

Sri lakshmi sahasram mangaLAKhya stabakam

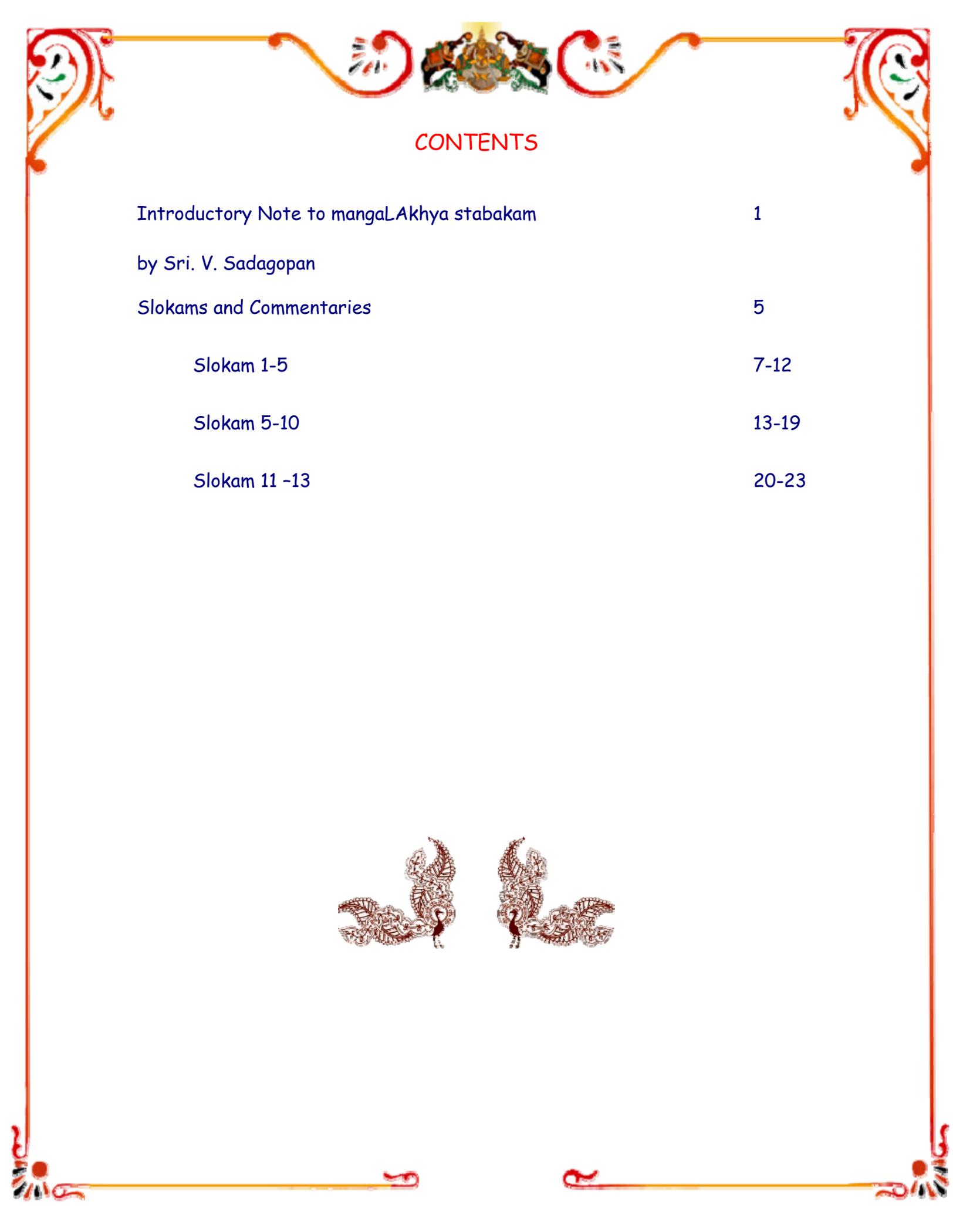
(stabakam 7)



