

॥ श्रीः ॥

॥ श्रीमते लक्ष्मीनृसिंहपरब्रह्मणे नमः ॥



# Sri Nrisimha Priya

VOLUME 11 ISSUE 7

July 2023 ₹ 40/-



Śrī Āṇḍāl, Śrīvilliputtūr





**SRI AHOBILA MATH**  
 8-A, Aarathi Nagar,  
 (Behind Selaiyur Police Station)  
 East Tambaram, Chennai-600 059



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## The 'Three-fold' nature of Goddess Mahālakṣmī

Śrī A.S. Ārāvamudan  
Śrī Advitiya Dīxit

In the series of articles carried by this journal over the last few months, we have been covering some of the glorious aspects of the Mother of the universe – Goddess Mahālakṣmī. In this regard, it is fitting to present another all-important verse that further delineates Her immutable glory. This verse has been composed by Śrī Naḍādūr Ammāl in the sixth chapter of his work called 'Prapanna Pārijāta', where Svāmi brings out the glory of Pirāṭṭi.

*Aparādhaika saktānām  
anarhānām ciraṁ nṛṇām /  
Bhartur āśrayaṇe pūrvam  
svayam puruṣakāratām //  
Vāllabhyenā nutiṣṭantīm  
vātsalyādhyupabṛṁhiṇīm /  
upāyasamaye bhartuḥ  
jñāna śaktyādi vardhinīm /  
muktānām bhoga vṛdhyartham  
saundaryādi vivardhanīm ... ..  
ākāra traya sampannām  
aravindanivāsinīm /  
aśeṣajagadīśitrīm  
vande Varada vallabhām // 82*

The meaning of this verse is as follows.



*Vande Varada vallabhām*

People are of such nature that they are always engaged (*aikasakta*) in committing sins (*aparādha*), from time immemorial (*cira*). Therefore, they are ineligible (*anarha*) for seeking refuge at the Lord's feet. The Lord who bears the quality of 'danda dharatvam' (punitive intent towards sinners) metes out appropriate punishment for those who commit sins; therefore, although He is all-compassionate, His natural grace towards us becomes impeded by our innumerable sins. In this hopeless



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Śrī Kodaṇḍa Rāman - Oragaḍam



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## The ‘Three-fold’ nature of Goddess Mahālakṣmī (concluding part)

Śrī A.S. Ārāvamudan  
Śrī Advitiya Dixit

**H**aving brought out the aspects of Goddess Lakṣmī being the intercessor (*Puruṣakāra*) on behalf of the erring souls, Śrī Nadādur Ammāl ends the verse with two most beautiful lines that capture, in a nutshell, the import of the entire Vedānta. Svāmi says

– *vande* or I bow to, *Varada vallabhām* – the consort of Varada, i.e., to Mahādevī (Perundevī) Tāyār, who is *aśeṣa jagadīśitrīm* – the Sovereign Supreme Ruler (*īśitrī*) of the entirety (*aśeṣa*) of the universe (*jagaṭ*), who is *aravinda nivāsinīm* – the one who dwells in the lotus flower, and who naturally possesses (*sampannā*) an essential nature that has **threefold aspects (ākāratraya)**.

This verse is impregnated with profound philosophical purport regarding the nature of the Supreme Mother – Mahālakṣmī. It is impossible to touch upon all the aspects of this profound verse; however, here is an attempt to highlight the main features.

First, the phrase *aśeṣa jagadīśitrī* indicates that She is the Supreme Sovereign Ruler (*īśitrī*) over the entire universe (*aśeṣa jagaṭ*). This is reminiscent of the *Śruti* proclaiming Her ‘Rulership over all’ (*sarva bhūteśvaratva vacanam*), which declares (*Śrī Sūktam Mantra #9*) – *īśvarīm sarvabhūtānām* (She is the Supremo over all beings).





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## A brief introduction to Pūrvamīmāṃsā and Uttaramīmāṃsā

Śrī A.S. Ārāvamudan  
Śrī Advitiya Dīxit

The word ‘mīmāṃsā’ is derived from the root ‘māna’ meaning ‘vicāre’ i.e., to ‘enquire’ or ‘investigate’. The ‘Mugdhabodha’ Vyākaraṇa text of Śrī Vopadeva corroborates this understanding (*māna vicāre . mīmāṃsate*).

Further, based on the Pānini Sutra 3-1-6 (*mānbaddhadānsānbhyo dīrghaścābhyāsasya*) it becomes known that for roots such as ‘mān’ (to investigate) etc., a ‘san’ pratayaya (affix) is to be added (optionally) only when the usage will be in the sense of a desiderative verb. A ‘desiderative’ verb means a verb expressing a ‘want’ or a ‘wish’. Additionally, by the same rule, the ‘ikārah’ becomes elongated to the ‘dīrgha’ or the long ‘ī’ substitute. So, from a series of derivations, the root ‘māna’ takes the form ‘mīmāṃsā’ when it is to denote ‘a desire to enquire’ or a ‘desire to investigate’. The Vārtikam (of Kātyāyana) also states ‘*māner jijñāsāyām*’ meaning- ‘san’ pratayaya (affix) is to be added to the root ‘māna’ in the sense of ‘to inquire/investigate’.

The ‘mīmāṃsā’ śāstra is therefore defined as ‘*vicāra pūrvaka tattva nirṇaya*’ i.e., a conclusion (nirṇaya) regarding the truths (*tattva*), preceded by detailed enquiry (*vicāra pūrvaka*).

Having derived the meaning of the word ‘mīmāṃsā’ as ‘desire to investigate’, the next natural question that arises in one’s mind is – It is a desire to enquire into what? Or a desire to investigate what?

Indeed, the ‘mīmāṃsā’ śāstra is one of the six systems (ṣaḍ- darśana-s) entirely based on the Śruti Pramāṇa or the Veda. So it follows, in simple terms, that ‘mīmāṃsā’ is a ‘desire to investigate the subject matter of the Veda’.

The Veda itself is, however, broadly divided into two subsections, based on the ‘tattva’ or the ‘truth’ revealed.

1) ‘*yajñādi nirūpika karmakāṇḍa*’ – the section of the Vedic texts that deal with ‘yajña’ (Vedic rituals) etc., which is called the “Karma-kāṇḍa” portion.