BHUSTHUTHI
BY SWAMI DESIKAN

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

त्वत्सङ्गमायं भवति माधवी लब्ध्योऽष्ट्र:  
शाखाशङ्कु अधिगतो हरि चन्दनोःसौ ॥ 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 Saha, Avani, Viswambhara, Achalaa, Vipulaa, Vasumdharaa, Ananthaa, PruthvE et al. By the holy name of Sarvam Saha, 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 Prapannaaas 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 Vasumdharaa, She reveals Her enormous wealth.

To show the unique distinction of Bhumaa 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 Adisesha:

**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 DHYAURVARINAANTHARIKSHAM 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 Dev! 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 shlokam 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 shlokam. Here, he describes her as the Adivaraha Mahishi seated on the immense tusk of her Lord (Bhuvaraha Murthy) arising out of the Pralaya waters:

\[
\text{PATHYUR DAKSHINA PAANI PANKAJA PUTEH VINYASTHA PAADHAAMBHUUJAA} \\
\text{VAMAM PANNAGA SAARVABHOWMA SADHRUSAM PARYANKAYANTHEE BHUJAM} \\
\text{POTHRAYA SPARSA LASAT KAPOLA PALAKAA PULLAARAVINDHEKSHANAA} \\
\text{SAA MEH PUSHYATU MANGALAANY ANUDHINAM SARVAANI SARVAM SAHAA}
\]

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 Shlokam, 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**

\[
\text{श्रीमानू वेद्वृत्त नाथार्यः कवितार्किक केसरी।} \\
\text{वेदान्ताचार्य वयःसत्रिष्ठतं सदा हृदि।}
\]

shrImaan. h ve~NkaTa naathaaaryaH kavitaarkika kesarI. 
vedaantaachaarya varyo me sannidhattaaM sadaa hR^idi.
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 (sulabha anukampA). 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 beings 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)
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 ujeevanam (survival and upliftment from the terrors of this samsAram).

“Bhumi Devi, the protectress of the Universe”
SHLOKAM 2

tvam. h vyaahR^itiH prathamataH praNavaH priyaste
saMvedayayakhila 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 VyAhru thi (BhU:) has You as its content and lakshaNam. The PraNavam before "BhU:" announces clearly Your dear Consort. All the Veda ManthrAs 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 shlokom are: “iththam 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 हिताहितं विपर्ययं बद्धं भावे
त्वद्वीश्वरावेशं विनिवर्त्यं बद्धं व्यपाये।
मुग्धाक्षरार्किनु धारिषणं मोदतमाना
मातः स्तनन्धः धियं मधि वत्तेद्या: || ३ ||

nityaM hitaahta viparyaya baddha bhaave
tvadviixaNaika vinivartaya bahu vyapaaye.
mugdhaaxarakhirila dhaariNi modamaanaa
maataH sthanadhaya 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 Veekshana yEka vinivarthyBahu 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 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:)

“sarva athiSAYinam Anantha Sayasya Pumsa”
SHLOKAM 4

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 athiSAyina m 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, insentient (sthAvaram) stay fully under His control and will (sankalpa kinkara chara acha ra 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

This shlokam focuses on the sound nourishment (ParipOhshaNam) provided by BhUmi Devi to the world consisting of the sentients 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 VyathibhidhyAnam). These sentient and insentient objects are play things for You (tE charAcharam vihAra parichhadham). 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 paripOshyanthi). 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 naamaA dayithA asi).
SHLOKAM 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).

“He is an Ocean and You are Shores – A rare Thirupathi picture”
SHLOKAM 7

तापान् क्षिपन् प्रसविता सुमनो गणानां
प्रच्छाय शीतल तालूः प्रदिशन्तु फलानि।
त्वत्सामातूः भवति माधवि तन्म्पोषः
शाखो शतैः अधिगतो हरि चन्दनोमसौ॥ ७ ॥

taapaan. h xipan. h prasavitaa sumano gaNaanaaM
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: gaNaNaAm 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

स्मेरेन वर्धित रसस्य मुखेन्दुना ते
निस्पन्द्वता विजहतो निजया प्रकृत्या ।
विश्राण्ति भूमिसि तत्त्व तर्कः पदः:
वेलेव विष्णु जलुः: अपृथ्यमङ्कन्ती ॥ ८ ॥

smereNa vardhita rasasya mukhendunaa te
nispandataaM vijahato nijyaa prakR^ityaa.
vishraanti bhuumirasi tatva tara~Nga pa~NkteH
veleva viShNu jaladhEH apR^ithagbhavanti 8

This shlokam reveals that BhUmi Devi becomes the ultimate boundary for all Tatthvams. The key words in this shlokam are: “VishNu JaladhE: Thvam vElA 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 vElA iva apruTak bhavanthee). Since You are inseparable from Him (aprTak) 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

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

bhūteṣu yat tvaṃbhīmaṇa viśeṣa paṭraṃ
pārṣeṇ tadeva bhajatiītī viṃśabhyantāṃ ।
bhūteṣu prasūtāṇuṇa paṇḍkamādhyam eva
prāyo nirdarṣaṇtya pratiśādayanti ॥ 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 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 pAthrham), 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

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

The thirteenth shlokam focuses on a very important Tatthvam: 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 sahAm avasthAm ahnAya upayAthi"

Meaning:

Oh Mother of the Universe (Viswa Janani)! Your husband is an ocean of Mercy (Tava: Kaantha: yEsha: KaruNA Jaladhi:). Inspite 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 sahAm 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.
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 समुद्रीखितायान
पादाहता: प्रवृथ्या वारिधयस्तवासनू
उद्याह मज्ज्ठ किशेर उनिचिता मुढ़ना।। 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 Des ikan compares the occasion to VivAha MangaLa uthsavam.

