh Mother of the Universe! Your Lord is generally disposed to protect the jeevans. In this context, He is easily approachable by His bhakthAs (Bhaktha Sulabhan). In spite of these well known traits, he does not rush to rescue in many cases. One may wonder why that is so? It is because of His duties to administer His Saasthrams in a fair and impartial manner. He can not rush to some one unless they seek His protection. He expects the penitent chEtanam to choose Bhakthi or Prapatthi upAyam and observe SaraNAgathy. Once they take these steps, He rushes to their side. Until they take the initiative, there is a time delay on His part. During this time of uncertainty, the Jeevan continues to suffer. BhUmi PirAtti's limitless compassion towards the suffering Jeevans takes over and She makes Her own sankalpam to encourage the jeevans to seek one or the other upAyam and thereafter unites the Jeevan and Her Lord.





SHLOKAM 30

धर्म दृहं सकल दुष्कृति सार्वभौमम्
आत्मान भिज्ञाम् अनुताप लवोज्झितं माम् ।
वैतान सूकर पतेश्वरणार विन्दे
सर्वं सहे ननु समर्पयितुम् क्षमा त्वम् ॥ ३० ॥

dharma dR^ihaM sakala duShkR^iti saarva bhaumam.h
aatmaana bhij~nam.h anutaapa lavojjhitaM maam.h.
vaitaana suukara pateshcharaNaara vinde
sarvaM sahe nanu samarpayitum.h xamaa tvam.h.. 30

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“Sri Paandava thuthar with ubhaya naachchimaar”





This shloka continues with the important subject of BhUmi DEvi becoming as an UpAyam for the sinning chEtanams to receive Her Lord's anugraham. This shloka is cast as a personal appeal from Swamy Desikan reminding Her about Her powerful capabilities to intercede on his behalf with Her Lord (Maam VaithAna sookarapathE: charaNAravindhE samarpithum Thvam KshamA nanu ?).

Meaning:

Oh the Divine Consort of Yaj~na VarAha PerumAn! adiyEn has this dual capabilities:
(1) I have abandoned the performance of duties prescribed by Your Lord's Saasthrams
(2) I also prevent others from performing such ordained duties. I am therefore doubly guilty and stand as the leader among all sinners. adiyEn does not comprehend the true svaroopam of the Jeevan as an eternal servant of Your Lord. adiyEn is deficient in understanding Iswara tattvam. adiyEn does not even feel contrite over the sins accumulated by me. Under these deplorable and hopeless circumstances, You alone can place me at the lotus feet of Your Lord and intercede on adiyEn's behalf. You alone have the power to do so (KshamA nanu?).





SHLOKAM 31

तापत्रयीं निरवधिं भवती दयाद्राः
ससंर घर्म जनितां सपदि क्षिपन्तः ।
मातर् भजन्तु मधुरामृत वर्ष मैत्रीं
माया वराह दयिते मयि ते कटाक्षाः ॥ ३१ ॥

taapatrayiiM niravadhiM bhavatii dayaardraaH
saMsaara gharma janitaaM sapadi xipantaH.
maatar.h bhajantu madhuraamR^ita varSha maitriiM
maayaa varaaha dayite mayi te kaTaaxaaH.. 31

This shlokam is about Swamy Desikan's prayer for BhUmi DEvi casting Her benevolent glances on him. The prayer is a moving one: “Matha:!! MaayA VarAha DayithE! Mayi tE KaDAkshA:”

Meaning:

Oh Mother of the Universe! Oh Devi who is the consort of the MaayA VarAha PerumAn! This samsAric world is an unbearable welter of heat. The three tApams are born here and torture the chEtanams. For quenching that heat immediately, it is only your compassionate glances that are instantaneously effective. Therefore, adiyEn prays that those nectarine glances fall on me and destroy all the three kinds of taapams!

Praising the nectarine, compassionate glances of BhUmi Devi, Swamy says: “tE katAkshA: dayA AardhrA” (They are merciful and cool). They have the power to quench immediately the heat generated by the three kinds of taapams associated with the SamsAric summer heat (samsAra gharma janithAm niravadhim tApa thrayeem sapathy kshipantha: tE kaDAkshA:).





In the 21st shloka of Sri Sthuthi, Swamy Desikan prays to MahA Lakshmi to protect him from the scorching heat of the taapa thrayam: “gharmE taapa thraya virachithE gaaDa tapham kshaNam maam, Aakinchanya glapitham anagai: AardhrEyaTA kaDAkshai:”. Here also Swamy Desikan prayed for the KaDAkshams of Sri Devi to fall on him and rescue him from the tApa thrayams of AdhyAthmikam (Physical and mental diseases), Aadhibhoudhikam (sufferings caused by beast, bird, humans) and Aadhi dhaivikam (natural disasters).