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श्रीः ॥

श्री पद्मावति समेत श्रीनिवास परब्रह्मणे नमः ॥

श्रीमते रामानुजाय नमः ॥

श्रीमते निगमान्त महादेशिकाय नमः ॥

श्री वेङ्कटाध्वरि स्वामिने नमः ॥

लक्ष्मीसहस्रम्

(श्रीवेङ्कटाध्वरिकृतम्)

lakshmi sahasram

स्तवकः ७ stabakam 7

मङ्गलाख्य (मङ्गल) स्तवकः

mAngalAkhyā (mangaLa) stabakam

INTRODUCTION BY SRI. V. SADAGOPAN:

This stabakam consists of 13 Slokams and celebrates the MangaLa devatai, MahA Lakshmi as the embodiment of auspiciousness. The power of Her glances to confer immense and instant wealth on whomever it falls is saluted here. Those who are not fortunate to be blessed with such glances stew in poverty and misery (alakshmi sampannA: bhavanti).

Adi Sankarar in his SrI KanakadhArA stotram salutes Her as the MangaLa devatai and points out to the power of Her auspicious glances:

अङ्गिकृताखिलविभूतिरपाङ्गलीला ।

माङ्गल्यदाऽस्तु मम मङ्गलदेवतायाः ॥

angIkrtAkhila vibhUtir-apAngalIIA |

mAngaLyadAstu mama mangaLadevatAyA: ||

In SrI VishNu PurANam, Indran seeking his lost aiSvaryam praises Her MangaLa drshIi and states that even the lowliest one with no auspicious guNam to speak off is blessed immediately with limitless aiSvaryam and sat (सत्) guNams once Her auspicious glances fall on him. nirguNa Purushan gets transformed immediately into SadguNa Purushan:

त्वया अवलोकिताः सद्यश्शीलाद्यैः सकल गुणैः ।

धनैश्वर्यैश्च युज्यन्ते पुरुषा निर्गुणा अपि ॥

tvayA avalokitA: sadya: SIAdyai: sakala guNai:

dhanaiSvaryaISca yujyante purushA nirguNA api

Periya PirATTi is a MangaLa devatai and Her siblings are Candra, sandal tree, turmeric, gold, pearl, sugarcane, rice sapling, banana tree, Kalpaka tree, KAmadhenu pasu, CintAmaNi gem, Kaustubham, apsaras damsels, nectar (amrtam), Lotus and two hundred and one other auspicious entities as per MahA BhAratam.

She is the best among all auspicious entities that came out of amrta mathanam. Only two amangaLa vastus arose at first from the churning of the Milky Ocean : hAlahAla visham and jyeshThA Devi (mUdevi)

The most auspicious One who arose from the Milky Ocean and who was sought after fondly by Sriman nArAyaNan for residence on His broad chest is this MangaLa mUruti and Feminine nectar (PeNNamudu), SrI Devi. She confers MangaLam on Her Lord and is worshipped as:

triloka Sriyai nama: ,

jaya Sriyai nama: ,

veda Sriyai nama: ,

brahma Sriyai nama:

Because of Her mangalatvam, She is recognized as ashTa Lakshmi-s, aparAjita Sakti, aprameya Sakti, jn~Ana-kriyaA-icca Sakti-s.

Her auspiciousness, saulabhyam, dayA and vAtsalyam and boon granting power are the reasons as to why She is saluted as "sarvAbhIshTa phalapradAyayi nama:". From SrI sUktam to SrI lakshmi sahasram, there have been many stotrams about Her mangalAtvam and ananta kalyANa guNams. Her saundaryam melts the heart of Hari, Her Lord (harim drAvayati) and hence She is saluted as haridrA in amara koSam.

The poet salutes Her mangala rUpam in the 12th Slokam with the words "manyE rUpam mangalANAm mangalAm". She is viSva mangala svarUpi. She confers auspiciousness (MangalAm) on any one and any thing which is blessed to have Her sambhandham. aparNA (PARvati) becomes suparNA because of her sambhandham with MahA Lakshmi. aparNA means a creeper without leaves or buds. PARvati serves as an attendant performing kaimkaryams to MahA Lakshmi and that sambhandham transforms Her into a suparNA (sarvANI sarvamangalA). Therefore this stabakam is named MangaLakya (Mangala) stabakam praising the power of Her glances and the unique saubhAgyams arising from sambandham with Her.