Meaning:
Oh BhUmi PirAtti! At one time, You were submerged under the ocean in the Naaga lOkam 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 lOkam, 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

This shlokam describes the bliss that VarAha BhagavAn experienced, when His Devi's glances fell on Him at the Naaga lOkan. 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. Varaha 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.
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 HiraNyAkshan 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”
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 gladden 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

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 taapa anubhandha 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.
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 rainbows 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

आविमैयेरम् दन्तिभिः उद्धमानाः
रज्जाकरेण रुचिरां रसाना गुणेन।
मात्स्विलोक जननीं वन माकिनीं त्वां
माया वराह महिषीम् अवयनि सन्तः॥ २१ ॥

This shlokam 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 shlokam are: “ThrilOka Jananeem ThvAm Maayaa VarAha Mahisheem santha: avayanthy”. 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 Yaathra 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 SaamrAjyam 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.

“Sri Malayappan with Sri & Bhu Devi naachchimaar”
निष्कण्टक प्रशाम योग निषेधणीयां
छाया विशेष परिभूत समस्त तापाम्।
स्वर्गापर्वर्ग सरणिः भवतीपुष्टनि
स्वच्छन्द सूक्तर वधूमु अवधूत पद्माम्॥ २२ ॥

niShkaNTaka prashama yoga niShevaNiiyaaM
cenhaayaa visheSha paribhuuta samasta tapaam.h.
svargaapavarga saraNiM bhavatiimushanti
svachchhanda suukara vadhum.h avadhUta pa~Nkaam.h. 22
This shlokam 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 (Svachchandha sookara vadhU). The key words in this shlokam 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 nishEvaNeeyAm). It (Your Tatthvam) is a noble path; it is an auspicious path to travel to reach svargam or Sri Vaikuntam.
SHLOKAM 23

गण्डोज्वलां गहन कुंतलः दर्शनीयाः
शैलस्तन्त्रिः तरः निर्भर लम्ब हाराम्।
श्यामा स्वतंत्रियुगः सूक्तर गेहिनि त्वं
व्यक्तिम् समुद्र वसना उभथी विभर्षि॥ २३ ॥

gaNDjojvalaaM gahana kuntala darshaniyaaM
tshailastaniM tarala nirjhara lamba haaraam.h.
shyaamaaM svatastriyuga suukara gehini tvaM
vyaktiM samudra vasanaaM ubhayiiM bibharShi..  २३

“Thirutthankaal emperuman with Sridevi and Bhudevi”
In this shlokam, 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 jari kai 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

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).
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 Bhrugu 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 Bhrugu, who broadcast their understanding of the glories of BhUmi DEvi's auspicious attributes to the world (Pratheethai: Bhrugu mukhai: munibhi: prakhyaApitham Tava anubhAvam). These Bhrughu 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 dhe e rasa:). They have refined eye of Yogam (samskruthEna samAdhi nayanEna) and use it to see/experience (pasyanthy) Your roopam and Vaibhavam.
SHLOKAM 25

This shlokam describes how BhUmi PirAtti is held under the influence of the unalloyed devotion of Her BhakthAs. The key words of this shlokam are: “PraNidhAna dakshai: sTirah 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 chathur-vidha 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

This shlokam deals with BhUmi DEvi granting the immense wealth of KubhEran (Dhanaha 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 कल्मश भर्मपिरितादू अमर्षात्
उत्तर सितेन हरिमञ्जलिना अप्यपुष्पम्।
आकस्मिकोऽयमधिगम्यति प्रजानाम्
अम्ब त्वदीय कहणा परिणाम एव \| २७ \|

udvela kalmaSha paramparitaad.h amarShaat.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 anukampA (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 दुर्वयोहात्
प्रासे विपाक समये जनितानुतपात्।
नित्याप्रारध निवहाच्चकितस्य जन्तोः
गन्तुं मुकुन्द चरणाः शरणम् श्रमे त्वम्॥ २८ ॥

pratyekam.h abda niyutair.h api durvyapohaat.h
praapte vipaaka samaye janitaanutaapaat.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).

“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.
“Aththigiri arulaala perumal with naachchimaar”
This shlokam 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 (anagaranukampa). For the embodied ones (chEtanam= tanu bhruthAm), Bhumi PirAtti makes a big sankalpam by Herself to protect this erring group of Jeevans (TanubhruthAm rakshA vidhou mahatheem apEkshAm Swayam 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). Inspite 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 SaraNAAgathy. 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

“Sri Paandava thuthar with ubhaya naachchimaar”
This shlokam continues with the important subject of BhUmi DEvi becoming as an UpAyam for the sinning chEtanams to receive Her Lord's anugraham. This shlokam 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 tatthvam. 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

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 janithAma niravadhiM tApa thrayeem sapathy kshipantha: tE kaDAkshA:).
In the 21st shlokam 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 taptham 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).
SHLOKAM 32

पत्यूर दक्षिण पाणि पद्म घुटे विन्यस्त पादाम्भुजा
वामप्रम्ण सार्वभोम सद्यं पर्यंब्र्यन्ति धुजम्।
पोत्र स्पर्शं तस्तकपोलं फलकं पुज्जारविन्देश्यना
सा मे पुष्यतु मण्डलान्युदिनं सर्वाणि सर्वसंहा॥ ३२ ॥

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

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 बेहूजशाय वेदान्त गुरवे नमः ॥

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

dAsan
Oppiliappan Koil Varadachari Sadagopan