Sri Parthasarathy with ubhaya naachchimaar





SHLOKAM 32

पत्युर् दक्षिण पाणि पङ्कज पुटे विन्यस्त पादाम्बुजा
 वामंपन्नग सार्वभौम सदृशं पर्यङ्कयन्ती भुजम् ।
 पोत्र स्पर्श लसत्कपोल फलका फुल्लारविन्देक्षणा
 सा मे पुष्यतु मङ्गलान्यनुदिनं सर्वाणि सर्वसहा ॥ ३२ ॥

patyur.h daxiNa paaNi pa~Nkaja puTe vinyasta paadaambujaa
 vaamaM pannaga saarva bhauma sadR^ishaM parya~Nkayantii bhujam.h.
 potra sparsha lasat.h kapola phalakaa phullaara vindexaNaa
 saa me puShyatu ma~Ngalaan.h yanudinaM sarvaaNi sarvaM sahaa.. 32

This is the dhyAna shlokam for BhUmi PirAtti with a prayer for conferral of all MangaLams on the poet. It is a beautiful visualization of BhU VarAha PerumAn holding His dear consort affectionately in close embrace. The prayer is: “Saa mE pushyathu MangaLAni anudhinam sarvANi sarvamsahA”.

Meaning:

BhUmi PirAtti is seated on the shoulder of VarAha PerumAn and has Her sacred feet on the outstretched right hand of Her Lord (DakshiNa pANi pankaja puDE vinyastha paadhAmbhujA). The left hand of Her Lord appears big like AadhisEshan and BhUmi PirAtti uses that hand as a comfortable pillow for Her head (Pannaga sArvabhouma sadhrusam paryankayanthee bhujam). The right cheek of BhUmi Devi is in close contact with the left cheek of the Lord and that produces a blissful anubhavam for PirAtti that generates horripilations in Her ThirumEni. That AanandhAnubhavam makes the eyes of BhUmi PirAtti blossom like the lotus flower at dawn. May BhUmi PirAtti enjoying the closeness of Her Lord bless me always with sarva MangaLams!





SHLOKAM 33

अस्येशाना जगत इति या श्रूयते विष्णुपत्नी
तस्याः स्तोत्रं विरचितमिदं वेङ्कटेशेन भक्त्या ।
श्रद्धा भक्ति प्रचय गुरुणा चेतसा संस्तुवानः
यद्यत् काम्यं सपदि लभते तत्र तत्र प्रतिष्ठाम् ॥ ३३ ॥

asye shaanaa jagata iti yaa shruuyate viShNupatnii
tasyaaH stotraM virachitamidaM ve~NkaTeshena bhaktyaa.
shraddhaa bhakti prachaya guruNaa chetasaa saMstuvaano
yadyat.h kaamyam sapadi labhate tatra tatra pratiShThaam.h.. 33

This is a Phala Sruthi shlokam. Swamy Desikan points out that any one reciting his BhU Sthuthi with bhakthi and Sraddhai will be granted all their wishes and hold them forever with the anugraham of BhUmi PirAtti celebrated by the VedAs as Sarva LOkEswari.

Meaning:

Vedams salute BhUmi Devi, the divine consort of the Lord as the Empress of the world (VishNu Pathnee asya Jagatha: IsAnaa ithi SrUyathE). About Her, VenkatEsa Kavi composed this sthOthram (VishNu Pathnee --TasyA: virachitham idham sthOthram). Any one who recites this BhU Sthuthi with the mind filled with deep faith and dense Bhakthi (idham sthOthram SraddhA bhakthi prachaya guruNA chEtasa samsthuvAna:) will gain immediately all the desired boons that they seek from BhUmi Devi and hold on to them forever (Yath Yath kaamyam tathra tathra prathishtAm sapathy labhadhE).





“Sri Varaham and Bhumi Devi”

कवितार्किक सिंहाय कल्याण गुणशालिने ।

श्रीमते वेङ्कटेशाय वेदान्त गुरवे नमः ॥

kavitaarkika siMhaaya kalyaaNa guNa shaaline.
shrImate ve~NkaTesdaaya vedaanta gurave namaH.

dAsan

Oppiliappan Koil Varadachari Sadagopan