'janakavalli tAyAr' - madurantakam



Slokams and Commentaries





mangaLAnAm ca mangaLam - SrI MaTham, Chembur

SLOKAM 1

भागधेयं भजेयं तत् फणिशैलकुटुम्बिनः ।

मनीषिणो यदेवाहुः मण्गळानां च मङ्गळम् ॥

bhAgadheyam bhajeyam tat phaNiSaila kuTumbina: |

manIshiNo yadevAhu: mangaLAnAm ca mangaLam ||

MEANING:

I worship Lakshmi the wealth of SrInivAsan who resides in the SeshAdri hills. Great poets tell that She confers auspiciousness, mangaLam to all that is auspicious.

COMMENTS:

Curd, flower, aruha grass and akshadai are said to be auspicious. They are so because they have MahaLakshmi's anupraveSam (entrance) in them. Lakshmi is addressed as "sarva mangala mAngaLyA" in Lakshmi sahasra nAmam.



SLOKAM 2

तनोति सिन्धोस्तनये कथञ्चित्

त्वांशलेशो यदि सन्निधानम् ।

तृणेऽपि माङ्गल्यमुदेत्यखर्वं

दूर्वादिरेवात्र निदर्शनं नः ॥

tanoti sindho: tanaye kathancit

tavAmSalesho yadi sannidhAnam |

trNepi mAngalyam udeti akharvam

dUrvAdireva atra nidarSanam na: ||

MEANING:

sindo: tanaye, Daughter of the Ocean! If a miniscule of Your glory enters even an insignificant thing like a blade of grass it becomes auspicious. I see the grass as a testimony of Your greatness.

COMMENTS:

aruha grass (aruham) is used along with sandalwood paste and flowers while worshipping Lord HayagrIiva. The grass gets this great honour because it received a droplet of Lakshmi's kaTAKsham.

The vAkhyam like 'dUrvA dusvapna nASinI, sarva pushpamayI dUrvA' tell us the auspiciousness of dUrvA grass (aruham). The Poet equates himself to the grass and requests PiraTTi to grace him.



SLOKAM 3

गरुडध्वज वल्लभे शुभे

गणवर्णादिज दोष शान्तये ।

वरदे तव वाचकं पदं

कवयः काव्यमुखे प्रयुञ्जते ॥

garuDadhvaja vallabhe Subhe

gaNavarNAdija dosha SAntaye |

varade tava vAcakam padam

kavaya: kAVyamukhe prayunjate ||

MEANING:

garuDadhvaja vallabhe! The consort of nArAyaNA who has GaruDa as the insignia on His flag, when poets compose great kAVyams, they mention You at the beginning of their work to remove any dosham in their words or letters.

COMMENTS:

GaruDa, according to saguNa SAstram, confers well-being to all. He is VedAtmA, an incarnation of vedAs, the blemish free source of true knowledge. The poet has mentioned him in the context of word and letter doshAs.

kAVya prakASam says "varNam gaNanca kAVyasya mukhe kuryAt SuSobhanam". Some of the Sanskrit aksharams are grouped and termed as "ragaNam", "tagaNam" Like this in several groups (gaNam-s), some are termed as "guru" and "laghu". Some of these aksharams are considered mangalam while others are not. When one begins a kAVyam, he should begin with letters and words that are auspicious. BhojarAjan started his CampUrAmAyanam with "lakshmi tanoti". The "laghu tagaNam" and "lakAram" used here are not pure (aSuddham). However, they became pure (Suddha) because Lakshmi is mentioned here.



haripriyE! - SrI MaTham, Chembur

SLOKAM 4

विदुः पदाब्जं तव विश्वमङ्गलं

हरिप्रिये यत्परिचार वैभवात् ।

समाश्रिता स्थाणुमपि श्मशानगं

जगत्यपर्णाऽजनि सर्वमङ्गला ॥

vidu: padAbjam tava viSvamangaLam

hariPriye yatparicAra vaibhavAt |

samASritA sthANum api SmaSAnagam

jagati aparNA ajani sarvamangaLA ||

MEANING:

Hari PriyE, the Consort of nArAyana! Your lotus feet confer auspiciousness to everything. Paarvati, the consort of Siva who lives in the cremation ground got the name **sarvamangaLA** even though she is part of his body. She got this auspicious name only because she served Your lotus feet.

COMMENTS:

Siva, though his name means mangalam, lives in the cremation ground. It is an inauspicious place shunned by everyone. Paarvati who is a part of Siva's body when he appeared as ardhanaRISvara should also be living in the burial ground. How can she be called sarvamangaLA then? It is only because she worshipped PiraTTi's lotus feet. When Siva worshipped Sriya:pati and became pure by adorning His 'SrIpAda tIrtham' (Ganga) Paarvati who is also a part of Siva's body became pure. PiraTTi's sambhandham confers mangaLam to even an inauspicious person.



SLOKAM 5

तातो दुग्धपयोनिधिः सहभुवस्ते कौस्तुभाद्याः शुभाः

देवस्त्वव्यय दिव्य मङ्गलवपुः श्रीवत्सलक्ष्मा पतिः ।

नाम श्रीरिति धाम पद्ममखिल क्षेमङ्करः पक्षिराट्

वाहः को हरिवल्लभे कवयितुं माङ्गल्यमीष्टे तव ॥

tAta: dugdhapayonidhi: sahabhuva: te kaustubhAdyA: SubhA:

deva: tu avyaya divya mangaLavapu: SrIvatsalakshmA pati: |

nAma SrI: iti dhAma padmam akhila kshemankara: pakshirAT

vAha: ka: harivallabhe kavayitum mAngalyam IshTe tava ||

MEANING:

The consort of Hari, the remover of sadness of those who surrender to Him! Hari himself praised by saying "smaranti mama rUpANi". So your father, the TirupArkkaDal, Your siblings pArijAtam, amrtam and Kaustubham are considered to be auspicious due to their sambhandham with You. Your association with Sriman nArAyaNan who has nitya, aprAkIrta SarIram and who is the storehouse of all the kalyANa guNams makes Him auspicious. Your name SrI, can remove all the inauspicious items (anishTams). The auspicious items are the six great guNAS (Sriyate, Srayate etc.). You confer auspiciousness to Your residence, the lotus flower hence you are called 'padmapriyE' by the srutis. GaruDa who is praised by the Subha saguna SAstram as "suparNosigarutmAn" is Your vehicle. Thus You make Your father, siblings, husband and vehicle auspicious besides being auspicious Yourself. That is why all the poets praise You through their poems.



SLOKAM 6

यस्तु श्रीर्न पुरस्करोत्यविनयाद्वस्तु त्वदीयं शुभं

तस्मिन् नृत्यति दुर्गतिश्चिरतरं तत्र प्रमाणं तु नः ।

दुर्वासः प्रतिघोद्विमादधिगतः स्वर्वासवत्त्वच्युतिः

दिव्यां माल्यमहो मदादगणयन् देवः शचीवल्लभः ॥

yastu SrI: na puraskaroti avinayAt vastu tvadIyam Subham

tasmin nrtyati durgati: cirataram tatra pramANam tu na: |

durvAsa: pratighodgamAd adhigata: svarvAsavattvacyuti:

divyAm mAlyam aho madAt agaNayan deva: SacIvallabha: ||

MEANING:

hE SrI! Anyone who does not respect sandalwood paste and flowers that became auspicious because of their association with You, will have alakshmi, amangaLam dance in his place for a long time. Indra's example attests to this fact. He insulted Your pArijAta garland that sage DurvAsA offered him and was banished from svargam by the sage's curse. He regained his position only after worshipping You.





'daya devi!'
(SrI perundevi tAyAr - kanchipuram)

SLOKAM 7

दृष्टिः शिवोदयकरी करुणाभिराद्रां

युक्तं तवाम्ब भजते भवतारकत्वम् ।

ज्येष्ठाश्रयोऽपि मघवान् स्तुतिभिस्तवाहो

प्राप्यातुलोऽजनि पुनर्वसुवर्गमुच्चम् ॥

drshTi: SivodayakarI karuNAbhi: ArdrA

yuktam tava amba bhajate bhavatArakatvam |

jyeshThA ASrayoapi maghavAn stutibhi: tava aho

prApyAtula: ajani puna: vasuvargam uccam ||

MEANING:

amba! We can confidently say that Your kaTAKsham that is moist with dayA will remove the inauspicious samsAram. Indra's house that was the residence of inauspiciousness (mUdevi) after DurvAsa's curse was filled with all the wealth when he worshipped You.

COMMENTS:

The first pAdam 'drshTi: SivodayakarI karuNAbhi: ArdrA' could also be interpreted as 'Siva became auspicious when he was soaked by your karuNa kaTAKsham'. Ardra also represents Siva's birth star.

This Slokam could be explained based on Jyotisha SAstram as follows: maghavAn - one who was born in magha nakshatram/the king of stars, Indra, who was embraced by JyeshTha- a star / mUdevi, worshipped PirATTi and was born again / regained - in punarvasu, new wealth / the star punarvasu. One performs rituals on the day of the star 'puna: vasu' to regain lost wealth. The poet wittingly refers to this general practice as well in this Slokam.

SLOKAM 8

फणिशयदयिते तव स्तुतिः

भगवति पावनरीतिमाश्रिता ।

अवितथमत एव तद्वलात्

शुभमगतोऽपि सुमङ्गळत्यहो ॥

phaNiSayadayite tava stuti:

bhagavati pAvana rItim ASritA |

avitatham ata eva tadbalAt

Subhamagata api sumangaLati aho ||

Bhagavati! phaNiSaya dayite! It is absolutely true (satyam) that Your worship will remove inauspiciousness. By the strength of Your worship those who lost their mangaLam just like Indra will become auspicious. What a wonder!

COMMENTS:

This Slokam could also be interpreted as worshipping PirATTi will make even bare trees flower (agatam subham).



SLOKAM 9

त्वद् भ्रातुरिन्दोरनुचारयोगात्

प्रायेण मूढोऽप्यशुभः कुजन्मा ।

स्वभूविभूषे स बुधाग्रगण्यो

बभूव जग्राह च मङ्गलाख्याम् ॥

tvad bhrAtu: indo: anucArayogAt

prAyeNa mUDhopi aSubha: kujanmA |

svabhUvibhUshe sa budhAgragaNya:

babhUva jagrAha ca mangaLakhyAm ||

MEANING:

One who is the jewel of EmperumAn! A lowly man and the planet Mars though they are inauspicious themselves, became auspicious through their association with one who has Your sambandham.

COMMENTS:

Mars is also called **Kujan**. The name could be split as **ku+jan**, one who emerged from bhUmi. It also means that one who does not have a good janmA. Among the planets, kujan is said to be inauspicious. Depending on their position in an astrological chart, some planets are said to be stupid. They are called **astangan**, a stupid person. The poet says the inauspicious planet Mars (the stupid person) through its association with Candra who is PiraTTi's sibling became **bhudhAgragaNyan** which means one who is present before 'bhudhan'. It also means the best among poets. Thus the inauspicious Mars (**kujan**) through its association with moon (soman-somavAram- Monday) became Tuesday (bhudhAgragaNyan- the best among poets). He is called 'mangaLa vAram'. This is the greatness of association with those who are associated with PirATTi.



jagatAm mA+A! - SrIMaTham, Chembur

SLOKAM 10

जगृहे क्वचिदच्युतोऽवतारे

जगतां मातरिनान्वयं पुरा यः ।

तमजस्रमिनान्वयं नयन्ती

शिवतातं शिवतातिमातनोषि ॥

jagrhe kvacit acyuta: avatAre

jagatAm mAta: inAnvayam purA ya: |

tam ajasram inAnvayam nayantI

SivatAtam SivataTim Atanoshi ||

MEANING:

jagatAm mAta:! You gave EmperumAn, acyutan, sUrya vamSa sambhandham. You gave Him sambhandham with ManmathA who is Your son. You made nArAyaNA, the grandfather of Siva, as one who does others good at all times.

The padam 'inAnvayam' could be split as inA+anvayam - meaning sambhandham with Manmathan. PiraTTi stirs desire in nArAyaNA's heart (Manmatha sambandham). inAnvayam also mean sUrya vamSam. Rama was born in sUrya vamSam. PiraTTi made EmperumAn, SivataAm (Grandfather of Siva), SivataTim (one who performs auspicious/beneficial acts for all the worlds). Thus, PiraTTi through Her love, influences EmperumAn to do all that is good at all times.



SLOKAM 11

कूत्पत्तिमूलमपि केशवपादपद्मं

कल्याणि ते शुभ कराम्बुज मेळनेन ।

त्रैलोक्यमङ्गल मजीजनदब्धिकन्ये

तीर्थ शिवत्वपरिदायि कपालिनोऽपि ॥

kUtpatti mUlamapi keSava pAdapadmam

kalyANi te Subha karAmbuja meLanena |

trailokyamangaLam ajIjanat abdhikanye

tIrtham SivativaparidAyi kapAlinopi ||

MEANING:

KalyAni! One who is auspicious! EmperumAn's lotus feet even though originated from an unclean place became auspicious due to their association with Your lotus like hands. Thus, His feet attained the capacity to purify everything in the three worlds including Siva's hands that was dirty due to the blood-dripping Brahma's head that he plucked.

COMMENTS:

'kUtpatti mUlam' should be split as ku+utpatti mUlam, one that emerged from an inauspicious source. 'ku' also means bhUmi. The term kUtpatti mUlam also means the source of bhUmi. Purusha sUktam says "padbhyAm bhUmi:" indicating that the world occurred from EmperumAn's feet. The poet calls EmperumAn's feet unclean to bring out the greatness of PiraTTi's hands. PiraTTi caresses EmperumAn's feet and thus makes them auspicious.



SLOKAM 12

कन्ये दुग्धोदन्वतस्तावकीनं

मन्ये रूपं मङ्गलं मङ्गलानाम् ।

यत्सावर्ण्यप्राप्तभद्रा हरिद्रा

सौमङ्गल्यं संविधत्ते वधूनाम् ॥

kanye dugdhodanvata: †AvakInam

manye rUpam mangalAm mangalAnAm |

yat sAvarNya prApta bhadra haridra

saumangalyam samvidhatte vadhUnAm ||

MEANING:

Daughter of the Milky Ocean! Not only things that are directly associated with You become auspicious even those that have an indirect association with You will become mangalam. Turmeric that has the colour of Your body is considered to confer auspiciousness to sumangalis, those who are auspicious.

COMMENTS:

Lakshmi is said to have svarNa varNam. Turmeric also has a little golden color. The poet says that turmeric is considered to be auspicious only because of this sambhandham it has with PirATTi's hue. That is why auspicious women (sumangalis) apply it on their bodies to increase the life span of their husbands.





"Meditate on HER golden form!" - tErzhundur

SLOKAM 13

यस्ते रूपमुपास्ते

शुभं प्रपन्नं श्रियं हरिद्राजाम् ।

तत्क्रतुनयेन स वहेत्

अमुत्र जननि श्रियं हरिद्राजाम् ॥

yaste rUpamupAste

Subham prapannam Sriyam haridrAjAm |

tatkratunayena sa vahet

amutra janani Sriyam haridrAjAm ||

MEANING:

Janani! One who meditates on Your golden hue will get the same hue in Paramapadam due to tatkratu nyAyam. He gets the riches of the dig -pAlakAs, gods of directions.

COMMENTS:

tatkratu nyAyam says that a bhakti yogi who meditates upon EmperumAn in a particular form will attain the same form in Paramapadam. Thus, one who meditates upon Lakshmi and Her golden hue will get the same color in Paramapada (haridrAjAm). When a mukta goes to Paramapadam, he is said to attain sAlokyam, sArUpyam and sAmIpyam as Sriyapati. This Slokam seems to evoke the sArUpya prApti.

This Slokam also means one who worships Lakshmi in this world will enjoy the wealth of digpAlakAs such as KuberA.

॥ इति श्रीमद्वेङ्कटाध्वरिविरचिते श्रीलक्ष्मीसहस्रे मङ्गलाख्यस्तबकः ॥

||mangaLakhya stabakam sampUrNam ||